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Ippolit Lutostansky

Criminal History Of Judaism



Crown Of Thorns Of Russia

The series was founded in 1995 with the blessing of Metropolitan John (Snychev) of St. Petersburg and Ladoga.

Secret Archive.

Edited by O. Platonov

An encyclopedic collection of rare and unknown historical research, publications of secret documents and materials, reflecting the criminal activities of Jewish sects and Masonic lodges against Christian civilization.

Ippolit Lutostansky

Criminal History Of Judaism.

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Dedicated to the memory of Metropolitan John (Snychev) of St. Petersburg and Ladoga, who blessed the works on the study of the subversive activities of Judaism and Freemasonry against Christian civilization.

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In 1996-1999, the "Terra" publishing house released K. Deshner's work "Criminal History of Christianity," written from a Jewish perspective. In response, the "Encyclopedia of Russian Civilization" publishing house considers it its duty to publish the famous work of the outstanding Orthodox theologian I. Lyutostansky (1835-1915) "Criminal History of Judaism" ("The Talmud and Jews"), in which he investigated the influence of Talmudic ideology on the fate of the Jewish people. Brilliant theological education, received at the Moscow Theological Academy, and knowledge of seven languages (including ancient Hebrew and Latin) allowed Lyutostansky to create one of the most outstanding works in world science on the history of Judaism. The first edition of the book was published in 1879, the last in 1902-1907, and since then the book has not been reissued, becoming a great rarity. Under the rule of the Jewish Bolsheviks, reading and keeping this book was punishable by execution.



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[1] We have cited only a few prophecies and their fulfillments; those wishing to familiarize themselves with this issue in more detail should refer to Keith's book, and for verification, Norov's book "Journey to the Holy Land in 1835" can serve.

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[1]Niva Polska, 1901, April 1819.

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Preface

Judaism a religion of chosenness and racial superiority, which spread among Jews in the 1st millennium BC in Palestine. With the advent of Christianity, it took an extremely hostile position towards it.

The irreconcilable attitude of Judaism towards Christianity is rooted in the absolute incompatibility of the mystical, moral, ethical, and worldview content of these religions. Christianity is a testament to God's mercy, which granted all people the possibility of salvation at the cost of a voluntary sacrifice, brought by the Lord Jesus Christ, God incarnate, for the atonement of all the sins of the world. Judaism is the assertion of the exclusive right of Jews, guaranteed to them by the very fact of birth, to a dominant position not only in the human world but throughout the entire Universe.

"And the world is passing away, and its lust; but he who does the will of God abides forever" (1 John 2:17); "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life" (John 3:6); "Whoever believes in Him will not be put to shame. For there is no distinction between Jew and Greek, for the same Lord is Lord of all, rich to all who call upon Him" (Rom. 10:11-12) thus Christianity testifies to the world, affirming love as the foundation of creation, man's moral responsibility before God's Law, and the equality of all before this law. The Talmud, however, asserts: "The Jewish people are worthy of eternal life, while other peoples are like donkeys"; "Jews, you are people, and other peoples are not people"; "Only Jews are worthy of being called people, while goyim... only have the right to be called pigs." Such assertions, which take the activities of their adherents beyond the bounds of moral evaluations and deprive them of any ethical and moral norms in communication with other peoples, are given a central place by Talmudism, consciously substituting religious belief with the national affiliation of adherents. Its satanic origins were exposed by the Lord Jesus Christ Himself, who directly told the Jews who were tempting Him: "You are of your father the devil, and the desires of your father you want to do" (John 8:44). These origins are lost in the depths of centuries. Long before the birth of Christ, the prophets denounced Israel. But in vain. Having lost state independence under the blows of Assyria and Babylon, the Jews misinterpreted their sacred books, awaiting the coming of the Messiah, Christ as the King of Israel, who will make them masters of the world. "They, being entirely preoccupied with their earthly significance, dreaming of extraordinary earthly prosperity, for the sake of these meanings and prosperity, for the sake of one vain dream about them, rejected the Messiah," says St. Ignatius Brianchaninov.

Having become entrenched in the expectation of a military and political leader, the Jews rejected the true Christ, who came into the world with a sermon of repentance and love. Their particular hatred was caused by the fact that, having exposed the Pharisees, Christ destroyed the myth of Jew-

ish "chosenness," bringing pagan nations into His teaching. And so the Jews slandered the Savior before the Roman authorities and obtained a death sentence for Him. The result of this sacrilege was the rejection of sinners by God's grace. The Jewish people, "who were originally chosen by God's people, became a people predominantly rejected" (St. Ignatius Brianchaninov).

But the crucified Christ proved even more terrible for the God-fighters. Christianity rapidly conquered the world, pushing the dream of dominion further and further away. Then war was declared on Christians. The Christ-haters could not wage it openly they lacked the strength. Their weapons in this war became heretical teachings, destroying Christianity from within, and secret societies that served as conduits for heretical views.

Christians were forced to stand up in defense of their native holy sites. Saint John Chrysostom "the mouth of Christ, the universal luminary, the ecumenical teacher," according to the definition of St. Paisius Velichkovsky, spent considerable effort exposing the lawless. This is what the saint, who lived in the 4th century, said: "If you respect everything Jewish, what do you have in common with us?.. If someone killed your son, tell me, would you be able to look at such a person, listen to his conversation?.. The Jews killed the Son of your Lord, and you dare to associate with them in the same place? When you find out that someone is Judaizing stop him, declare him, so that you yourself do not fall into danger with him." Among Christians, the view was established that the enmity of Judaism towards Christianity is a reflection in the world of the God-fighting hatred of Satan, the devil towards Jesus Christ, the Son of God, who destroyed his dominion and power over human souls with His cross sacrifice.

In the struggle against Christian statehood, the Jews relied on the enormous financial power of the diaspora, which traditionally controlled the entire financial life of the continent. Their intrigues contributed significantly to the fall of Byzantium in 1453, and then were inevitably transferred to Russia, which remained the sole stronghold of pure apostolic Orthodoxy.

The entire weight of the hatred of the God-killing people naturally and inevitably concentrated on the God-bearing people, who made the task of preserving faith the meaning of their existence.

Metropolitan of St. Petersburg and Ladoga John (Snychev)

Preface By Translator

This book was translated from Russian to English with the assistance of artificial intelligence and meticulously proofread by a professional translator. The greatest challenge in this process was locating the book itself, as

significant efforts have been made to limit its accessibility, availability, and affordability to the general public. We encourage readers to conduct their own research for further insight.

For those interested in supporting the translators work, the Bitcoin wallet address is provided below.

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Book One. Section One: Bibliographical

Treatise I. On the Origin of the Talmud

1.1 The Beginning Of The Talmudic Era

The present Talmudic era begins with the destruction of the Jerusalem Temple by the victorious legions of Vespasian and Titus. From this time, Judaism acquires a special character: it ceases to be a political entity and becomes solely a religious doctrine and community, distinguished from other civil forms. The dogmatic and moral-ritualistic aspects come to the forefront and give Jewry the political vitality and resilience with which the Jewish people, for many centuries, steadfastly endure the incessant blows of their historical destiny.

In the Talmud lies the entire strength of Jewry: in it, it draws the means for its cosmopolitan existence amidst countless adversities, up to the present day.

As soon as Judaism was politically destroyed, the victors ceased to oppress Jews regarding their religion. This was a major mistake on the part of the Romans. All Jewry at that time concentrated around its religious teaching, connecting with it an indissoluble link to the political idea of national freedom and independent nationhood. The Romans were not limited to a mere indifferent tolerance towards the Jews: they even began to patronize those Judeans who, from the very beginning of the struggle, after initial setbacks, agreed to submit to Roman authority. Thanks to this, the School of Hillel was restored, and the predominance of scholastic peaceful rabbinism was established.

At that time lived the famous Rabbi Yochanan ben Zakkai1, a follower of the Hillel school, a member of the former Sanhedrin, who soon after the political catastrophe laid the foundation for Talmudic Judaism. During the siege, Rabbi Yochanan was in Jerusalem. Foreseeing the inevitable destruction of the city, he decided to cross over to Titus's camp. To do this, to

avoid suspicion of treason, he resorted to a trick: pretending to be dead, the old man lay in a coffin; his devoted disciples managed to deceive the Jewish guard, placing a piece of rotten meat to prove that the deceased was already decomposing, and thereby distracted the attention of the vigilant guard, who allowed them to leave the city without inspection. Titus received Yochanan very graciously and kindly and granted his request, allowing him to establish a school in Yavne, on the shore of the Mediterranean Sea. The remnants of Rabbinism grouped around this school. National Jewish traditions found refuge in it. Thus, a religious center was formed, whose important significance quickly and successfully began to grow.

Unsuspecting that Yochanan's request contained the entire future and strength of Judaism, destined to outlive Rome itself and hoping to defeat the conqueror himself, Titus, with a smile, agreed to the request of Yochanan ben Zakkai, who had conceived the idea of establishing a spiritual kingdom, much stronger than the fortresses of the fallen Jerusalem. From this time on, the banner of the Talmud began to wave over the Jewish people, under which, with invincible energy, Jews have bravely fought the whole world for about two thousand years, always having complete victory on their side.

The Talmud was gradually compiled from scrolls and traditions. Originally, in the 2nd century, under the name "Secret Scrolls," Rabbi Akiva collected all the oral traditions and explanations of the Mosaic books, passed down from generation to generation, so that these traditions and various Sanhedrin rulings would not be lost or forgotten by scattered Jews. The name "Talmud" comes from the word "lamad" (to teach) and originated at a time when, with the destruction of the Jewish kingdom and temple, many laws and rituals lost their obligatory force; for example, sacrifices, the allocation of tithes to kohanim and levites from the produce of the land, etc.

Laying the foundation for Talmudic teaching was a very serious and difficult matter, because Jews were forbidden to commit to writing and publish what was taught orally. Directly violating this custom meant going against a people so strongly attached to their sacred customs. Meanwhile, representatives of the Jewish nationality felt the need to collect and publish the scattered oral traditions, so that by their authority they could preserve unity among the dispersed destruction. We do not assert...

We assert that until the time of the Mishnah's compilation, there was nothing written concerning oral tradition. Separate notes on various subjects existed; compiled by different individuals and zealots of religion, they were studied diligently. Thus, Akiva learned them by heart and, as some testify, knew all traditions; yet these traditions were not yet made public.

As the fall of Judea drew near, many Jews began to embrace Christianity, condemning their fellow countrymen for their humiliating view of all who professed other religions. The Pharisees hastened to publish the Mishnah and Gemara, giving them divine authority, and placing the fulfillment of the Mishnah's and Gemara's decrees above the law of Moses, threatening

severe punishment to their violators. The goal of the Talmud was to separate Jews from other peoples even at a time when the Temple no longer existed and Jerusalem was already in foreign hands. This goal has been achieved: 18 centuries have passed since the dispersion of Jews throughout the world, and Jews have not merged with other nationalities. The Talmud devised various ablutions, prohibitions against eating with gentiles from the same dish, using one type of food but not another, and other various petty precepts elevated to dogma. The result was that Jews not only do not mix with foreign peoples, but a deadly enmity has been permanently fixed upon them.

Besides the written law of Moses, already in the era of the Second Temple, religious decrees and legislations concerning the internal governance of the Jewish people were created. These decrees and legislations were formed under the influence of customs, ancient traditions, interpretations of the law, or simply additions to it. But just as ancient and new law was based on the Pentateuch of Moses, so the study of Holy Scripture was given the names 'Midrash', 'Halakha', i.e., the application of 'law' to life; the development of additions to Mosaic decrees was named 'Mishnah', which means 'repetition of the law', or 'second law'. Many scholars attribute the earliest compilation of 'Halakha' to the school of Hillel, contemporary with the birth of Christ.

Rabbi Meir particularly stands out in the field of 'Aggadah' (the legendary part of the Talmud), which Talmudists consider his great merit, especially since almost all contemporaries were against the dissemination of Aggadah, as its domain touched upon the higher knowledge of metaphysics, which was supposed to remain within a close circle of people incapable of abusing its conclusions.

Rabbi Meir also went forward here and began to record Aggadah ideas in collections.

In this spirit, he acted upon his student Rabbi Yehudah HaNasi, who compiled a collection of 'Halakha' rulings called 'Mishnah', which contributed to the rapid development of schools and movements and, at the same time, became the property of the entire people. Admirers or students of Meir said: 'Whoever had to listen to Rabbi Meir's discussions in the audience, it seemed to him that he was tearing mountains from their foundations and breaking one against another." This is how learned academics spoke of his intellect, and among the people, the power of Rabbi Meir's mind was reflected in the belief that it was enough to touch Rabbi Meir's staff to become a wise person. Meir was consecrated as a legal scholar by his teacher Akiba.

Akiba, around 135 AD, and Meir, around 170 AD, tried to bring the "Mishnah" into order, but the honor of initiating this work belongs to Patriarch Simeon ben Gamaliel and his school. The son of this learned patriarch, Yehuda HaNasi (the Holy), completed the work begun by his father and his disciples. Having brought the "Mishnah" into perfect order, Yehuda HaNasi rewrote it and published it around 218 AD. Its last edition appeared a cen-

tury later[1].

Judah the Holy, whom new Jewish historians place above earthly rulers ("Saint Judah," they say), was born on the day of Akiba's death, as if to fulfill Solomon's words concerning him: "One sun sets, and another rises"[2]. The birthplace of this rabbi, who later rendered great services to the sciences, was the small town of Tiberias. In his childhood, he was exposed to great dangers: a strict decree from Hadrian forbade the rite of circumcision, but Judah had the good fortune to secretly receive this sacred sign from the legal scholars.

After 40 years of labor, he was elevated to the dignity of Rosh Abot, and it was then that he intended to complete and publish the great collection of traditions known as the Mishnah the foundation of Jewish jurisprudence. Before his death, he established the order of ecclesiastical and civil offices among the Jews. To Judah's son Simon, who inherited his authority, it remained only to continue the work begun by his father. Such is the origin of the book, which constitutes a compendium of all Jewish beliefs, a guide to intellectual and physical life, a treasury of all knowledge, the beginning and end of human wisdom, according to the expression of the rabbis.

Many translate the word "Mishnah" as "Deuteronomy," whereas in reality, it means a textbook. This is a colossal work, in which all Halakhot, i.e., legal provisions, encompassing Jewish law, theology, and morality in the broadest sense of these concepts, are collected. To gather all the material on these subjects over several centuries, the "patriarch," as many rightly assert, undertook journeys to various schools with his best disciples. Then, with the help of contemporary scholars who collected the material, all the material was verified both in terms of its source and its strength and significance.

It was necessary to ascertain not only the very existence of Halakha, but also who established it, where, and how it was applied in practice. Furthermore, there arose a need to make a choice between Halakhot with the aim of preferring one over another, and then to bring the Halakha into conformity with modern living conditions, to establish a distinction between the laws of Moses and later jurists. A very complex scientific work lay ahead, which was carried out with the participation of many scholarly employees, but most importantly thanks to the genius of the energetic leader, the "patriarch". All material was grouped by sections and systematized, which for the end of the 2nd century A.D. constitutes a rather rare and unusual phenomenon, for this required knowledge in all branches of law, not only that which was defined in the law of Moses, but also its entire historical development. For the correct resolution of many agrarian questions, such as: determining the right of the poor to the produce of field plots, rights and obligations regarding tithes (first and second), restrictions concerning the first-fruits of the

[1]Graetz believed that the Mishnah was written in 180 AD.

[2]Tzemakh David, pp. 99-115.

land and its produce; rules concerning the prohibition of mixing different breeds of animals during work, and the same regarding different seeds and fibers it was necessary to have knowledge of agronomy and natural sciences. Similarly, for resolving questions: about the clean and unclean, about skin diseases of people, about menstruation knowledge of hygiene, medicine, and veterinary art was required. Furthermore, in the field of moral views, it was necessary to collect all sayings of famous legal scholars sayings in which the entire worldview of the preceding era was concentrated regarding the mutual relations of people among themselves, social union, and the fulfillment of duties towards God. Although collections were compiled by Rabbi Akiva and Rabbi Meir before Rabbi Judah, they only concerned legal- theological activity. The collection, compiled by the "patriarch", is the most complete, systematic unification of all national heritage, a comprehensive scientific study, carried out with the assistance of first-class scholars of Rabbi Judah's era and specialists in various branches of knowledge.

After the compilation of the Mishnah, the development of Jewish law did not cease, but is expressed in the well-known Gemara, written in Aramaic or Chaldean language. The "Gemara" is a commentary on the Mishnah: it contains additions under the name "anad", which include various poems, allegories, and additional rulings. Currently, there are two Gemaras: the Palestinian, or Jerusalem, which expounds on 29 tractates of the Mishnah and was compiled in the 4th century A.D., and the Babylonian Gemara, which explains 36 articles of the Mishnah. The latter was finally compiled in Sura in 500 A.D. The Mishnah and Gemara together bear the common name "Talmud".

The style of the Mishnah in the Jerusalem Talmud is purer and closer to the Bible; in the Gemara, dark and barely understandable passages are frequently encountered. As for the Babylonian Talmud, it is entirely filled with barbarisms and linguistic constructions foreign to the language. The Mishnah, i.e., the main, fundamental part of the Talmud, represents an enormous collection, containing countless different precepts, ordinances, commands, and prohibitions concerning religious, moral, everyday, and legal matters.

Since the Talmud consists of numerous sections containing national traditions, it also represents a disjointed collection of fantasies and incomprehensible intricate intricacies. It contains no precise and clear instructions, so medieval scholasticism in comparison with them is much more accessible and understandable. The main feature of the Talmud is its casuistry; a mind squeezed into the framework of Talmudic fabrications receives an indelible imprint. From these confines, the Jewish brain emerges flattened, tuned to a false pitch, and is not allowed to think or feel like other people.

1.2 Division Of Talmud

The Talmud has two editions, or, strictly speaking, there are two Talmuds, as stated the Jerusalem and the Babylonian. Both Talmuds received these names from two different schools that compiled the Talmudic texts. The Jerusalem edition of the Talmud was organized and reviewed by Rabbi Yohanan, and the Babylonian Talmud was compiled by Rabbi Abina and Rabbi Assi in 500 AD.

Sixtus of Siena, a former rabbi and later a devout Dominican, in his work "Errores adversus charitatem et humanitatem" says: "Rabbi Yehuda, son of Simeon, called a saint, collected all manuscripts and traditions into one book and called it 'Mishnah', in 120 or 150 AD. Again, in 300 AD, Rabbis Yohanan and Samuel revised the Mishnah and called it the Jerusalem Talmud. Finally, in 426 AD, after the revision of all this work by Rabbis Asse and Gammai, and after Asse's death, with the participation of his sons, Mora and Marema, the Babylonian Talmud was released; its last part, called Gemara, was completed 100 years after the Jerusalem Talmud.

Mishnah was published around 188 AD;

Jerusalem Talmud around 469 AD;

Babylonian Talmud around 505 AD.

Completed in the 5th century, the Babylonian Talmud comprises 36 volumes in folio. It is entirely permeated with the most ardent fanaticism. There is an abundance of senseless contradictions within it. At every step, the most immoral things are recognized as impeccable and moral sayings.

The Jerusalem Talmud comprises 12 enormous volumes in folio, each page of which is covered with small, compressed script Hebrew and Chaldean requiring prolonged study from anyone who does not yet possess the key to rabbinic terminology; otherwise, the reader will stumble on every line.

These volumes do not specifically address any philosophical or religious questions, but merely compare and present them, so to speak, from the side, to more clearly display the countless minutiae of rabbinic ritualistic teaching. The Talmud is written in a peculiar language: it cannot be called Hebrew in any case; it is composed of various exact languages and dialects words, even Greek and Latin ones, are quite often found in it. This peculiar Talmudic language is the most difficult of all living and dead languages. There is no dictionary by which one could cope with the words and expressions used in the Talmud. And what's worse: even the learned rabbis themselves sometimes don't know how to read the non-purely Jewish words found in it. Thus, the language of the Talmud, like the language of the Bible, is studied only with the help of pure translation, because there is no grammatical dictionary for the Talmud, and this constitutes the first stage in its study. The content and internal logical connection of the read passage constitute the second stage in the sequential acquaintance with Talmudic science. The third and final stage in the study of the Talmud are disputes. The latter

method of study was widely used in higher Talmudic schools in the past, but has now largely fallen out of use. Nowadays, debate is usually placed on purely real ground, aiming for actual, not fictitious, truth; aimless rhetoric, for the sake of a single innocent outpouring of words, is no longer in vogue, and scientific skepticism, placed on the strictly scientific ground of rational analysis, leads to the exposure of ambiguous manipulations that constitute the main content of the Talmud. In simpler times, scholars primarily pursued dialectical and stylistic subtleties, not attaching serious importance to particulars and sometimes quite noticeable sophisms.

After completing all three aforementioned stages of the Talmudic course, for greater improvement, two or three young quasi-scholars often gather and engage together at their own expense. Sometimes it also happens that the father of the family dedicates himself to the study of the Talmud. This occurs as follows: the bride's father takes the newlyweds for a certain number of years at his own expense. The groom is given a new edition of the Talmud and various expensive books. From the first days of marriage, he devotes himself entirely to the study of the Talmud and for a long time begets children at the expense of his father-in-law a rich simpleton and fanatic.

This custom is especially widespread among our wealthy Russian Jews in the Western region. In general, the study of the Talmud is very common, and Jewish children are usually taught the Talmud according to a single model. All of them equally go through a disjointed system of teaching by Jewish melameds; all become acquainted with the Talmudic egg, laid by a brooding hen on a holiday or weekday, and from a theological perspective, examine intricate topics about a bull that gored a Jewish and Christian cow, or about a red and black cow.

Talmuds the Venetian edition of 1520 and the Amsterdam edition of 1600 are authoritative among Jews and are called complete, as they contain no omissions or gaps. The "New Talmud" of the Amsterdam edition of 1644 is called incomplete with gaps.

When Christians loudly protested against the slander found in the Talmuds, against Christ and Christians, the Jewish council in Poland in 1631 resolved: "For the future, such passages in the Talmud should be pasted over with white paper, and when printing in places dealing with Christ, gaps should be left. The same 'things' that Christians are a very depraved and unworthy people, so that they may show them justice or love should be taught only orally in school.

Talmuds printed in Warsaw and Vilna are not of such value to Jews. Poor Jews display them in glass cabinets due to their cheapness, showing off learned Talmudists. True scholars: rabbis, butchers, and other wealthy individuals who call themselves scholars all of them have ancient foreign editions of the Talmud, Jerusalem and Babylonian, the latest Amsterdam edition, complete, without gaps.

"Shulchan Aruch" was written by the learned Rabbi Yosef Karo (born

in 1488 in Galilee, died in 1575 in Italy); the first edition was published in Hungary in 1565. When experts in the Hebrew language, dangerous to the "secrets" of Judaism, began to appear among Christians, the Kahal allowed "corrections" to be made in the "Shulchan Aruch," fully understandable only to a Jew. Thus, the Vilna edition (1879) contains far more of these "corrections" than the Stettin edition (1865); there are also earlier editions.

1.3 Divisions and Tractates

The Mishnah comprises 6 major divisions, which, in turn, are subdivided into 63 tractates.

The first division is called "Seder Zera'im." Beginning with prayer, it deals with agriculture, sowing, and agrarian laws. Among other things, it discusses gifts due to priests, Levites, and the poor; it also sets forth laws concerning tithes. Furthermore, it presents regulations for the seventh, or sabbatical, year and mentions forbidden mixtures of plants, animals, and materials.

The entire "Zera'im" division is subdivided into eleven tractates: "Berachot (Berakhot), Pe'ah, Demai, Kil'ayim, Shevi'it, Terumot, Ma'aserot, Ma'aser Sheni, Challah, Orlah, and Bikkurim."

Of the entire "Zera'im" division, the first part, "Berachot," belongs to the Babylonian Talmud, while all others belong to the Jerusalem Talmud.

The second division, "Seder Mo'ed," includes regulations concerning Sabbaths, holidays, and fast days, prohibited activities on these days, and holiday rituals and sacrifices. Special attention is given here to Passover, Rosh Hashanah, Yom Kippur, Sukkot, and Purim. In general, this division is one of the most interesting and prominent. It is subdivided into 12 parts: "Shabbat, Eruvin, Pesachim, Shekalim, Yoma, Sukkah, Beitzah, Rosh Hashanah, Ta'anit, Megillah, Mo'ed Katan, Chagigah." All these parts of the second division are found in both the Babylonian and Jerusalem Talmuds.

The third division is called "Seder Nashim" and is divided into seven parts: "Yevamot, Ketubot, Nedarim, Nazir, Sotah, Gittin, Kiddushin." All seven parts are found in both Talmuds, and this section deals with women. It contains laws concerning betrothal, marriage, divorce, and also vows.

In the fourth section of the Mishnah, in "Seder Nezikin," many provisions of both civil and criminal law are set forth.

Here are regulations concerning buying and selling, various commercial transactions, and findings. This section also discusses rights and obligations in general. After that, it deals with the most serious and terrible of known crimes idolatry. Then follow chapters on witnesses, oaths, legal punishments, and the Sanhedrin. The entire section concludes with the so-called

"Sayings of the Fathers." It can truly be said of them that they belong to the highest and most moral sayings in the field of the religious philosophy of that time.

The following parts, 10 in number, constitute the subdivisions of "Nezikin," this legal section of the Mishnah: "Bava Kamma, Bava Metzia, Bava Batra, Sanhedrin, Makkot, Shevu'ot, Eduyot, Avodah Zarah, Avot, and Horayot."

Both the Babylonian and Jerusalem Talmuds contain all parts of the aforementioned section.

The fifth section of the Mishnah discusses sacred objects and various religious functions, such as sacrifices, firstborns, or firstlings, and generally about rituals performed in the Temple. This section, called "Seder Kodashim," pertains, it should be noted, to the era of the Temple's existence. Its subdivisions are as follows: "Zevachim, Menachot, Chullin, Bekhorot, Arakhin, Temurah, Keritot, Me'ilah, Tamid, Middot, and Kinnim." In total, eleven tractates are found in both Talmuds.

The sixth and final section deals with tractates on purity: this section is called "Seder Tahorot." It primarily discusses purifications, Levites, and, among other things, includes various hygienic laws, mentioning unclean things and unclean persons. The twelve parts of this section are as follows: "Kelim, Oholot, Nega'im, Parah, Tahorot, Mikva'ot, Niddah, Makhshirin, Zavim, Tevul Yom, Yadayim, Uktzin." This section is not found in the Babylonian Talmud, except for the 7th part, "Niddah."

All the above-mentioned sections of the Mishnah, with their parts, are in turn divided into 524 chapters. The number of minor precepts, especially with constant additions that any significant rabbi considers himself entitled to make[1], has thus grown to 14,000, instead of some 100 rules found in the Pentateuch. 1279 ritual formulas relate, for example, to the observance of the Sabbath, 319 to the Passover holiday, 342 to wearing mourning attire, 177 to the slaughter of livestock, 25 to the morning washing of hands, etc.

1.4 Abdridgement of Talmuds

Due to such confusion over time, it became necessary to resort to compiling abridged guides to the Talmud, which we will briefly list:

- 1. Abridged Talmud, published by Rashi's contemporary, Rabbi Isaac

[1]Into the framework of the Talmud, unconstrained and capable of expanding indefinitely, almost every Jewish rabbi sought to contribute his share. Each of them has a deep-seated inclination to paternally care for their children, and for this purpose delves into all the details of their people's life. Thus, concerned with determining the number of "Sabbath meals," the Talmudist Rabbi Chidka invariably arranges a mysterious meal for the additional soul that emerged from Talmudic fictions.

Alfasi, around 1040.

- 2. Abridged Talmud, published by Rambam, or Moshe Maimonides, around 1135 (notable for its deliberate hatred of other peoples).
- 3. The extract from the Talmud titled "Arba'ah Turim" belongs to Rabbi Jacob ben Asher and appeared around 1340. This monumental work of 1000 leaves is divided into 4 volumes: the first of them, known as "Derech HaChaim" the path of life deals with: ritual laws, hand washing; how to stand in prayer; permitted and forbidden activities on Sabbaths and holidays. The second volume, titled "Choshen Mishpat," discusses civil laws, concerning inheritance rights and various contracts and transactions. The third volume, called "Yoreh De'ah," discusses kosher, permitted and forbidden food, the slaughter of cattle and poultry, and the purification of women in the mikvah. The fourth volume, under the name "Even Ha'ezer," deals with marriage, divorce, and all laws of matrimony in general.
- 4. "Maggid Mishnah," compiled by Rabbi Joseph Caro from Safed, in Palestine.
- 5. "Lechem Mishneh," work of Rabbi Yehudah, from Constantinople.
- 6. Extract from the Talmud, compiled by Rabbi Jacob ben Asher, around 1340.
- 7. Abridged Talmud by Rabbi Shimon Keira.
- 8. "Aggadot," i.e., interpretation of the legendary section, compiled by Rabbi Jacob, around 12.
- 9. Interpretation of the Bible in the spirit of the Talmud; compiled by Rabbi Shimon, around 1673.
- 10. The same interpretation of the Talmud; compiled by Rabbi Reuben ben Hoshke, around 1673.
- 11. Commentaries by Tosafot and Rashi; they serve as inseparable companions to the Talmud, printed in the margins of all current editions, and comprise 12 folios, totaling 2947 leaves.
- 12. "Yad HaChazakah" (Ayod Achzuka, or Mishneh Torah) a mighty hand is a gigantic work with a systematic exposition of the Talmud, divided into 982 chapters. It has not lost its authority among rabbis to this day.

Maimonides, who lived at the end of the 12th century, wishing to clarify the Talmud as simply as possible, published this enormous work. Some time passed, and a whole series of commentaries were added to his work, so that

any copy of this work is now supplied with ten commentaries.

The Slavutsky Talmud is highly respected by fanatical Jews because it contained malicious sayings against Christians in general. Under Polish rule, Jews opened a printing house in the town of Slavuta, Volyn Governorate. The printing house was closed under Alexander I, and the Jews were exiled to hard labor for the murder of a baptized Jew, who had been their typesetter, in the printing house. The Talmud, by its content, is divided into 2 parts legislative-casuistic (halakha) and legendary- exegetical (aggadah). Since halakha is immeasurably more important in the eyes of Jews than aggadah, the treatises chosen for study by young people are those that contain the most halakha, i.e., the most difficult treatises: 1) "Baba Kamma" a treatise on judicial decisions concerning damages and compensations, theft, robbery generally a treatise on legal casuistry; 2) "Baba Metzia" on commercial transactions, loans and interest, hiring, finds, leases, deposits, etc.; 3) "Kiddushin" on betrothals, under what conditions they are valid, etc.; 4) "Ketubot" on marriage contracts and marital relations; 5) "Gittin" on divorce decrees; 6) "Shabbat" a huge treatise on everything that can and cannot be done on Sabbath days; 7) "Beitzah", a treatise on "muktzeh", i.e., in what cases a given thing can be attributed to the class of things that its owner may intend to use or not use on the eve of a holiday; 8) "Pesachim" on the laws of destroying leavened bread on the eve of Passover, on cases of finding leavened bread on the holiday itself, etc.; 9) "Sukkah" on the laws of building sukkahs for the holiday of that name, etc.

This is the curriculum for children in elementary schools ("chederim"), from 8-13 years old, who have no idea about worldly matters. This is where the Jewish nation's shrewdness and dexterity in trade come from even in the cradle, a Jewish child is sung about his destiny and how he should live among "goyim" and conduct his business affairs. A Jewish child leaves the cheder already possessing such extensive theoretical knowledge, and perhaps even more than a Christian student upon completing commercial school. We see throughout the world that the Jewish nation excels in commercial talent above all others. This is facilitated by the fact that when a teacher begins to teach a Jewish child the alphabet, they immediately apply commerce, equating a letter to a money purse: they begin to teach the child addition and subtraction and at the same time, incidentally, introduce them to percentages and lending money at interest. Such a commercial-industrial application to the alphabet is done with the aim of developing a taste and passion for percentages. This is from what age talent and genius begin to develop in a Jewish boy.

We consider it not superfluous to take at least a fleeting glance at the general Jewish literature in various periods of its development.

1.5 Most Famous Talmudists

Vast Jewish literature is predominantly religious in nature; all its works are imbued with this direction and can serve as valuable material for studying the religious views of this people. In addition, as excellent eclectics, Jews borrowed astronomical knowledge from the Babylonians, philosophy from the Greeks, poetry and natural sciences from the Arabs, magic from the Chaldeans and Egyptians, and jurisprudence from the Romans.

Several centuries before Christ, Ezra stands out as the most zealous researcher of the Pentateuch and the prophets; to this same period belong some additions to the Old Testament history "midrash- rabbot", or "midrashim", as well as translations from the Greek "targum", the oldest monument of Aramaic writing, and biblical apocrypha. Notable figures of this time were: the poet Ezekiel (not the prophet) Jason, author of the first book of Maccabees, and then the founders of oral traditions: Hillel-Shammai, Yohanan ben Zakkai, both Gamaliel, Ezekiel-Irchan, Jesus ben Hananiah, Ishmael, and the famous Akiva.

After Christ, from the 1st to the 4th century, the study of Halakha and Aggadah constituted the main occupation of Jewish schools. Under Hillel, these schools flourished in Galilee, Syria, Rome, Babylon; there, the Talmud was revived from collections of various regulations of Jewish law. The Hebrew text of the Bible acquired its present form around the 4th century. In Tiberias, where a famous rabbinical academy existed, around the middle of the 2nd century AD or the beginning of the 3rd century, the Society of Talmudists was formed. They collated Bible manuscripts and purified the text from errors that crept in after Ezra's time. They counted not only the number of verses and words in each book, but even the number of letters in some books, to protect the text from changes.

Thus, without a doubt, we have precisely the biblical text that existed in the 4th century.

Of the three oldest existing lists of the Septuagint translation, two were written in the 4th century AD, and the third in the 5th century. Several translations into other languages were made from the Greek translation, which could serve to verify the original text. Most of these translations were made in the 4th century (Ethiopian, Coptic, Gothic). The most authoritative in the Talmudic sense for this period are the sayings of Mar ben Ashe, who died in 475 AD. Later, commentaries were compiled, additions to "sicharu", moral teachings, stories, fables, and historical writings. At this time, the number of prayers called "targum" (translation) for the Pentateuch of Moses was increased.

From the 4th to the 7th century AD, Jews ceased to use their ancient Hebrew language in conversation, and a local one was introduced.

During this period, the Babylonian Talmud was completed, and the "Masorah" was created, i.e., new signs, accents, and new letters were added

to the ancient Hebrew alphabet, which partly changed the writing system. To the same period belong two "Targums": the Jerusalem and Palestinian, supplementing many articles of the Bible, a collection of ancient "aggadot" and various interpretations, for example, "Pesiqta" of Chapter Eliezer and others.

1.6 Review Of Jewish Literature

In the period from the 12th to the 10th century, Jewish literature expanded significantly. At this time, science developed among Arabs, from whom it spread widely, and among Jews, who showed a strong inclination towards the study of medicine, astronomy, astrology, chronology, and theology. Spiritual writings, aggadot, and commentaries on the Talmud continued to appear.

In the 2nd or early 3rd century AD, two special commentaries on the 3rd, 4th, and 5th books of Moses were compiled under the titles: "Sifra" and "Sifre," but who the compilers were is unknown. The books of Moses were divided by the teachers of the Babylonian school into 54 sections for reading on Sabbaths; and Palestinian theologians divided them into 155 parts for reading on Sabbaths over three years. In 900 AD, the first Talmudic dictionary was published. At the same time, works such as "Midrashim," or "Midrash Rabbot," hagiographic Targums, and the beginnings of theological cosmology, or "Kabbalah," were compiled. After the decline of the Babylonian academy, Jewish scholarship moved from there to Spain.

The book "Midrash" enjoys great authority among Jews and contemporary scholarly writers, in proof of which we cite an assessment in the journal "Voskhod" "Divrei Hakhomim," i.e., moralistic stories from Midrash and Talmud by Levin.

"The 'Midrash' is an inexhaustible source of stories, legends, anecdotes, fables, and similar types of anthological and instructive- didactic literature. Among them are true pearls, captivating with the naive charm of their form and the moral purity of their content. The elegant simplicity, in which deep thoughts are often clothed here, and the special softness and tenderness of the color make this light genre of Talmudic literature the most suitable material for youthful reading. It cannot be said that we have ignored the moral and pedagogical significance of this rich source of practical life ethics and healthy humor: from it, compilers of various manuals and children's books in Russian and especially in Hebrew have long and abundantly drawn."

All ancient Talmudic literature Mishnah and related collections is considered a direct product of the Pharisees schools. The authorities of the Mishnah and Tosefta, or, as the Tannaim themselves acknowledge legitimate successors of the Pharisaic persuasion. The first founder of the

Pharisaic school in Yavne, Rabbi Yochanan ben Zakkai, a student and follower of the great Pharisee Hillel, also participated in disputes with the Sadducees, repelling the latter's attacks against the arbitrary interpretations of the Pharisees. (Aboth II. 6; Aboth de rabi Nathan XIV, 1; Jadaim IV, 6).

True, very little authentic information about the points of disagreement between the Pharisees and Sadducees has been preserved in Mishnaic literature (Graetz, Geschichte III, Note 10).

But all that has been preserved is undoubtedly authentic, as it fully agrees with the information reported by Flavius (the historian of Judaism) about these two sects, namely, that the Sadducees adhered only to the Holy Scripture, while the Pharisees also recognized tradition and the right to interpret the law (Bell. jud. II, 8, 8; 9, 10. Geiger).

After the destruction of Jerusalem and the end of the war, when Rabbi Yochanan ben Zakkai founded the Yavnean school, through whose efforts Mishnaic legislation was essentially initiated, the surviving Essenes did not hesitate to join this national stronghold of a perishing people and then introduced many specifically Essene elements into the religious practice of the Pharisees.

The oldest mystical work called "The Book of Creation" (Sefer Yetzirah), both in its content and in its form, fully corresponded to the goals of the Kabbalists, and upon it they built their metaphysical system. Who was the author of "The Book of Creation" is not reliably known. Some consider its author to be the famous Tanna Rabbi Akiva, who lived about a century after the Common Era.

This book is written in ancient Hebrew; its content is extremely enigmatic and incomprehensible; the method of exposition is aphoristic; the aphorisms are arranged in order and sequentially, but so brief that they resemble ancient oracles. The people revered this inaccessible book to such an extent that they associated the gift of prophecy and even the ability to perform miracles with its study. Thus, in the Babylonian Talmud, someone tells a curious fact, as if Rabbi Oshaya and Rabbi Hanina, who used to engage with "The Book of Creation" every Friday, once during such a session created a 3-year-old calf, which they immediately slaughtered and ate.

Then another Kabbalistic book appeared, titled "Zohar" ("Radiance"). It is written in Aramaic (Chaldean language) and, partly due to the high enchantment of this language, sounding as if from the other world, for several centuries it was considered a divine revelation and, under the name "Zohar HaKadosh," i.e., Holy Zohar, served among Jews almost as an object of worship.

The Zohar was discovered by Rabbi Moses de León from Catalonia. Some scholars, including the historian Graetz, claim that Moses de León himself was the author of the Zohar; but, wishing to derive more material benefit from the side of scholars, presented his own work under the authori-

tative name of the famous Tanna, who lived in the early 2nd century, Rabbi Simeon ben Yohai and his friends. The Zohar itself recounts that Rabbi Simeon ben Yohai, after spending 13 years in a cave as a hermit and feeling the approach of death, gathers his friends, 12 in number, and imparts to them a deeply mysterious teaching. When they gathered to compose the Zohar, the prophet Elijah and hosts of heavenly angels received permission to be present and listen to such secrets, which were previously unknown even to them.

The Zohar extols its author, Simeon ben Yohai, calling him a "Holy Luminary" ("Botsina Kadisha") and placing him above Moses. But it is precisely this extremely exaggerated self-praise that casts doubt on the authority of Simeon ben Yohai. Those modern critics are quite right who argue that the Zohar is a collection of traditions from many centuries, to which various teachings, interpretations, additions, and notes by later Kabbalists were mixed in over time, and that it was brought from Palestine to Europe in manuscript at the end of the 13th century, where it fell into the hands of the Kabbalist Moses de León, who published it. The main foundation of the Zohar a religious and metaphysical system of Kabbalah, according to the learned Professor Franck, belongs to Rabbi Simeon ben Yohai.

Both books, Yetzirah and Zohar, constitute a code of ancient and new Kabbalah. The new Kabbalistic school, founded by Rabbi Isaac Luria (15371574), in essence, contains nothing contradictory to the doctrines of ancient Kabbalah: it only develops and complements the latter.

Famous Kabbalists of the ancient school: Azriel, Ezra, Isaac ibn Latif, Abraham Abulafia and his disciples Joseph Gikatilla, Jacob ben Sheshet, Moses de León, Moses Cordovero, Rabbi Moses Nachmanides, Rabbi Eleazar Wormser, and others. Christian Europe was first introduced to the name and existence of Kabbalah by Raymond Lull. Besides Lull, Kabbalah was studied by: Pico della Mirandola, Paracelsus, Heinrich Morus, Robert Fludd, Jacob Boehme, Cornelius Agrippa (De oculla philosophiao) and Reuchlin (De arte cabbalistica and De verbe mirifico).

However, a more precise and comprehensive work on this subject is the book by Baron Knorr von Rosenroth titled Kacabbale de nudata, which attracted universal attention.

From the 10th to the 12th century, Hebrew literature rose to a brilliant state. The center of science and literature was then Spain, where many Jewish theologians, mathematicians, philosophers, rhetoricians, physicians, and poets gained renown. Furthermore, doctors of law gained honorable fame: Samuel Halevi, Isaac Alfasi, the poets Solomon ibn Gabirol, Moses ibn Ezra, Judah Halevi, and, finally, the famous Jewish thinker Maimonides, whose death concludes this period of Jewish literature. The authors of the Talmudic dictionary and commentaries, Gershom and his brother Mashir, lived in the 11th century. In the following 12th century known additions to the Talmud were compiled under the name Tosafata, or, as they are

called, Tosafot, a work, belonging to who lived Isaac ben Asher, Jacob ben Mezer, and Samson ben Abraham. The famous Agadist Moses Gadarshan, the well-known translator Judah Tibbon, the biblical critic Joseph Kara, the religious poets Baruch ben Isaac and Eliezer ben Nathan, the traveler Petachiah, and the famous Italian rabbis Nathan ben Yehiel and Hillel ben Eliakim complement this period. Among the Karaite writers of that time, Judah Hadassi was especially famous.

From the 12th to the 19th century, a period of religious mysticism and spiritual disorder begins: throughout this time, heated disputes continued between Talmudists, philosophers, and Kabbalists. In the 13th century, the following distinguished themselves in Spain: Jewish scholars and poets Judah Sharizi and Isaac Sagala; translators Samuel, Moses, and Jacob Tibbon; astronomers and philosophers Isaac Lattef, Judah Cohen, Isaac Aben Sid, author of the Alfonsine Tables; doctors of law Meer Gallewi, Moses ben Nachman, Solomon Aderet; natural scientist Gershom ben Solomon; Kabbalists Todros ben Joseph, Joseph Gecalia, Abraham Abulafia, and Moses of Leon. In the 12th century, a prominent place was occupied by Jewish theologians: Hasdai Crescas, Jesus Shoaib, David Cohen, and others.

In the 15th century, Jewish literature significantly declines. Although some personalities of the era can be mentioned, such as Joseph Alba, Shantoba ben Joseph Alba, Shantoba ben Joseph, Isaac Abnabu, and the Portuguese Jew Abraham Catalan, they no longer possess the strength and energy of their predecessors. At the beginning of this period, Jews were expelled from almost all of Western Europe, and with this, the direction and character of Jewish literature began to change. Affected by the general persecution against them, Jews directed all their efforts towards maintaining their nationality, thoroughly studying the Talmud, drawing hope for their salvation from it, and achieving an independent life.

This movement, continuing into the 12th century, gave rise to many writings on biblical criticism, Kabbalah, and Talmudic dialectics, and in the mid-17th century a whole system known as "Tzadikism." Around 1620, Jewish schools and printing houses emerged in the cities of Smyrna, Venice, Livorno, Ikhare, Amsterdam, Prague, Krakow, etc. The following individuals also stand out among the Jews: theologians and philosophers Isaac Abarbanel, his son Judah, Abraham Bibaya, Saul Cohen, theologian and commentator Isaac Luria, Haim, and Vital, etc.

1.7 Main Figure Rabbi Maimonides

However, the most important figure in the field of Jewish Talmudic literature is Maimonides, a Jewish scholar and thinker, philosopher, physician, and theologian. Maimonides, "the great sage, the glory of the West, the light

of the East, and the second Moses," as his contemporaries called him, was born in Cordoba in 1135.

His father enjoyed respect among the Jews and possessed significant capital, which gave the young Maimonides the opportunity to devote himself exclusively to the study of sciences. He diligently studied Hebrew, Arabic, Greek, and Latin literature, engaged in philosophy, theology, and medicine. However, despite all his scholarly pursuits, Maimonides primarily dedicated himself to the business inherent to his nation the trade of precious stones. Later, he became the personal physician to the famous Sultan Saladin. He possessed philosophical and medical knowledge and demonstrated brilliant abilities in his numerous writings. His contemporary, Rabbi Yedalia, says: "If I wanted to list his works, I would not have enough time."

Maimonides commented on three parts of the Gemara; but these commentaries have disappeared. What has reached us are the "Mishnah", "Torah" (Yad-Hazaka), "Moreh Nevuchim", and a commentary on the "Mishnah", begun by Maimonides in the 28th year of his life.

Once the Mishnah was more or less completed, subsequent legislators did not even think of asking themselves the question whether all that is set forth in the "Mishnah" is in accordance with the spirit of the Bible? Thanks to this situation, the literature of the Talmud grew constantly, and when Maimonides concluded that it was difficult to navigate this sea of laws, he undertook a truly gigantic task to summarize more than a thousand years of scholarly activity. He compiled a code of laws, in which everything was derived from the Talmud, or rather, in which the results of religious legislation obtained by scholars who lived before him were set forth.

Despite Maimonides' significance as a person, scholar, and expert of the Talmud, it must be said that in one respect he caused enormous harm with his code, and precisely because he viewed the work of his predecessors as scholars of the III century viewed the "Mishnah".

More pious people from time to time introduced new restrictions on personal freedom in actions, and thereby increasingly increased the dependence of Jews on Talmudic legislation. In encouragements of this spirit, rabbis were almost always in solidarity, and if we compare the religious code of Jews of the present century with that of, say, the XII century, we will see that the number of laws has significantly increased since then; and if you compare the laws of that time with those of the VI century, you will again see a big difference; even six centuries ago and the difference becomes very significant. Whatever they said, it is undoubtedly true that in religious terms, Jews of the Second Temple period lived more freely than now, in the very sense that a whole mass of laws, the observance of which is now obligatory for Jews, was unknown.

Despite all his erudition, Maimonides amazes us with the expenditure of his talent and time on explaining the petty practices that fill an entire part of the "Mishnah". Indeed, was it worth investigating such questions,

according to the school of Hillel, as: "Is it permissible to eat birds with milk?" or to discuss "Should one sweep the house without washing hands, or should one wash them first?"

The due tribute of admiration to Maimonides' mind, talents, and knowledge evokes even greater astonishment when this celebrated thinker, in his writings, confirms the necessity of hatred of Jews towards adherents of other religions. He not only permits deception but goes so far as to convince of the need to exterminate wicked Epicureans and heretics under a hateful pretext, common to all persecutors to avert danger threatening true religion.

Of course, the bad side of these rules relates more to the Talmud, but this cannot be a sufficient reason to justify Maimonides, who possessed a high intellect, in preaching such rules. The latter is all the more strange and outrageous because he did not share all the prejudices of his time: thus, he often rebelled against astrology, which Jews believed in and which even in the 16th century had many adherents in France. There is historical evidence of the existence of a letter from Maimonides to the Marseilles Jews, in which he condemns them for their credulity, and in the preface to the commentary on the "Mishnah," he even points out the absurdities of this pseudoscience. The influence of stars on human misfortunes was generally believed then, and the Marseilles Jews, out of some religious feeling, sought to protect astrology from the attacks of Maimonides, who rebelled against the prejudices of his compatriots, albeit without much success.

Indeed, the same teacher, who rejected the influence of stars, says that the celestial spheres in their movement are governed by angels; that they themselves are angels, fulfilling God's will, as Aristotle says. From this, it is not far from believing in their influence on human destiny. The philosopher Stachirine also reached this limit, and, following his example, Maimonides limited himself to the certainty that the stars are animated by a supreme reason.

Maimonides, as stated above, made an extract from the Talmud, "Yad HaChazakah" ("Mighty Hand"), in which he also respects the traditions of the Talmudists, as well as their national religious enthusiasm, which blindly condemns everything that was not Israelite, and despises other peoples and other religions. In 14 books of his work, Maimonides speaks: about the introduction to the love of God, about holidays, about celebrations, about service, about the relations of men to women, about firstborns, about sowing, about harvests, about labor, retribution, predestinations, about judgment in a word, he presents a religious, civil, and criminal code for Jews with explanations and interpretations.

Maimonides wrote a commentary on the "Mishnah" in Arabic, because Spanish Jews did not know another language; these commentaries were first translated into Hebrew by many translators, as well as into Latin for Christians. In addition, Maimonides wrote the work "Moreh Nevuchim," or "Guide for the Perplexed," translated into Latin under the title "Dux Per-

lexorum."

"Many worked on mystical interpretations in ancient Jewish academies," says Maimonides. "Tiberias was a famous city and dwelling place of the wise; the Sanhedrin (supreme court) was moved there, and the Jerusalem Talmud praises Tiberias as a nursery of wisdom and enlightenment."

The book "Yuhasin" was compiled by an unknown author: it contains a description of the rules of teaching followed in schools: twice a year in February and August students gathered at the academy for examination and understanding of the mysterious places of Holy Scripture.

In ancient Jewish academies, there were several sects of scholars: the most important were the "Tannaim," who preserved traditions from Ezra to Judah the Saint, who wrote the "Mishnah." The Tannaim were so named from the word "tana-sana" (to teach), and the word "Tanakh" the later name for the Bible consists of three words: "Torah" Pentateuch, "Nevi'im" Prophets, and "Ketuvim" Hagiographa.

Rabbis have deep respect for these teachers of Israel and call them sages.

The Jews' respect for Maimonides was most clearly expressed in the prayer for the coming of the Messiah, recited daily in the synagogue: "May your kingdom come during the life of our great leader Maimonides." This prayer was read by the Jews of Palestine and Egypt. In his epitaph, the Jews called him "the chosen one of the human race."

Maimonides died on December 18, 1204; his body was moved to Palestine, where he was buried. Maimonides' son, Abraham, was also the Sultan's personal physician and head of the Jewish community: he wrote a work titled: "What Satisfies a Pious Person."

In the 12th century, Abraham ben David, a renowned defender of the Talmud, wrote against Maimonides and reproached him for apostasy from Judaism.

Joseph Kimhi wrote a commentary on one part of the Bible. David Kimhi was distinguished as a theologian, but his commentaries on the Bible are only of interest to rabbis and some theologians.

The famous Iarchi in Judaism, at the age of 30, compiled a commentary on the Bible and the Talmud, i.e., Rashi, from the words of Rabbi and Shelomo Iarchi, from the city of Lunel, France, for "Yerach" in Hebrew means "moon," and the name of the city Lunel comes from the French word Lune moon. In recent times, it has been found that "Rashi" was not named Rabbi Shelomo Iarchi, but "Yitzkhaki." His teaching caused many disagreements in the synagogue and was condemned by fanatical rabbis.

Iarchi was accused of omitting a certain passage in the prayer "Olenu Habach"1 and not standing at an important point, as prescribed by the order of service, and of skipping the song "Gokadamush" about the Leviathan fish and the ox that daily eats grass from several thousand mountains. He was then exposed as impious and heretical and expelled from the synagogue.

The writings of Rashi were filled with fantasies, as were those of other rabbinic writers. He explains every verse of the Bible dryly and extensively; his Hebrew language is mixed with Chaldean and abounds in French phrases, because, of course, Rashi spent many years traveling. However, his commentary is respected by Jews and still enjoys great fame among them. In his opinion, Jews are a chosen people, to whom all the earth is destined, who should enjoy all its creations; the author treats other peoples, according to the teaching of the Talmud, with contempt and breathes malice and hatred against them.

In those times, Jewish scholars combined the study of theology with medicine and astronomy, studied nature and delved into the investigation of the divine properties of the world, which can be found in many interesting indications scattered throughout the teachings of the Talmudists. Thus, Rashi, in his commentary on the treatise 'Niddah,' indicates how surgery arranged the side part of the body to supplement natural births; and his teacher, Maimonides, explaining the 'Mishnah,' speaks of the Caesarean section, in the knowledge of which he is very skilled[1].

A contemporary and friend of Maimonides, the writer Abraham ibn Ezra, born in Toledo in 1169 and called by Jews 'hacham' or 'wise man,' wrote a chronological chronicle, 'Seder Olam,' or 'The Structure of the Universe.' Some argue that this work was not written by Abraham ibn Ezra, but by Rabbi Jose ben Halafta. This commentary, perfectly explaining the Hebrew text, although written in beautiful and pure language, is in other places so compressed that it loses clarity and requires special assistance for understanding. Nevertheless, Abraham ibn Ezra's commentary on the Pentateuch is such a work that proved useful not only to Jews but also to Christians[2]. In addition to what has been mentioned, Abraham ibn Ezra left many writings on various subjects, and his manuscripts are scattered in various libraries of significant European cities. These include: grammatical treatises, which most thoroughly investigate the composition and properties of letters, as well as geometry, astrology, and books of moral content.

But Abraham ibn Ezra's educated and expansive mind still could not free itself from all the prejudices of his time. Thus, in a small treatise on stars, he suggests aligning one's life with the position of the Moon and planets. This, however, was a fantasy of all peoples of his era[3]. Abraham ibn Ezra also wrote spiritual books; he composed a poem about chess, which Gide included in the history of this game. Ezra died in 1168 on the island of Rhodes.

Michelstadt, a German rabbi, philosopher, and kabbalist, wrote many works related to Kabbalah, which is known from history. Rabbis Silva and

[1]Sancti Amrosii epist. XXIX.
[2]Capitulaires, edition de Baluse, 1, ch. 14.
[3]Code Theodosien, t A. VIII, ch. IX.

Hezekiah wrote a famous work titled 'Perichodash,' or 'New Fruit,' which means Talmudic wisdom.

1.8 Halakha And Aggadah

The goals and direction of all Talmudic writers were almost identical and consisted in the desire to define the external side of Jewish life, its external behavior and actions; hence the name of this legislative side "Halakha", i.e., the most important and essential part of the Talmud. As for the internal movements of will and consciousness, they are nowhere positively defined by law, and in their consideration, the children of Israel are given complete freedom, provided there is no direct and substantial contradiction to the law. This area of free thought in the Talmud is called "Aggadah". Halakha and Aggadah stand separately from each other, mutually serving as a complement and explanation to one another.

It is praised that Akiva was as remarkable a Halakhist as he was a renowned Aggadist. In "Halakha," he paved a new way. Although Hillel, and during Akiva's time his teacher Gamzu, had already given the first impetus to "Halakha" and even indicated a method for interpreting the law and developing "Halakha," it was Akiva alone who became its true exponent; he substantiated it, vitalized it, in the words of the Talmudists, and brought it into a system. He was the first to group its material by individual subjects, and his collection of "Halakha" is known as "Mishnah Rabbi Akiva." His experience, in all probability, served as a model for further collections of "Halakha," also known as "Mishnah." Akiva gave "Halakha" his method and his system and strengthened it so much that there could be no talk of turning back, and it only remained to care for its further development. In "Aggadah," he also distinguished himself in such a way that he was the only fortunate one who could return from the realm of higher knowledge untouched in his religious convictions. And in this sphere, the so-called "Letters of Rabbi Akiva" are known, which discuss: the greatness of God, creation and resurrection; the creation of the earthly and heavenly world and their destruction; God's blessings; the exaltation of the poor; future creation; the totality of the letters of God's name, transmitted in the revelation to Moses; many keys that God does not entrust to any angel; repentance; the joys of the righteous in paradise; human organs; the chanting of letters before the Most High and their elevation to His crown; the soul; the sufferings of sinners after death, hell; the Temple and the Holy Scripture and its greatness; the creation of the organs of the human body for the glorification of the Lord; human language; paradise, shown by God to Moses; Moses' mission; the generation during the flood and the confusion at the Tower of Babel; the punishments of the godless in hell; human passions and death (Babylonian

Talmud, tractate Berakhot 13).

When reading everything that Akiva says Talmudic interpreters explain one should bear in mind not the literal meaning of what is stated, but the inner, hidden, and most importantly, the purpose. Thus, in the chapter that serves earthly purposes, Akiva, intending to ease the people's conditions of modern life, or the connection of the new law with the ancient, often resorts to such explanations and the development of one "halakha" from another, or from different letters of the Holy Scripture, which bear clear traces of fiction, by means of which favorable results are achieved. All the more, one should approach his teaching in "aggadah," dedicated to non-earthly interests, with great caution, where the scholar tries to conceal his thoughts from people to whom metaphysics is inaccessible, and therefore speaks in hints, briefly referring to instructions whose meaning is understood by specialists alone.

Let us point out, for example, the following. Akiva asserts that in Solomon's Song of Songs, the discourse is about Jehovah's love for His people, and according to this fundamental instruction, all concepts and expressions of this erotic song are given a meaning entirely different from what they have in the mouth of a beloved. Such an application of the idea of God's love for the people might seem a little strange in the mouth of a scholar. But the matter will become clear when it is indicated at what time and on what occasion this view was expressed by Akiva. The point was that the Song of Songs should be recognized as an apocryphal book, not subject to inclusion in biblical books.

So, the Talmud is divided into two parts "halakha" and "aggadah." "Halakha" was law; "aggadah," on the contrary, was a matter of personal calling. Such is the essential difference between these two sections of the Talmud. Studying "halakha" in its historical development, one involuntarily notices the enormous influence of changing political and religious life conditions, which gradually gave rise to new and new precepts in the Talmud. The Talmudists themselves recognize "aggadah" in a literal sense, and there is an indication of this in the Talmud. "Once Rabbi Eliezer, after his death, appeared to his disciples, who asked him what Abraham was doing in heaven now? Rabbi Eliezer answered them that Abraham was now resting on Sarah's lap, and Sarah was searching his head. When one of Eliezer's disciples dared to suggest an allegory here, he was excommunicated by general verdict for this audacity"[1].

In the Talmud, external formality is important not in itself, but for its comprehensiveness and universal applicability, by virtue of which, with the adoption of this formal aspect by all Jews, no member of the Jewish community differs from another in their external behavior and rituals; each of them can recognize their fellow countryman and co-religionist by their outward appearance, and external signs constantly remind the Jew of the promise to

[1]Tractate Bava Batra, l. 58.

which he is called, and serve as a sign of his covenant with God and his readiness to accept the promise and glorious triumph over all peoples of the earth.

1.9 Kabbalah And Meaning Of The Talmud

The most important authorities of the Talmud, the aforementioned Rabbis Akiva, Rabbi Yehuda HaNasi (the saint), were initiated into the secrets of Kabbalah. The Talmud often cites definitions from the most important Kabbalistic authorities, Rabbi Shimon bar Yochai, son of Rabbi Eliezer, his student Rabbi Abba, and Rabbi Hanina, who were in complete agreement with the opinions of true Talmudists. Various striking convergences and unexpected conclusions are particularly pleasing to the Jewish people and inspire reverence for the depth and comprehensiveness of the law, elevating a person above the common level of people, one who has penetrated the essence of the law more than others, and giving great value and authority to its definitions. The entire Talmud is permeated with Kabbalah, especially its auxiliary part, called Aggadah; followers of the Talmud attribute all places incomprehensible to them to a higher, not always and not to everyone accessible Kabbalistic wisdom. The main significance of Kabbalah for the Talmud in that part of it where it helps to derive definitions from the law for individual life; Kabbalah is unknown to the majority; it was even completely forgotten and reappeared only in the Middle Ages, around the 13th century.

The traditional oral teaching of the Jews a mysterious one, passed down from generation to generation is recognized by many scholars as very ancient, called "Kabbalah." Kabbalists themselves attribute this science to the patriarch Abraham and even to the first man Adam, who was initiated into its mysteries by the angel Raziel (angel of secrets).

Others point to a much later origin of Kabbalah, attributing it to the era of the Babylonian captivity; others, apparently, attribute its emergence to the influence of Jewish Alexandrian schools, where the teachings of Pythagoras and Plato, merging with many philosophical doctrines, formed the so-called Eastern philosophy...

Kabbalah's task is to resolve, with the help of a peculiar interpretation of the Holy Scripture, all the most important questions of metaphysics, encompassing within its scope the clarification of all problems of dogmatic theology, transcendental cosmogony, the doctrine of the soul, and ethics, which were the subject of such heated disputes in the dogmatic systems of the 13th century.

According to Kabbalists, the Holy Scripture, as a divine revelation, naturally must possess divine properties and, consequently, the ability to unravel those higher questions whose resolution lies beyond the boundaries

of methodically thinking reason. Thanks to this view, a new method of exegesis is invented, by which every word, every letter in the Holy Scripture is given a higher, mysterious meaning. The study of the "secret teaching" is permitted only to the chosen.

The Talmud, which revered the Kabbalah of its time, forbids revealing even the title of its articles to laymen, allowing their reading only to learned individuals known for their modesty. In the Mishnah, there is a similar prohibition expressed in the following terms: "The history of creation should not be explained to two people together; the history of the heavenly chariot (Merkabah) not even to one; but to the wise and to those who can understand on their own one may reveal the titles of the articles."

Despite the precautions taken, the study of the "secret science" apparently had a detrimental effect on the minds of even famous legal scholars, as evidenced by the following allegorical story found in the Talmud:

"Four men entered Paradise: Ben-Azai, Ben-Zoma, Azar, and Rabbi Akiva. The first looked and went mad; the second saw and died; the third damaged young plants (corrupted the young minds of his students); only Rabbi Akiva entered in peace and left in peace, for the Holy One blessed be He said: spare this elder, he is worthy of serving My glory."

Kabbalists divide their science into two main parts: theoretical, or speculative, Kabbalah, and practical Kabbalah. The latter contains a supposed secret science that provides instructions on the conditions under which higher powers can be made to act upon the earthly world, or, simply put, to perform miracles. By uttering known words from the Holy Scriptures, which contain hints of certain spiritual beings, or by signing the names of God and angels on amulets, one can subjugate the aforementioned spiritual forces, cast out demons, heal the sick, extinguish fires, in short, perform all sorts of miracles. This product of sick minds, a sad example of human delusions, was drawn from the superstitions of the East during and after the Babylonian captivity. Traces of this are found in some apocryphal books and various theological writings.

As for the speculative part of Kabbalah, it is remarkable in that from the beginning of the 16th to the mid-17th century, it occupied the minds of the most serious scholars of the Christian world, and it managed to gain a place in philosophy, philological research, the general history of philosophy, and rational theology; it also influenced natural sciences and medicine. Until the end of the 12th century, the "secret science" was known among Jews only by name; ancient mystical books, such as "Shi'ur Qomah" (Measurements of God's Stature), the book "Enoch Metatron," the book "Creation" (Sefer Yetzirah), etc., were considered incomprehensible, any attempt to explain their meaning was ridiculed, and no one undertook such a task. The first appearance of Kabbalah coincides in time with the fierce political opposition to Maimonides' philosophical direction in religious matters. The first to dare to reveal the "secret teaching," according to Kabbalists, was Isaac

the Blind (Sagi-Nogor), Maimonides' chief opponent. From the Kabbalistic teachings of Rabbi Isaac the Blind (who flourished in 11901210 AD), only a few fragments have come down to us proving that he diligently studied the book of "creation," explaining and interpreting its incomprehensible meaning. In the coherent system of Kabbalah, it was first expounded by two disciples of Isaac Israel and Ezra, natives of Gerona. Upon its appearance, Kabbalah served as a counterweight and protest against the trivialized philosophy of the Maimonides. Israel and Ezra, in their piety, accepted every word of the Bible and Talmud as divine truth. They developed a unique theory, explaining certain passages of Haggadah, prayer, and the Song of Songs this inexhaustible source of all kinds of mysticism. The exclusion from the realm of religion of all philosophical thought appealed to German and North French rabbis, who adhered strictly to the theosophical direction, while South French and Spanish rabbis, among whom Maimonides enjoyed the honor of infallible authority, ridiculed the latter direction, asserting that Judaism is permeated with profound thoughts, hidden from the unreasoning masses and clear only to the thinker.

The Kabbalistic book "Zohar," inspired by mystical enthusiasm, proved to be a misfortune for the Jews, having destroyed hundreds of thousands of souls: intoxicated by its deceptive fantasy, they rushed blindly into obvious death and perished like flies in poison.

The book "Zohar," composed in the 13th century, first appeared in print then and began to spread incredibly quickly, casting blinding rays over every Jewish ghetto. It seemed to the Jews that all the mysteries related to the coming of the Messiah were revealed in it. In it, Jewish fantasists clearly saw: the prophet Elijah, angels, spirits, righteous souls finally, the entire heavenly host, not excluding ten spiritual essences. Here the Kabbalists learned all the movements of the elements and the cause of these movements, as well as the mysterious words that excite these movements. The same happened with regard to the true meaning of the Torah, which was hidden in the Pentateuch from the eyes of the faint-hearted by means of various signs and dashes, the arrangement of vowels, accents, and even by arbitrary alteration of letters in these words.

Who wrote the book "Zohar" is positively unknown, although many attribute this work to Simon ben Yohai.

Jewish Kabbalists consider the book "Zohar" as if it were the first holy scripture: they accept what is written in it as above all mysteries of knowledge. Such a revelation, they believe, descended in the first century AD in Palestine to the holy hermit Simon ben Yohai, who then put "Zohar" into writing. In reality, however, this book was composed not in the first, but in the 13th century by a Spaniard de León. For what purpose the author wrote it: whether it was the fruit of his fantastic ideas, in which he believed, or whether it was simply written for the sake of mystification all this remains not entirely known; some historians, however, directly call de León a

mystifier and a deceiver. The teaching of the Kabbalists greatly confused the minds of Jewish scribes; it is dangerous for every Jew unfamiliar with European philosophy and not having emerged from blind belief in the miraculous.

The teaching of the Kabbalists about the Messiah is closely connected with the belief in the transmigration of souls.

All human souls, as they believe, are already created in advance and await their embodiment in the next world; those of them who, despite their mixture with the earthly element, have still preserved heavenly purity within themselves, depart again into the world of spirits; while others, who failed to remain pure, are reincarnated into mortal bodies, repeating this transmigration of theirs until they are completely purified. The consequence of such transmigration is that many of the pre- created souls, who have not yet descended to earth, cannot for some time take on flesh. The soul of the last Messiah will descend to earth, but not before all pre-created souls are embodied. Furthermore, Kabbalists, who existed even before the appearance of the book of de Leon, have long believed that the soul of the Messiah had already taken on a human form many times before the last coming, in order to gradually prepare people for him. They taught that the soul of the Messiah had already lived on earth in some patriarchs, prophets, and kings. Some Kabbalists even considered Jesus Christ and Muhammad as special phases of the manifestation of the Messiah's soul; yet they believe in the coming, besides the true Messiah from the tribe of David, also his forerunner, who must be from the tribe of Joseph.

Kabbalism is closely connected with the Talmud; the very first Talmudic sages were at the same time Kabbalists and this science itself could be and be accessible to only the highest Talmudists.

Jewish teachers extol the Talmud with the highest praises, but its true merit is far from corresponding to these praises lavished by rabbis. The Talmud is composed of ignorant folk traditions and interpretations by Jewish fanatics and teachers with the aim of explaining and supplementing biblical teaching; but these traditions and interpretations are precisely contrary to the purity of biblical teaching; they distort it, giving it a pagan character. The Talmud is full of pagan legends, fables, tales, apologies, some of which are insignificant, petty, empty, not on the same level of importance as practical subjects, while others are even indecent, seductive, and blasphemous.

Talmudic teaching bears the stamp of the most extreme limitation, incapable of elevating it to religious contemplation; its character is sometimes completely pagan, contradicting the concepts revealed in the writings of Moses and the prophets. The narrowness of the views of the compilers of the Talmud is already evident from the fact that it includes passages that cast an unfavorable shadow on the aspirations of ancient rabbis with the deliberate aim of concealing under this outwardly crude shell the more spiritual aspects of Jewish teaching. Lacking the strength to explain their true

meaning, these rabbis await their clarification with the coming of Elijah, and the majority of Jews believe even here in the letter of the narratives, because a devout Jew does not even dare to doubt that his wise teachers could say anything contrary to sense and truth. Becoming acquainted with the Talmud, one learns of the scribes, one cannot but be surprised by its narrowness, dogmatism, and materiality of view. It is cold in exposition, empty in content, antiquated, and contains a ceaseless repetition of one and the same thing. In it there is no freshness, no strength, no fire; it slaves before authorities, resists all independence; in it, at one and the same time, one feels erudition and folly, arrogance, and baseness. It does not deviate by a hair's breadth from the well- known line of commentaries and preconceived ideas; full of wavering conclusions, and in true beliefs, it adheres to the letter of the law to the point of absurdity. In this teaching, everyone will notice a jumble of regulating trifles and a whole labyrinth of systems, a preference for antiquity and a repetition of old ways over originality. It constantly revolves around priests and Pharisees, in the temple, in the synagogue, in school, in the Sanhedrin, and is unusually busy with the most insignificant trifles.

1.10 The Importance Of "Gemara" and "Mishna"

Above all, the Talmudists place Gemara and Mishna. The unequal significance of the various parts of legislation is expressed in the following comparison: Mikra (Bible) is compared to water, Mishna to simple wine, i.e., to vodka, and Gemara to aromatic wine (stara wudka). Therefore, whoever opposes a rabbi, according to the definition of the Talmud, contradicts God Himself[1]; whoever opposes the word of a scribe is worthy of death, because the words of scribes have much greater significance than the words of Moses' own law. In proof that one should prefer the definitions of the written law to the definitions of rabbis, the latter point to the following case. Once, the pagan king Pirgandikus, feasting with his dignitaries, decided to invite eleven of the most famous rabbis in his land to a feast. When they arrived, the king received them with all due respect for their rank and dignity. But after a short time, the king, under threat of death, presented them with a choice: either eat dishes prepared from pork, or participate in the general pleasures of the harem; or drink pagan wine. After three days, given to the rabbis for reflection, they decided on the latter, since only rabbis forbid the consumption of pagan wine, and the first two items are positively forbidden by Moses. But, having drunk pagan wine, the rabbis not only ceased to distinguish pork from other types of meat, but also, when musicians with singers appeared, the pious rabbis succumbed to a new transgression, and

[1] Tractate "Sanhedrin", l. 110, art. 1.

only the next day realized that they had sinned greatly; and all this happened because they preferred the words of Moses to the words of the rabbis. Therefore it is said: Let him not expect mercy from God who prefers the definitions of the Talmud to the definitions of the Bible[1].

The Talmud says that the law (Bible) is like salt, the Mishnah is like pepper, and the Gemara is like cinnamon; the world cannot exist without salt, pepper, and cinnamon (and a Jew without garlic, onions, and radishes). Furthermore: He who little values the words of the rabbis is guilty of death[2]; he who turns from the ordinances and teachings of the rabbis to the Bible no longer has happiness. In another place it is interpreted that the words of the Talmudic writers are more pleasant than the words of the Bible; he who holds only the Bible and Mishnah in his hands, and not the Talmud, is unworthy of being acquainted with him. And the famous Rashi (1105 AD) says along with the Talmud: My son, pay more attention to the words of the Talmud than to the words of the Bible[3].

In the book of one rabbi, who died in 1500 AD, we find confirmation that those who read the Bible without Mishnah and Gemara do not believe in any God. Maimonides says: Fear of a rabbi is fear of God[4]. The Talmud states that deceased rabbis, always being in heaven, teach other, living rabbis[5].

Vilna Gaon Rabbi Elijah was an enemy of all sophistry and casuistry; he recognized all their corruptness and sought to introduce system and methodology into the study of religious sources. The order of studies was outlined in his name by his heirs or students in the preface to his commentary on Shulchan Aruch Orach Chaim: the basis of this plan was the study of Tanakh and the grammar of the Gaon's language itself, without which it is considered impossible to proceed to the study of Mishnah, and which, in turn, must precede the study of Gemara. In his program, Gaon Rabbi Elijah also allocated a place for the study of secular sciences; among his published works and manuscripts are compositions not only on grammar, but also on mathematics and calendrical studies. His manuscripts were published around the 1780s.

Every Jew considers it his sacred duty to teach his children the Talmud, so that they may deeply grasp the consciousness of their high dignity and have in their hands a weapon against the enemies of their faith. As a result, the number of Jewish theologians has grown immeasurably and represents such a proportion to the mass of people as we will not find in any other society in the world. Competition for rabbinic positions has therefore become unusually great and has not failed to lead to very sad results. Rabbis, not

[1]Tractate Hagigah, ch. 10, art. 1. 2 Tractate Eruvin, ch. 21, 2.
[2]2 Tractate Eruvin, ch. 21, 2.
[3]Bechai, famous rabbi in 1291.
[4]Yad-Hazaka 1. Talm. Tor. 5, 1.
[5]Tractate Sanhedrin, ch. 92, 1.

materially provided for, like the clergy of all other confessions, and in view of such excessive competition, have fallen very low in moral terms. More and more often, complaints are heard about the injustice and venality of rabbis and the corruptibility of rabbinic positions. Entered even into a custom, for rabbis to buy their positions from communities, instead of receiving a salary from them. It is quite natural that in doing so, rabbis were obliged, by fair means or foul, to compensate themselves for the expenses of obtaining a rabbinical post. Against such an immoral and anti-Jewish custom, the best of the rabbis themselves rebelled, who in 1637 even pronounced a solemn curse against the venality of rabbinical posts. But they could not overcome the natural course of events, and the corruption of rabbis intensified more and more.

Such a moral decline of rabbis, which naturally should have diminished their credit in the eyes of the Jews, was accompanied by an equally strong intellectual decline. Rabbis completely withdrew into the realm of Talmudic literature and religious-ritualistic disputations, which provided them with their daily bread. But by this, rabbis lost much in the opinion of the majority, for the latter, despite the religious character of their lives, could not be satisfied with theological food alone, which was of little appeal to any ordinary person. Instead of following the example of ancient rabbis who used the Talmud only for guidance in everyday religious life and devoted their time mainly to conducting public affairs of their parishioners, administering justice among them, being their representatives and defenders before governments and peoples, Polish rabbis of recent centuries completely departed from real ground and ceased to be leaders of the Jewish people; but instead, they surprisingly perfected Talmudic casuistry.

They, as is known, created a new kind of theological literature the so-called "Khiluk" or "Pilpul". Khiluk is a discourse on a religious-ritualistic theme, representing an abyss of the most subtle intricacies, though devoid of solid logical foundation. This is more an act of imagination than a fruit of thought. About the creator of this kind of literature, completely unknown to Jews until now, it is said that when several pages were torn from his copy of the Talmud, he, without noticing this circumstance, with the amazing flexibility of his mind, continued his teaching at the interrupted place and found a way to connect two completely different places in the Talmud! In such a direction of intellectual activity of rabbinism, the teaching became a means not for achieving truth, as with ancient rabbis, but for its obfuscation. In the sophistry of Khiluk, one was considered a luminary of scholarship who could either provide evidence in favor of permitting what was forbidden, or who could present more arguments for and against the same position, but by no means one who, by means of reasonable, logical interpretation, sought truth in the labyrinth of the Talmud and Talmudic literature. Against Khiluks,

who produced a harmful moral influence, inciting envious rivalry among Talmudists and extraordinary pride, so characteristic of scholastic pedantry, of course, the best minds of Jewry fought, though with little success. This game of scholarship for unworthy purposes and the perversion of the natural laws of thought, to such a small extent, could please the majority of the Jewish people, in what moral shortcomings rabbinism could nourish in the masses respect for this knowledge. Such an order of things could not long continue without causing some changes, for it inherently concealed the seeds of its decomposition. And in such a state, it has long been all Judaism with its religious doctrine.

In conclusion, one cannot ignore the remarkable circumstance that the Talmud, besides all other divisions, is further divided into official and unofficial, that is: into that published for show to civil authorities and that published for the private use of Jews. In the first case (the showy) Talmud appears completely decent, not only not striking readers with the fanaticism of its views, but even flaunting high morality and the purity of its humane rules; in the second (for the private use of Jews) an irreconcilable malice and hatred towards goyim is preached, and not only is contempt for all laws of philanthropy expressed, but it is even forbidden to pull a goy out of a pit into which he accidentally fell. The latter kind of Talmud, the only one revered and canonized by Jewish teachers, in every line breathes the most ingrained fanaticism, the most inveterate enmity towards Christians, and in every one of its rules presents examples of the complete immorality of Talmudic teachings.

The new Talmud, published in the city of Vilna, under modern editorship, by the Romov brothers, no longer has scientific authority; it is used only for display by the poor or by those who never look into it. All rabbis and learned Talmudists have Talmuds of foreign editions, complete, ancient. Although in new editions of the Talmud they try to raise their authority through additions, this edition differs from numerous others in that among various commentaries there are some ancient or still completely unpublished ones appearing now for the first time, or though printed, but very rare and inaccessible, such as, for example, the commentaries of Rabbi Hananel, Rabbi Nissim Gaon, Rabbi Hirshom Moor- Hagola, etc. In these commentaries, the authors go to monstrous nonsense in everything, trying, however, afterwards to declare their holiness by claiming that their works are allegedly the fruit of divine inspiration and holy clairvoyance. Any sane person, reading such crude nonsense and antics, must recognize them as either direct fraudulent deception or some kind of mental derangement.

Later rabbis acted even more monstrously. Adherents of mysticism and Kabbalah seized upon such Talmudic tales and sayings in order to ascend even higher on the wings of whimsical fantasy and rush headlong into a boundless sea of visions, revelations, etc., so that they very often reached the extreme limits of the supernatural. Rabbis, however, who received secular

and philosophical education, trying, on the contrary, to cleanse the Talmud and Midrash of everything strange and incredible, fell into another extreme, namely: by means of allegorical interpretation of their writings, they forced ancient Talmudists to express the ideas of Pythagoras, Plato, and Aristotle, and often even imposed on them the ideas of Arab philosophers and natural scientists. Their attempts suffer from a fundamental ailment: they are based on the doctrines of Greek-Arab philosophy and Gnostic mysticism, which are completely alien to Judaism. The method of interpretation, used by ancient Geonim in Babylonian Talmudic academies and then adopted by North African Jewish schools, besides its other merits, from a Jewish perspective, also differs in that it is undoubtedly its own, original, purely Jewish.

Thus, the more ancient commentaries on the Talmud appear and spread, the more obvious it becomes that true traditional Judaism was alien to those elements that invaded it in the Middle Ages, such as, for example, Franco-Italian mysticism and Polish- German pilpulism, which corrupted the purity and authority of Mosaic law, undermining the main foundation of Judaism.

About 15 years ago, Rabbi Dr. Zuckermandel in Prussia published, based on two manuscripts, the Vienna and Erfurt "Tosafot," i.e., a collection of ancient Baraits of the Tannaim, not included in the Mishnah and serving as a source for both the Babylonian and Jerusalem Gemara. The task of this work is to smooth out, soften, and reinterpret for the public all the strange and barbaric passages found in the Talmuds, so that black appears white. Finally, in Mecklenburg, a Biblical-Talmudic encyclopedia is being published, a major work by Dr. Hamburger. This same author also published a brochure on non-Jews and sects in the Talmud, where almost all Talmudic passages on this subject are grouped.

1.11 Talmud in Russian Language

This systematic deception of the authorities, by pointing to official editions of a sinless Talmud, purified of its essence, has long been used both by Jews themselves and by those publicists who have taken on the difficult mission of defending Judaism and its teachers from all possible attacks. How these latter, i.e., the defenders of Judaism, act, can best be seen from a critical review of the book titled "Worldviews of the Talmudists," published in three volumes in Russian, of which the first treats of man and his duties to God, the second of his duties to his neighbor, the third of his duties in public and civil life. This is a collection, compiled by a whole Areopagus of learned representatives and employees of the "Chabura-Marbe-Hagaskala" brotherhood (Brotherhood for the Dissemination of Enlightenment among Jews in Russia). The purpose of this Jewish society, however cunningly con-

cealed it may be, after all, and at first glance, clearly visible to everyone. Firstly, the collection is published in Russian: this creates the impression that the ńSocietyż wishes to replace the Jewish language with Russian even in religious reading, and thereby, as it were, contribute to the Russification of Jews. At first glance, this, of course, cannot but arouse sympathy in Russian society for the enlighteners of our sons of Israel; but the matter only appears so, in reality, it is not at all like that.

Secondly, the collection has a preface. Upon starting to read it, one would naturally expect that the publishers, addressing the Jewish public, would explain the reasons for introducing the Russian language, and we, Russians, would soon hear in Jewish prayer houses the frenzy of Jews, or their awkward singing of psalms in Russian. Such an assumption is all the more natural because the aforementioned collection, according to the apparent idea of the ńSociety,ż should be intended for Jews. Meanwhile, the preface of the collection addresses not the Jewish public, but some other persons into whose hands the collection might fall. The introduction of the Russian language requires an explanation of the reasons why Jewish reformers decided to change the language; it requires proving the benefit of this change, the absence of contradiction with the spirit of Judaism, etc.; but the preface says nothing about all this. It is clear that the Jewish public is ignored here; this collection is intended for them only by its title. Even the title of the collection indicates that it is presented to the Russian public, which is unfamiliar with this worldview and for whom the collection may be of interest and may attract them. Moreover: the collection cannot even replace the reading of Jewish books, because it is only a collection of unrelated moral and humanitarian maxims, fragments torn from various parts of extensive Jewish literature. It is clearly visible that there was another intention here, which was not entirely successfully covered by these new- moralistic Talmudic maxims: scholars and progressive Talmudists, by means of a set of humane phrases, tried merely to gloss over the entirely inhumane precepts of their Talmud in the eyes of the Russian reader. These modern Talmudists, with their collection, merely distract Christians from the fanaticism and thievish deceptions practiced by both enlightened and ignorant Jewry against Christians. The collection does not aim to enlighten Jews, but only to throw dust in the eyes of Christians, so that Jews do not appear as repulsive as they seem and as they truly are. In the collection of Talmudic maxims, all these cunning tricks, falsification, and whitewashing of Jewish fanaticism are clearly visible to everyone. The methods and tricks of these defenders in smoothing over Talmudic harshness are perceived in the most obvious way. For example, in the first appendix to the first volume, under No. 18, there is the following article:

ńThe purpose of teaching (Torah) and commandments is faith, for whoever has no faith, it would be better if he had never been born! Faith dwells in the heart, i.e., a person must believe that there is such a being in the

Universe who cares for the unchanging world, for the human race, for all people in general, for each person in particular; he must also believe that divine inspiration can teach man, so that he becomes a prophet and through him divine teaching is given. In this teaching all the spiritual bliss of man and his eternal salvation. Through it, he is taught the path of life in all its directions, both in relation to spiritual purity and in relation to the integrity of future life, eternal and trueż[1].

Expressing only general thoughts about faith, these lines breathe humanity, and one might think that there is no difference between the worldview of the Talmudists and the Christian Church itself. Meanwhile, the quoted article is composed of two excerpts, which, in their proper place, in common speech, have completely different meanings. They are taken from the first chapter of the book ńKad- Hakamahż. This chapter does not deal with faith in general, but specifically with the faith of Israel. Rabbi Bechai begins and ends it with the text of Isaiah: ńOpen the gates, let the righteous nation enterż (Isa. 26, 2), giving it the meaning of a prophecy about the restoration of Jewish power and Jerusalem. He proves that the faith of Israel consists in the precise fulfillment of the laws of Sinai (Pentateuch and Talmud, according to the teaching of the Jews), and that the fulfillment and preservation of these laws will certainly lead to the realization of the awaited coming of the Messiah and the restoration of the Jewish kingdom. The authors of the book used this chapter in their own way. Having omitted text from Isaiah, they took the following four lines after it, changed punctuation marks, and, skipping 22 lines and taking the second fragment, placed a period at the point in the sentence where Rabbi Bechai begins to explain the thought expressed in the first half of the sentence he took. Meanwhile, the end of this period, which they omitted, reads as follows:

ńAnd it (faith) consists in the law that Moses gave to Israel and which everyone is commanded not to forget; for it is written (Deut. 4): "Be careful and diligently guard your soul, so that you do not forget such things that your eyes have seen." The meaning of this verse is that we should not forget any of the foundations of the Torah (law) and commandments that have been given to us, and it (this verse) says that forgetting (the rules of the law) is considered a grave sin of the soul.ż And here is a more detailed excerpt from the famous speech of Rabbi Bechai:

ńIt is known that the holy seed the Israelites, being in exile, in the land of their enemies, although scattered and dispersed among the nations, do not forget, however, the foundations of the law and commandments, and guard the fence of faith, and remain firm in their faith in every generation. Every nation incites them to change their law and their faith; but they do not want to listen to this, and our sages explained the word: ńReturn, Shulamite (Rabbi Bechai, like some other writers, calls the Israeli nation 'Shulamite'

[1] 1 R. Bechai, in his work ńKad-Hakamahż.

Jerusalemite), return, return, and we will see youż (ńSong of Songsż, chapter 7). The word ńreturnż is repeated 4 times in the Holy Scripture, according to the number of kingdoms, each of which tells us to accept its faith and it will make us treasurers and ministers; for it is written (Exod. 12): ńAnd you shall choose from all the brave ones," and Israel answers them: "What can you choose for yourselves from among the 'Shulamite'? What exaltation and dominion can you give us? You are unable to give us such a high degree as Mount Sinai, a degree of which Scripture speaks with the words: 'a dance of two armies,' i.e., our gods cannot give us such a dance as that in which two armies participated: a 600,000- strong army of Israelites and a similar army of angels, for in Scripture it is said: 'The chariots of God are twenty thousand, even thousands of angels' (Ps. 67, 18). And for the sake of this faith, to which the Jews firmly adhere, the Lord will subsequently dwell among them and return, as before, to Jerusalem, and the children, driven from their father's table, will return to their place."[1]

Such is the attitude of the defenders of the Talmud to truth, and although this one example would be sufficient, we will point out another. In Volume III of the collection, in article 24, it is stated:

"Repeatedly I preached to the Jewish communities (in the original 'exiles of Israel') that those who deceive and rob foreigners insult the name of the God of Israel, for, seeing such actions from our side, all nations will say that the Jews have no teaching of God. Meanwhile, the prophet Zephaniah says (3, 18): 'The remnant of Israel shall not (in the original 'will not') do injustice, nor speak lies, nor shall (in the original 'will not') a deceitful tongue be found in their mouth.'"

From these words, one can perhaps conclude that a Jew is absolutely forbidden to deceive a foreigner, and one who violates this law or rule is punished as an insult to the name of God. But in the same book, we read the following positive law on the same subject:

"Thus taught Rabbi Kana[2]: it is permissible (for a Jew) to take advantage of a foreigner's mistake if the foreigner himself makes a mistake." Furthermore, a remarkable instruction is given on how a Jew should act in such cases: "If a non-Jew, when making out a bill (for a product sold to him by a Jew), made a mistake (not in his favor), then the Jew should tell him: 'Look, I trust your account, but I don't know myself, and I'll pay you as much as you demand.' But it is forbidden to deceive a foreigner: for a non-Jew might want to test a Jew, and then 'hillul Hashem' (desecration of God's name) will result, i.e., dishonor to the name of God."[3]

From this, it is clear that one can deceive a foreigner, but cautiously, so as not to give non-Jews cause to think that the law among Jews is not good,

[1] Kad-Hagemach, ch. 1.
[2] Talmud Hagazan Achron, p. 113.
[3] Sefer Mitzvot Gadol. Venice, 1546, p. 152 b.

i.e., so that "hillul Hashem" does not result, which, according to Rabbi M. Mikuzi, the author of the aforementioned book, can delay the appearance of the Messiah and the restoration of the Judean Kingdom.

Regarding the aforementioned substitution of the words "exiles of Israel" with "Jewish communities," it should be noted that the political dogma of the coming of the Messiah and the restoration of the Judean Kingdom constitutes one of the tenets symbol of the Jewish faith, namely the 12th, which reads: I sincerely believe in the coming of the Messiah, and though he tarries, I still await him every day[1]. Based on this dogma, Jews, wherever they may be, are obliged to perform three times daily in the morning, at noon, and in the evening the following prayer: Sound the great horn for our freedom and raise the banner, so that our exiles may gather, and gather us all from the four corners of the earth, etc.[2]

This dogma is recognized by all Jews, both those educated in Talmudic rules and those who have received secular education. The only difference is that the former expect the restoration of the Judean Kingdom by some miracle; the latter believe that it will happen naturally, and that Jews must prepare for it through education, which will provide the people with good generals, engineers, rulers, and generally people necessary for this restoration and for the further existence of the state.

Here, for example, are a few words from the secretary of the Society for the Promotion of Enlightenment among Jews in Russia and a contributor to the collection, Mr. Gordon, from a message to Jews, printed in Hebrew on the pages of Hashakhora.

Let the son of David (Messiah) appear, says, incidentally, Mr. Gordon, and then our reformist brethren (a Jewish sect that arose in Germany, not recognizing the dogma of the Messiah) can in one minute turn to him, saying: we have sinned, but now we are your slaves. And he will accept them and find them capable and useful people for all his purposes. But what will he find among you and how can you help him? Will he find useful people among you when he comes to restore our life as before? Will he take from your midst a minister of finance, military, scholars, and statesmen, capable of being representatives at the Courts of foreign sovereigns, engineers, surveyors, etc., people necessary for his kingdom?[3]

Thus, a Jew considers himself not an eternal citizen of the country in which he lives, but an exile, awaiting the sound of the trumpet for liberation from foreign yoke and the restoration of the Judean Kingdom. That is why Rabbi M. Mikutsi called Spanish and Italian co- religionists exiles of Israel, and the publishers of the collection found it necessary to substitute the words exiles of Israel with Jewish communities for Rabbi M. Mikutsi.

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[1] See prayer book by G. Gurovich. Vilna, 187S0T,ApT.E125

[2] Ibid.,p.71.

[3] 3 Lashakhor for 1872, pp. 154, 155, and 156.

In article 25 of Volume III of the collection, it is recounted: One Jew lost all his married sons and all his married daughters. Speaking of his grief to a certain scholar, he said, among other things: I had a maarufiya (customer), a non-Jew, and when he died, soon after his death my children began to die out, so that all my property passed to my sons-in-law and daughters-in-law. If I am not worthy of the happiness of having children, then why did God not take them from me before their wedding, was it? Then, at least, what I acquired would remain mine, etc.ż ńWere your money not acquired dishonestly?ż asked the scholar. ńI never offended anyone in my life,ż replied the grieving man, ńonly this one client of mine (meropia) I allowed myself to deceive.ż ńThis is quite enough. The guardian angel revealed this after your client's death, and he cried out to the Lord; the Most Holy judges those who have been robbed, whoever they may be, Jews or non-Jewsż[1].

From this story, one might think that deceiving a non-Jewish buyer is considered a grave sin among Jews. Meanwhile, maarufia, more precisely meropia is any non-Jewish buyer who is entrusted by the kahal for exploitation to a well-known Jew. The kahal, of course, cannot treat a Jew this way, and among Jews, there are and cannot be meropias. Here is an explanation of what meropia is:

ńIf a Jew has a good non-Jew,ż says the law, ńthen in some places, the bet-din (court) forbids other Jews from undermining that Jew who has this meropia and deals with this non-Jew, and in other places it allows other Jews to go to this non-Jew, lend him money at interest, do business with him, bribe him and extract from him (exploit him): for the property of a non-Jew is free, and whoever first takes possession of it, it belongs to himż[2].

It is clear that meropia can only be a non-Jew, whose property Jewish law always considers free, and that the law is not at all about whether it is permitted or not permitted to exploit a foreigner who has fallen into bondage to Jews, but only about whether this gain should be given only to the exploiter who got it, or to others as well.

In the article of the collection (Vol. III, Chapter 3, Art. 1) on the meaning of court for Jews, we read:

In this sense it is said: ńAnd you shall come to the Levitical priests and to the judge who will be in those daysż (Deut. 17, 9). The Holy Scripture wants to say by this that there is no need to look at former judges, but one must be guided by what the modern judge prescribes.ż

From these words, it can be concluded that the Russian court is recognized in the Talmud as obligatory for a Jew on par with the court of Moses. But the positive Jewish law says this:

ńIt is forbidden (for Jews) to litigate in non-Jewish courts, even in such cases when non-Jewish law agrees with Jewish law, and every (Jew) who

[1] Sefer Hasidim, ğ 358.

[2] Hoshen Mishpat, code of Jewish civil laws, art. 156.

litigates in non-Jewish courts is a villain who has raised his hand and disgraced the law of Moses.ż

ńIf the opponent (defendant) is strong (influential, able to find protection from local authorities against the violence of the kahal), and he (the plaintiff) cannot collect from him (the defendant) through a Jewish court, then, preliminarily, the first one still invites him (the defendant) to a Jewish court, and if he does not wish to appear, then he (the plaintiff) obtains permission from the Beit Din (Jewish court) and saves himself from his opponent through a non-Jewish courtż[1].

In connection with the law on court, it is not uninteresting to cite the law on Jewish witnesses in a non-Jewish court. This law states:

ńA Jew who testifies against a Jew to a non-Jew in a non-Jewish court is subjected to "shamsha", the last degree of "cherem", i.e., he is put on the path that the Shklov kahal recently put the famous Khatskel Porokhovnikov on.

Our Jews positively reject the Russian court, and in this case, as has just been indicated, a Jew is forbidden to litigate in non-Jewish courts even in cases where non-Jewish law agrees with Jewish law, because everyone who litigates in a non-Jewish court is a villain who has raised his hand and reviled the law of Moses[2]. A Jew is even forbidden to be a witness in a non-Jewish court against a Jew.

Such is the game of truth, permitted by the shameless advocates of the dark teachings of Talmudic Judaism, and it must be admitted that they operate on one system with the Talmudist publishers, who issue two kinds of Talmuds: one to obscure the eyes of the government, administration, and society; the other for their own use, for the guidance and edification of their flock.

In Russia, many deceptive, insignificant brochures in Russian are appearing under the loud title ńTalmudż, which are compiled on the commissioned theme of Judaism with the aim of familiarizing the average Russian public with the religion of the Jews.

1.12 About Another Talmud in Russian Language

The first of these brochures is titled: ńWhat is the Talmud?ż its author is Deisht. It was published and translated by Landau, i.e., by the Jewish society in St. Petersburg (in 1870). The brochure lavishes such praise on the Talmud that it seems there is no other work in the whole world as intelligent and classical as this teaching. On page 4 of the brochure it says: ńAnd not only do the restorers of the vanished idioms of Canaan and Assyria, Himyar

[1] Tur-Hoshen Hamishpot, p. 26.

[2] Tractate Tur-Hoshen-Hamishpot, l. 26.

and Zoroastrian Persia resort to the Talmud for advice, but also the new school of Greek and Latin philology has begun to increasingly use the rich treasures of classical material, clarified in this workż. Further, the creator of the brochure, compelled by Jewish customers, says: ńJust as jurisprudence has now come to the conviction that all existing sciences cannot be thoroughly investigated without the mediation of this ancient and colossal encyclopedic creation." On page 5 it is explained: "But, besides these things, the direct right to which belongs specifically to the sciences, in the Talmud there are also other, perhaps much more important things, which concern human culture in the broadest sense of the word. Every day from this depth new pictures arise before us: images of Hellas and Byzantium, Egypt and Rome, Persia and Palestine; pictures of temples and forums, war and peace, joy and sorrow, pictures full of vital force, shining with the brightest colors." In the following chapters we will see what worthy and charming pictures these are, about which the writer of our cited brochure speaks so ardently and eloquently.

Further, on page 9 of the same brochure it is stated that "in the entire field of science, there is hardly a single branch of research that could rival the Talmud in difficulty."

The goal of the compilers of the Talmud was to separate Judaism from other peoples, and this goal has been achieved. 19 centuries have passed since the dispersion of Jewry throughout all countries of the world, and Jewry has not merged or assimilated with any other people. All these, seemingly strange and ridiculous rituals, ablutions, prohibitions against eating with foreigners from the same dish or even living in the same house, exhortations to hate and curse them in ritual prayers, and even attempts to harm them are elevated by the Talmud into dogma, placed above the sacred writings of the Mosaic law, and have helped the precise realization of the malicious goal of the fanatics of Judaism, which to this day remains an alien and malicious enemy of all humanity under the sun. Jesus Christ in His teaching preached love for one's neighbor and even for one's enemies. The Pharisees and scribes, indignant at the deeds of the disciples and the influence of Jesus Christ, formed a Sanhedrin, where they reasoned among themselves thus: "What shall we do with Him? He performs many miracles and, by the way, teaches the people to love their enemies. If we leave Him as He is, everyone will believe in Him as in Christ, and the Romans will come and take away our place and our language." The Jewish High Priest Caiaphas gave such advice: "You do not want to consider that it is better for us if one man dies than for the whole nation to perish because of him." Due to some political considerations, it was decided to betray the Son of God to death.

To destroy and erase this evil that has existed until now such a harmful Talmudic teaching and to destroy its isolation, which brings calamities to the peoples among whom Jews live to do this, what means should be used?

Should they not be exterminated? Jesus Christ commanded us to love all enemies! Should measures be sought so that the Jewish people, who are so benevolent and caring towards their co-religionists, would be exactly the same towards all tribes and peoples? Such a measure has long been known to all, and emperors, princes, and Roman popes have constantly striven for it. But how can it be implemented in reality?

The only means, as it seems to us, to achieve the aforementioned goal is the destruction of the Talmud, but not through burning, as was done before, not by taking it away from the Jews, but by exposing all its absurdities, malice, and harm caused to society and Christianity. Then it can be hoped that all Jewry will see the true light and the main Divine commandment to love one's neighbor as oneself.

1.13 Consolidated Hebrew and Greek Alphabets

The biblical language of Moses' Pentateuch, according to philologists, having formed from Sanskrit, Aramaic, and Chaldean languages, was a sacred language, purely Hebrew. After political adversities, when the Jews endured Syrian, Babylonian, and Roman captivity, their language completely changed, as one finds it in the Talmud.

According to Karpolez's research, the spoken language among ancient Semitic peoples was Greek or Aramaic. Only New Hebrew (Rabbinic), formed from Hebrew and Aramaic languages with an admixture of Greek, Latin, and Persian words and forms, served as the literary language. Without touching upon the still debatable point of whether the ancient Pelasgians, from whom the Greeks originated, are descendants or generally relatives of the Philistines or Semites, one can, however, agree that their civilizations generally originate from a single root. This, incidentally, is indicated, in addition to many common mythological features, by the extreme kinship of their alphabets one of the most powerful levers of civilization. Even the names of the letters are almost the same, with the exception of some missing in one or another alphabet.

The kinship of both alphabets cannot be doubted, regardless of the supposed place of origin of alphabetic writings. According to Herodotus, writing was brought to Greece by the Phoenician Cadmus the founder of Thebes (in 1519 BC).

If we accept the hypothesis, which Renan considers very well-founded ("Voskhod". 1886, No. 8, p. 160. On the Origin of the Bible), that alphabetic writings first appeared in Egypt around the era of the Hyksos (there is a hypothesis that the Hyksos were Jews during the pastoral period), then one should not forget that the conquerors and founders of the first dynasties in Attica Cecrops (1552 BC) and in Argolis Danaus (1511 BC) were

Egyptians.

By the way, about the word "Zhid" (Jew), in Greek "Ioudaios", which will appear more than once in our book.

Most representatives of the Jewish tribe are offended by such a designation of nationality, almost assuming that the name "Zhid" was invented by Christians out of contempt and hatred for them, and if it is used, it is precisely in a shameful, abusive sense. Needless to say, that in such an assumption there is not an iota of truth. The word "Zhid" is semantically equivalent to "Yevrey" ("jew"), "Israel" or "Iudey", as is generally accepted in common speech, with the only difference that "Israel" recalls the origin of this tribe from the patriarch Jacob, named Israel (the happy one), or, speaking of later times, from the Kingdom of Israel, whereas the word "Yevrey" ("jew" in Russian) points to the progenitor of this tribe, patriarch Eber, fifth from Noah, and, consequently, constitutes a more general designation. Most likely, the word "Yevrey" ("jew") comes from the land of Eber, from where Abraham came, and was therefore called Ivriy. The Latin expression "exterra hebleorum" is often found. The word "Yevrey" ("jew") originally correctly designated the tribe, from Abraham to Jacob, named Israel; later, all Israelites were called by this name; and when the Kingdom of Israel divided into two halves: Israel and Judah (from the patriarch Judah), the Jewish tribe simultaneously received a double name: "Israelites" and "Judeans".

As for the word "Zhid", the most popular in Europe and generally used by all peoples, it is merely a modification of the French word "juif", that is, "Iudey" (the same as "Zhid"), and denotes, consequently, the origin of the tribe either from the patriarch Judah, or from the Kingdom of Judah. By this name, Jews are generally called, as it is commonly accepted and easier to pronounce: in French, English, Polish, Czech, Lithuanian, Samogitian, Latvian, Serbian, Bulgarian, Croatian, and Slavic languages, there is no other name than "Zhid", i.e., Iudey. In the new Russian dialect, probably due to the machinations of the Judeans, the incorrect name "Yevrey" crept in which was liked for renaming the hateful word "Zhid" among the people. Under Empress Catherine II, the word "Yevrey" began to be introduced into usage, and this is completely wrong. Consequently, the words "Zhid", "Iudey", "Yevrey", and "Israel" represent merely different names for one and the same ethnographic concept.

Jews themselves do not call themselves "Yevrey", but "id" ("Eed"), consequently, "Zhid", i.e., "Iudey". They swear: "ikh vir-bin a id".

Here the main thing is the internal, moral meaning associated in the popular perception with one or another ethnographic term; but if a people associates an unfavorable notion with any of them for those who bear it, then this is already the fault, in any case, not of just one people, but rather of the very tribe with whose name an unseemly notion is associated for it.

Book One. Section Two: Theological

Treatise I. On Mutual Contradictions Of Talmudic Teachers

1.1 Discrepancies In The Talmud

The fate of the Jewish state in Jerusalem was in a most deplorable state when Titus captured the city with his victorious legion, for then the Jews, instead of unanimously resisting the enemy, divided into religious parties, slaughtered each other, perishing by tens of thousands.

After losing their independence, the Jews founded two religious academies: the Babylonian and the Jerusalemite. These two suns two academies, in the expression of the Talmudists, were at mortal enmity with each other. Thus, if one proved that a certain object was black, the other academy, on the contrary, tried to prove that it was white.

By the way, let's look at the remarkable spectacle presented by Judaism in our new era: Misnagdim and Hasidim are fighting against the Jewish intelligentsia. The latter, in turn, is fighting: with the help of Misnagdim against Tzaddikism, and through the mediation of Hasidim against Rabbinism; yet all these parties together diligently work against "Chovevei Zion" and "Zionism," which are also hostile to each other. Since losing their political independence, the Jews have experienced many "futures": the future of Bar Kokhba, the future of Mishnah, Gemara, Rabbinism, the philosophy of Saadia Gaon, Avicebron, Judah Halevi, Maimonides, Ralbag, Kabbalistic entanglements, Sabbatai Zevi, Frankism, Tzaddikism, but all these "futures," which temporarily supported the vigor and vital forces of Judaism, have disappeared and vanished into oblivion. Only one hopeless struggle, discontent, and bitterness remain.

But let us return to the academies. The School of Shammai says: "One

should not convert ma'aser sheni silver into gold dinars," while the School of Hillel permits it. Rabbi Akiva explains: "I personally exchanged silver for gold dinars for Rabban Gamaliel."

One who wishes to exchange the second tithe (ma'aser sheni) of sacred tithes, according to the school of Shammai, must immediately convert the entire tithe into copper; according to the school of Hillel, one of the shekels is converted into silver, and the other into copper. (In Jerusalem, it was forbidden to exchange silver for silver, and even more so for copper.) One who wishes to exchange the second tithe (ma'aser sheni) in Jerusalem, according to the school of Hillel, one of the shekels into silver, and the other into copper. Those who participated in the debates, on par with the sages (?), decided: three dinars can be converted into silver, and the last dinar into copper. Rabbi Akiva says: Three dinars into silver, and the fourth part into copper. Rabbi Tarfon says: The tithe should be placed on a counter and eaten, as much as it is worth (without resorting to exchange).

If someone has both ritually pure and impure household members, then he (buying a jug of wine with ma'aser sheni money) places the tithe and says: 'What the pure ones drink, let this tithe be profaned.' Thanks to this, the pure ones get the opportunity to drink from the same jug as the impure ones (Tractate Ma'aser Sheni).

It is forbidden to buy offerings with ma'aser sheni money (sacrificial); but Rabbi Simon permits: if it is allowed to buy peace offerings with ma'aser sheni money, then why is it forbidden to buy offerings with it?

If someone in Jerusalem needs ma'aser sheni money for extraneous expenses, and his neighbor has chullin (ordinary) products, then he can say to the latter: 'Let this money be profaned by your products.' Thanks to this, he can spend the impure money for his needs; the neighbor can eat his products, which have become pure. Such an agreement cannot be made with an am ha'aretz, i.e., a common laborer, unless the money itself is not true ma'aser sheni, but demay, i.e., ordinary (Tractate Ma'aser Sheni).

If he has impure products in Jerusalem, and sacrificial money remained in the province, then he can say: 'Let that money be profaned by these products.' If he has ma'aser sheni money, i.e., sacrificial, then he can say: 'Let that money be impure with those products.' In this case, he will have to bring the products to Jerusalem and eat them there. Sacrificial money can enter and leave Jerusalem; but offerings can enter Jerusalem, but cannot leave (Tractate Ma'aser Sheni).

If finished products have been brought through Jerusalem: grapes in baskets intended for the winepress, or figs in baskets intended for drying, then, according to the school of Shammai, the ma'aser sheni from them must also be returned to Jerusalem for consumption, while according to the school of Hillel it can be redeemed and eaten anywhere. If an offering bought with money became defiled, it must be redeemed. Rabbi Judah says: it must be buried in the ground. They objected to him: if the offering itself is allowed

to be redeemed in case of defilement, then it is even more permissible to redeem a tithe or sacrifice bought with money in case of defilement. He replied: 'It can be redeemed at a long distance; but an offering bought with money cannot be redeemed at a long distance if it remained pure.'[1] And this is presented in the Russian Talmud for Christians to read," when even the Jews themselves, not specialists, will understand nothing in this confusion. G. Pereferkovich presents this as a valuable elevation of the Talmud.

What philosophy and commerce of learned Talmudists, to what subtlety and madness they interpret and argue!

In the first section, speaking of the origin of the Talmud, we mentioned that at the end of the 2nd century in Palestine, the first written collection of laws called "Mishnah" was laid out. At the beginning of the 3rd century, other, shorter collections were made, which were additions to the "Mishnah," under the names "Baraitha" and "Tosefta." These collections contain the most contradictory views of ancient rabbis, mostly without a definite decision that should be followed in religious practice. Around 220 AD, as stated, two great rabbinic academies were founded in Babylonia, which existed until the middle of the 11th century. Until the end of the 5th century, these academies were exclusively engaged in explaining and developing the collected laws, interpreting the provisions contained therein and newly arising religious questions. These academies constantly feuded with each other throughout their existence. If one explained some Talmudic syllogisms and and drew its conclusion that this, for example, is light, the other academy, on the contrary, tried to prove that it is not light, but darkness. Therefore, the Talmud contains many crude, meaningless, and absurd contradictions, opposing opinions, and unresolved questions, so that it is clear to everyone that the very essence of the Talmud is based on false premises, and the most opposite opinions are found in it side by side. Some of the most reasonable rabbis, having become hopelessly entangled in syllogisms, in this bottomless labyrinth, themselves called the Talmud a Babylonian mixture of languages. Rabbis subsequently tried to extract from the Talmud and establish, in this way, definite codes of laws; but thanks to these efforts, the matter became even more confusing and complicated, for they could not help but introduce fanatical intolerance into the question under consideration. But since in these works the rabbis, in order to, as they put it, "lay straight paths in the labyrinth of the Talmudic forest," followed different methods and principles, the results, naturally, turned out to be different. Despite all the efforts of the rabbinic schools to fence off the Talmudic law with a strong fence, to preserve its inviolability, disagreements between the schools intensified more and more, and they increasingly resorted to personal rivalry between teachers and interpreters of the Talmud.

[1] Borrowed from the 1st volume of the Talmud, ed. Soykina.

1.2 School of Rabbi Yohanan

The school founded in Yavne by Rabbi Yohanan enjoyed the greatest fame after the fall of Jerusalem. His student, Gamaliel, the grandson of the great Gamaliel, expelled him from Yavne, pursuing his successor, Eliezer, is at enmity with Rabbi Akiva until, finally, he loses his place. Warm yourself by the fire of the teachers, says Eliezer, but do not get burned by their coals, for their bite is the bite of a fox, their sting is the sting of a scorpion, their hiss is the hiss of a dragon. More vital and fresh than the scholastic precepts of rabbinic wisdom the codification of which, later forming the Talmud, was initiated by Rabbi Akiva are the works of Jewish literature of the 1st and 2nd centuries, which were inspired by the fall of Jerusalem and all subsequent calamities. The despair and sorrow of the Jewish people are expressed with force, sometimes reminiscent of the great prophets of the Babylonian captivity. A large part of these works were written in Rome and in many other places.

The Talmud not only does not shy away from contradictions, but, on the contrary, elevates them to a principle, to a dogma, in no way contrary to truth, but only developing it.

According to ordinary human concepts, two mutually contradictory propositions mutually cancel each other out; in the Talmud it is not so: both remain equally valid, and this is how it is reasoned: Although one rabbi says one thing, and another says another, their words are, nevertheless, the words of God[1]

. Some rabbis assert that a thing is pure; others, on the contrary, that it is not pure; some forbid it, others permit it; some prove that it is just, others that it is unjust, nevertheless one must believe that God speaks equally through the mouths of both[2]

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1.3 Halakha And Aggada, Two Kinds Of Instructive Works

With such a concept and contradictions, it is not surprising that a special method of argumentation arose in the Talmud, represented among the Jews by Halakha and Aggada, two kinds of instructive works, of which the first properly interprets the law, and the other explains it with examples. The guidance for these interpretations, according to Maimonides, are the 13 rules of argumentation, transmitted to posterity by Moses, who himself received them from God on Mount Sinai. But the scholastic logic of these rules is all the more consistent with the personal arbitrariness and fantasy of

[1]Talmud, tractate Gittin, fol. 6, art. 2.
[2]Tractate Hagigah, fol. 3, p. 2.

the interpreters, who, depending on necessity, take the words of the original sometimes in a direct, sometimes in a figurative sense, and give the letter of the law any meaning they wish. For the most convenient achievement of this goal, rabbis also have another, very strange method of interpretation, which consists in explaining a given word means of its constituent letters. This is done either by substituting the letters of a word with other letters, which is called "temurah," or by replacing a given word with other words beginning with those letters, which is called "notarikon," or, finally, by explaining a word according to the numerical value of its constituent letters. In this way, Rabbi Yonah proves that God gave Moses 49 ways to declare a thing pure, and just as many to declare it impure. The Talmud boasts that rabbis can raise 300 objections against such a point of doctrine, the clarity of which is obvious[1]; and in the book "Yalkut Hadash" there is even an opinion that the book of law was given precisely without pronunciation marks so that every word could be interpreted in 70 ways. If we also recall another saying of the Talmud, which states: "You must not repeat orally what has been committed to writing, without transmitting in writing what belongs to oral tradition"[2], then the boundless field of Talmudic interpretations will appear before us in all its immensity, in all its lawlessness and arbitrariness. There will probably be defenders who will deny this and prove that the Talmud recognizes the logical law of contradiction; that halakha and aggadah in their interpretations are quite reasonable, that notarikon and gematria have long been forgotten.

A Talmudic legend places Rabbi Akiva on such a pedestal that none of the halakhists managed to ascend to. It tells that the Lord God presented generation after generation to Adam with their learned representatives. Adam paid no attention to any of them until the generation of Akiva appeared. Adam's attention finally rested on the latter, who expressed his sorrow to the Lord over Akiva's death (the Romans flayed Akiva alive and then killed him).

Elsewhere, a legend makes the greatest of legislators Moses express his deep regret to the Lord God that He did not give the Jews the law through Akiva, who was far superior to him, Moses. Even angels, according to legends, envy him and ask God to remove him from Himself; but the Lord answers them: "Leave this old man, he is worthy of enjoying the sight of My glory."

In the Aggadah, the Talmudists resolved questions about the universe, about the supreme being, about contemporary knowledge of life and morals; in it, they conducted everything that should lead Judaism forward and bring it closer to the best ideals of the future. The very same Talmudists who, in Halakha, according to the requirements of the time, upheld the banner

[1] Yevamot, l. 16, art. 1.
[2] Tractate Gittin, l. 60, p. 2.

of the law, raised a completely different banner in the Aggadah, on which completely different requirements appeared in bright colors and completely different tasks were set. The Talmudists subjected their own Halakha to criticism in the Aggadah. What they established in Halakha, they undermined in the Aggadah. The Talmudists were critics of their own thought and revolutionaries of their own order. They supported the people at the level of their worldview, and in school and outside it, they distributed a bewildering, incessant voice of the Haggadah, in which a mystical doctrine developed, filled with endlessly new influences and contradictions between interpreters of various and endless theorems.

But if in the same book hundreds of sayings preach honesty and peace, and hundreds of others deceit and enmity, does this not prove that the Talmud, as a legislative collection of such sayings, gives its followers full right to choose for guidance whatever they want? Such is the inevitable conclusion of simple logic, which cannot be argued against and to which even the Talmud itself arrives. Here are its words: "Having no reason to give more weight to the opinion of one side than another, I must conform to the decision that is more favorable to me" and "he who listens to the words of the first side does just as well as he who listens to the words of the other"[1]. Such is the attitude of Talmudic logic to all contradictions of the Talmud. In case of any extraordinary perplexity, a Jew exclaims: "teiku!" The word "teiku" was formed from the initial letters of the following phrase: "Tishbi (Elijah the prophet) will resolve questions and perplexities." When Talmudists get entangled in their scholasticism, when questions subject to resolution, syllogisms, and comparisons of contradictory Talmudic theories become tied into an insoluble dilemma, this Gordian knot is cut by the word "teiku": have patience until the coming of the prophet Elijah. An example of the most blatant contradictions is the famous Jewish writer Maimonides, who contradicts himself so much in his commentaries that, reading him, one might consider him a freethinker, or an ardent admirer of the Talmud, convinced of its great authority and sanctity. As for the use of the Talmud among Jews in general, German Jews prefer to study the Bible, and become acquainted with the Talmud mostly through biblical interpretations; French Jews are mostly indifferent to the Talmud. As for Polish Jews, Friedlander says that moral improvement can only be expected from them when they abandon the study of the Talmud, to which they devote themselves with extraordinary diligence and passion.

Enthusiastic praises for the Talmud are heard even from progressive Jews, for example, the Society for Jewish Enlightenment in Russia. The Talmud, they say, is a monument to progressive aspirations in the religious history of Jews (Jewish Library, vol. V, art. "The Jewish Question and the Interests of Russia"). "Those who study the Bible do a good deed and not

[1]Tractate Berakhot, fol. 27, p. 1.

a good deed; those who study the Mishnah do a deed worthy of reward; but he who studies the Gemara does such a deed with which no other can compare"[1]

. "There is no peace for him who returns from studying the Talmud to studying the Bible." To dispute one's rabbi means to dispute God himself[2], and "He who violates the words of the scholars of Israel is liable to death"[3], "for the words of these scholars are more worthy of attention than the words of the Law of Moses"[4]. "Although sometimes rabbis contradict each other, nevertheless their words are the words of God"[5]. In an additional treatise to the Talmud, called "Masechet Avot" (Sayings of the Fathers), it is stated: "Civil society, that is, light, is sustained by three things: scholarship, religion, and good deeds. The more knowledge, the more life; the more learning, the more information. Let your house always be open, and let the poor be your household members," etc. And alongside this, the Talmud preaches that only those who are able to present the impure as pure, despite the law (Tractate Sanhedrin), should be elected as members of the Sanhedrin.

"One can act audaciously against God Himself"[6], "to flatten an ignoramus like a fish, i.e., a 'gamurei' Jew, only so that the operation begins from the back"; "flay another's skin to gain something": such are the principles preached by the Talmud. Yehuda Halevi, a 12th- century writer, author of "Sefer HaKuzari," admitted that there are so many astonishing and contradictory passages in the Talmud that he could only explain it by the indiscriminate manner in which the compilers, closing their eyes, after Yehuda HaKadosh, tried to describe everything related to the law, and to memorize word for word even when they did not understand a jot of what they were describing and memorizing ("Sefer HaKuzari").

1.4 Maimonides' Contradictions

The greatest authority of Jewish scholarship, called the "Eagle of the Synagogue," Maimonides, states the following about the obligation of the Talmud: "Everything contained in the Babylonian Talmud is obligatory for all Jews, for all the teaching of the Talmud has been recognized by the people of Israel, and its learned compilers were the successors of the tradition that has been preserved from Moses down to them" (Yad Hazaka, in the preface). But Maimonides very sharply contradicts the general spirit and teaching of the Talmud. Maimonides derives the unity and incorporeality

[1] Bava Metzia, fol. 33, p. 1.
[2] Tractate Sanhedrin, fol. 110, p. 1.
[3] Tractate Eruvin, p. 22, art. 2.
[4] Ibid.
[5] Tractate Gittin, p. 6, art. 2.
[6] Tractate Sanhedrin.

of God based on his imagination and scientific data; he explains biblical expressions such as "face of Adonai, finger of Adonai, wrath of Adonai," etc., as allegory. One cannot attribute human qualities, places, and substances, right and left hands, front and back sides, sitting and standing, as well as attributes of time, life, emotional disturbances, etc., to Jehovah. The teaching of the Talmud, on the contrary, materializes Adonai very concretely and with a sensual sides, namely: Adonai weeps, grieves and rejoices that he sits and lies down; is engaged in the study of the Talmud and plays with Leviathan, which we have and is presented in detail in the chapter on God.

Maimonides divides all creations into destructible and indestructible (angels); the latter are, at the same time, incorporeal beings. Maimonides recognizes the existence of nine spheres, located one above the other. Earth is placed in the center, and all spheres and constellations have life and consciousness; they know God, angels, have self-awareness. The human soul is attached to the body, but it is incorporeal, and after the death of the body it becomes completely independent. Further, Maimonides says in his work "Yad-Hazaka" that the study of philosophy may be the lot of a few. If everyone wanted to devote themselves to this science, then the human race would perish in a short time. Maimonides' writings in all branches of human knowledge are so contradictory that, reading one, one might think that you are dealing with a freethinker, while in another work he is a zealous admirer of the Talmud. Placing him on the level of a great authority and reading some of Maimonides' more reasonable works, the Hasidim claim that he repented before death for his heresy.

Maimonides' anger against Christians is so great that he, forgetting the seven Noachide laws, declares that "a Christian should not differ from pagans." Maimonides, imbued with fierce fanaticism, zealously expresses readiness to exterminate all infidels at once, which, in his opinion, would be very useful for Judaism. The Talmud says that only Israelites, as descendants of Abraham, Isaac, and Jacob, with whom God entered into a covenant, are obliged to observe the laws of Moses; for others, the observance of the seven Noachide laws is sufficient, which are: 1) not to serve idols, 2) not to blaspheme God, 3) not to kill, 4) not to rob and not to steal, 5) not to commit fornication and violence, 6) not to eat a limb and generally meat torn from a living animal, 7) to live according to laws, to have judges, courts, etc. In the Talmudic treatise "Avodah Zarah" it is said that if one accepts these seven commandments and observes them, then he is called a "Ger Toshav" (resident alien); in relation to a Ger Toshav, a Jew must behave as he would towards his brother a Jew. But Maimonides, carried away by fanaticism, forgetting himself, contradicts the Talmud and sometimes himself: he not only allows deceiving Christians and harming them, but teaches to exterminate and kill all infidels for the benefit of Judaism.

1.5 Gamaliel-Rabbi Teacher Of Saint Paul.

However, some rabbis, contrary to the teachings of the Talmud, despite their religiosity and attachment to the faith of their ancestors, paid due respect to Christ and Christianity. Among these we include Gamaliel, formerly partly by the teacher of St. Paul[1], whom rabbinism did not prevent from nobly defending the apostles. The Jewish historian Josephus[2] brilliantly spoke of Jesus Christ and John the Baptist.

Also, the learned Rabbi Johann Levi, who lived in London in the second half of the 18th century, says the following about Christianity in his apology for Judaism: "Christ preached a morality that should give humanity strong social bonds. Most present-day Jews know how to value and respect his teaching. His teaching is worthy of deep respect primarily because it is distinguished by love, condescension, meekness, humility, and the absence of a sense of revenge." Another authority, important in the synagogue, falls into the following contradiction. He says[3]: "Small children (Jewish), even if they touch edible provisions without washing their hands, do not harm them; because a full soul appears in a man (Jew) only when he reaches 13 years and one day meaning, where there is no full soul, an unclean force does not settle there, for children, even if they touch edible provisions, do not harm them, i.e., they do not transmit an unclean force to edible provisions through contact, consequently, an unclean force does not settle in minors and has no power over minors.

But since, according to the teaching of the Talmud, a talisman "Shir-HaMa'alot" is used at the birth of an infant to protect the infant from unclean forces or Satan, this very act nullifies the teaching of Oirach- Chaim, where it is said that an evil spirit does not touch children who do not have a full soul. Furthermore: "If a foreigner reads the Torah, i.e., the law, he is subject to the death penalty[4]; and in another place it says: "If any foreigner is familiar with the scripture, i.e., with the Torah, he should be considered on par with the high priest"[5].

The Talmudists teach: "The entire Universe and its creations were made only for the Jew, who, as God's beloved, possesses the highest heavenly riches and should therefore disregard trivial earthly blessings. The Jewish nation, though spread throughout the entire globe, is still considered chosen and should not merge with other peoples. Every Jew is appointed by God to be a missionary and teacher to other peoples, who, sooner or later, without exception, will recognize his great teaching; until that blessed time comes,

[1] Acts 22, 3.

[2] See his Archaeology, bk. 23, ch. 33, p. 876, and also bk. 23, ch. 5, p. 883, ed. 1726. 3 Oirach-Chaim, ch. 4, l. 15.

[3] Oirach-Chaim, ch. 4, l. 15.

[4] Tractate Sanhedrin, l. 59.

[5] Tractate Avodah Zarah, l. 3, p. 1; Tractate Sanhedrin, l. 58, p. 1.

a generous mentor has the right to consider all beings subordinate to him, like all nature, created by God for his 'benefit and good'."

There is not a single question, not only concerning religious matters but also concerning social life, that the Talmud would have passed over in silence, which is why disagreements and quarrels always arise among Talmudic teachers. Regarding medicine, for example, we find the following: whoever wants to preserve their health, says the Talmud, should divide their stomach into three parts and, filling two of them, the third should always be left empty[1]. Excessive consumption of food burdens the stomach. Since the stomach, the Talmud continues, can be burdened by excessively rich food, such dishes can be diluted with liquid, i.e., one should drink, but not too often. The Talmud advises resting after a meal, but not immediately lying down in bed, but first taking a light walk, for example, strolling quietly near the bed, at a distance of 4 arshins. One should not get irritated after eating this also significantly hinders digestion[2].

Since the Talmud was composed at different times and wherever Jews lived, the spirit of the time and the views of the then non-Jewish writers-philosophers could not but be reflected in it. Therefore, not infrequently, alongside a Talmudic treatise containing purely biblical teaching, one can find a treatise echoing the spirit of, for example, Greek philosophy; and various teachings, clothed in allegorical tales and fables, and such stories, which were characteristic of idle childish fantasy. All this happened because many rabbis, when compiling the Talmud, used foreign human wisdom, which they mixed with their religious fanatical teaching. To prove this, it is enough to point to their teaching on the creation of the world.

Regarding the primordial matter that supposedly served to form the world, the teaching of the Talmud has some similarity in views with the materialistic Greek schools of the most ancient periods, which is evident from the recognition of the existence of a pre-current world of water, fire, and wind. Water created darkness, fire created light, and wind the spirit of wisdom. Thus, according to Sanchuniathon, Phoenician cosmogony recognizes air and chaos as the primordial essence, from the union of which, by loving attraction, came: primordial silt the globe and guardians of the sky the celestial vault with its luminaries.

Regarding creation itself, the Talmud fully recognizes the gradual development of "cosmos." Modern Jewish progressives eagerly embrace such ideas regarding the creation of the world. They say that it was very natural for the world to be created not suddenly, not in six days, but over a very long period of time; "and perhaps even," they continue, "that the days of God were not like human days." Holy Scripture tells us that one day of God is equal to 1000 of our years, which allows us to think that our world was

[1]Talmud, tractate Broches.

[2]See the teaching of Rabbi Rambam.

formed over several millennia. The Talmud says that God created worlds after worlds and destroyed them one after another, until, finally, He created the present world, which He found completely satisfactory. In confirmation of its opinion, the Talmud quotes the words of Holy Scripture: "And God saw everything that He had made, and behold, it was very good." Then He said: "I like this world, but not the previous ones." "The purpose of the creation of the world was," says the Talmud, "to apply the law of circumcision to the matter"[1].

According to the Talmud, the Lord created man not entirely from earth, and not entirely from heaven, but from both together, so that there would be a harmonious connection between heaven and earth...

1.6 Rabbi RashiThe Interpreter

The commentator on the Pentateuch of Moses, Rabbi Rashi, adds to what has just been stated that the Creator took earth for the creation of man not from one place, but from the entire world, so that man, in case of death, wherever it might overtake him, would know that he is not in a foreign land, but on his own land, for it contains a part of him.

"One man was created later than all; even a mosquito and it is older than him in origin," says the Talmud, to prove to man that the life of every single individual is worth an entire world, and that every individual has the right to say: "The world was created for me," etc.

God created the first man as bisexual (gemaphroditus), and when Adam felt unwell alone and noticed the difference in sexes among animals, he began to feel the burden of loneliness deeply; then God first brought animals to him, and then, when these helpers were not pleasing to Adam, He created Eve for him, braided her hair, and began to dance with her, and so on.

Rashi, commenting on the Book of Genesis, touching upon the story of Adam and Eve, says the following: "The tempting serpent had no other reason to engage in conversation with Eve except temptation; since the serpent was the most cunning of all animals in paradise, it was therefore especially capable of succumbing to sexual desire, seeing the chaste relationship between Adam and Eve. That is why the serpent became indifferent to Eve, and tried to have an intimate conversation with her alone."

In his commentary on Lot and his wife, Rashi says: "Lot's wife was turned into a pillar of salt precisely as punishment for her stinginess in refusing bread and salt to the poor." Further, the commentator, explaining why Lot made his daughters pregnant all at once, says that they themselves contributed to this, as they adopted voluptuous poses, etc. Commenting on Genesis chapter V, verse 7, he cites the following passage from the treatise

[1]Tractate Shabbes, l. 142, p. 2.

"Sanhedrin" (p. 108): "When Noah released the raven from the ark to find out if the earth had dried up, the raven circled around the ark and did not want to fly further, so that Noah would not have intercourse with his companion." Explaining the words of the Bible in the story of Abraham, where it says that he told Sarah: "I know that you are beautiful," Rashi explains, from Midrash-Aggadah, how Abraham knew this: chance helped him. The commentator Sifsikhakhomim relates what kind of case it was. Abraham and Sarah had to cross a river by wading, and when she lifted her clothes, he saw that she was beautiful... Rashi continues that, convinced of Sarah's beauty, Abraham became so jealous, that he often hid her even in chests; thus, when moving to Egypt, he hid Sarah in a chest at the border, and when the Egyptians came to inspect Abraham's wealth, they opened the chest and found Sarah there and saw that she was beautiful. Rashi quotes from the treatise "Bava Metzia": "When three angels came to Abraham, it is said in the Bible that Abraham ran to them; why did he run when they stood near him? Because the angels saw that Abraham was binding and tying his recently circumcised member, they departed; and when Abraham saw that the angels were departing from him, he ran after them..."

In "Bava Metzia," p. 87, speaking of the biblical words that "Abraham took a young, beautiful, and fat calf," it is indicated that the Talmud interprets these three qualities of the calf to mean three calves, not one, so that each angel would have a tongue for mustard seasoning... Further, Rashi continues to explain those words of the Bible where it is said that Abraham brought oil, milk, and a prepared calf for the angels; but why is bread not mentioned there? "Because Sarah at that time was unwell with a periodic illness, therefore, the bread she baked was spoiled..." From the treatise "Shvu'ot," p. 38, Rashi states the following: Abraham, sending Eliezer to find a wife for his son Isaac, required an oath from Eliezer beforehand, "but since this ritual requires holding some sacred object in one's hands, Abraham, being the first to undergo circumcision, gave Eliezer his *suum penis* to hold during the oath ritual, as a sacred object..." Regarding the question of how King Abimelech knew that Rebekah was Isaac's wife and not his sister, Rashi says that Abimelech saw their "marital union..." Rashi interprets the reason for Isaac's blindness in old age by stating that "during Abraham's offering of Isaac as a sacrifice, when the latter lay bound on the altar, and Abraham was about to slaughter him, the heavens suddenly opened, and Isaac saw angels weeping; at the same time, their tears fell into Isaac's eyes..."

Commenting on Genesis chapter XXV, verse 22, where it speaks of Rebekah: "The children struggled within her," etc., Rashi says that, according to rabbinic teaching, this does not mean that they struggled with each other, but only wanted to get out; for example, when she passed by the doors of a pagan temple, Esau rushed out, and when she passed by the doors of a Jewish synagogue Jacob rushed out and wanted to leave.

Until the time of Patriarch Jacob, every person who sneezed would die. By virtue of a prayer to God, uttered by Jacob, he himself did not die from sneezing, and since then, other people stopped dying from it. From this originates the custom of saying to someone who sneezes: "Be healthy." It is not appropriate to utter this greeting during a meal, so that the person eating does not choke[1].

In the early period after the compilation of the Talmud, Jews knew no bounds in praising it, and everything said in it was understood literally. Jewish rabbis and legal scholars asserted that if, in the traditions of the Talmud, the right hand is called the left, and the left the right, then even then one must believe this unconditionally, for, according to the teaching of the Talmud, the rabbis of all ages have the same significance before God and before the world. Therefore, even in our time, there exists among Jews a teaching according to which the words of rabbis have the meaning of the word of God. The great Rabbi Menachem (in 1200 AD) teaches[2] that the Lord God commands even to seek counsel from rabbis on earth, if any dispute concerning the law arises in heaven. A Jewish book from 1590 AD[3] says: You must know that the words of rabbis are dearer than the words of a prophet. In another place in the same book[4] it is written: An ordinary conversation of rabbis should be held in the same reverence as the Bible. Another important rabbi and authority on Talmudic dogma, Bechai[5], teaches: The words of rabbis are the words of the living God. Further it says: When a rabbi tells you, you must not contradict his words, even if he calls your right hand left, and your left hand right, because at the time of their utterance, your right hand becomes left, and your left hand right[6]. Maimonides in his work Yad-Hazaka teaches: Fear of a rabbi is fear of God. The Talmud generally asserts the same thing that we read in later rabbis: Whoever, he says, opposes his rabbi or teacher, whoever disputes with him, and whoever rebels against him, commits an act exactly as if he opposed Gods majesty, disputed with God, and rebelled against Him. The Talmud narrates that deceased rabbis are always in heaven, teaching other rabbis living on earth. Since rabbis are not always in agreement with each other, and there are constant contradictions and terrible errors in chronology within the Talmud itself, the famous Rabbi Menachem, whom we have already mentioned, smooths over this deficiency in his extensive work, proving that all words of all rabbis, even if they disagree with each other, must have the same meaning as the words of prophets and the words of God. And if anyone opposes them, he rebels against God. Almost all Jewish books also assert that the words of

[1] Jerusalem Talmud, p. 10, col. 1.
[2] Pentat, ch. 28, p. 129.
[3] Kapht. uph., p. 121.
[4] Mid. Misehie, vol. 1, ed. Venice, 1546.
[5] To Pentateuch, sec. 44, p. 201, ch. 4.
[6] Rasphi Dent. 17, 11; Rabb. Lipmann Niz, sec. 1665

rabbis come from heaven. Therefore, whoever laughs at these words will be cast into hell and boil in tar.

1.7 Characteristics Of The Talmudic Schools Of Hillel And Shammai

Developing his positions in the audience or outside it, and in the Sanhedrin itself, Hillel was distinguished by an inimitable spirit of peacefulness. Even later, when a great representative of the opposing direction entered the Sanhedrin Shammai, who also founded a special school, Hillel was averse not only to passionate arguments, but to anything that would indicate an irritable tone, a desire to offend or provoke an opponent. He often yielded to his opponents when they made the discussion too heated. There were also such instances: when Hillel, wishing in debates to put an end to the fervent attacks of his main opponent, already showed signs of yielding, when suddenly the most gifted of opponents, with great force and fervor, began to defend Hillel's view, which is accepted by all and becomes dominant. Hillel owed such victories to the principle he professed and preached, that "a teacher should not be irritable, and a student modest." Both of these traits are so closely intertwined that one gives rise to the other. There was no one who could provoke Hillel out of patience. In this regard, several anecdotes are preserved in the Talmud.

Two people made a wager about the possibility or impossibility of provoking Hillel out of patience. The one who claimed it was possible appeared at Hillel's door and began to shout, dropping all titles: "Hillel, hey, Hillel!" Hillel threw on his mantle and went out. "My son, what do you need?" he asked. "I have a question."

"Tell me, what is it?"

"Why do Babylonians have round heads?" "Because they don't have skilled midwives." The man left, but immediately returned and began to shout again: "Hillel, hey, Hillel!" Hillel put on his mantle again and went out. "What do you desire, my son?" "I have a question!"

"What is it?" "Why do Palmyrenes not have wide-open eyes?" "Because they live in sandy deserts." The man left, but after a short while he was again at Hillel's door, shouting: "Hillel, hey, Hillel!" Hillel put on his mantle again, went out and asked what he needed. "Why do Africans have wide feet?" "Because they live in swampy lands." The man continued further: "I have many more questions, but I'm afraid you will get angry." Hillel tightened his mantle, stood before him and invited him to ask questions. But the man objected: "You, Hillel, it would have been better if there were no one like you." "Why?" "Because of you, I lost a big wager." "Calm down, my son," said Hillel, "it will be better if you lose this and similar wagers than if Hillel loses patience."

Furthermore, Hillel was an opponent of asceticism: he considered sociability and life among others the main foundation of human life. He could not imagine a person who lives only for himself, and not for others.

Leaving the audience, Hillel always hurried and told his students that he was rushing home to receive a guest. When a listener, after frequent repetitions of the same thing, became curious to know who this guest was, the sage answered: "Our soul, which is with us today, and tomorrow, perhaps, it will no longer be." Hillel, thus, daily cared for his soul, receiving it as a cherished guest, so that upon leaving its abode it would retain a good memory of its hospitable host!

Hillel's meekness in dealing with people, his patience in listening to them, and his calm, objective method of teaching attracted those pagans whom Shammai, Hillel's opponent in direction, repelled, distinguished by qualities completely opposite to him: impatience, irritability, and impulsiveness. Hillel's direction gave rise to a whole school of followers; a representative of the opposite direction, Shammai, also formed a school during the lifetime of the former. Both schools differed from each other in spirit and method of interpreting the law. The School of Shammai stood on the ground of the literal meaning of the law, even if it contradicted reason and the conditions of life.

The School of Hillel studied the ancient law in its spirit and reason, based on the conditions of its time of origin, on the comparison of various passages of Scripture, and on the logical and historical interpretation of the law.

The School of Shammai only then made deviations from the written law when it had a basis in a positively expressed tradition; the School of Hillel, however, did not hesitate to deviate from the written law, since they proved necessary due to popular needs and when it was possible, by established rules, to derive from the written law a conclusion in the spirit of modern needs and popular morality. The School of Shammai, for example, adhering to the preserved tradition, as if forty days before birth, a person's marital destiny is already determined in heaven, asserted that the bonds of married life are sanctified by God's will, and therefore allowed divorce only in exceptional cases. The School of Hillel, however, expanded the conditions of divorce, proving that the essence of the law lies in achieving reasonable goals of life and family morality, and therefore the restrictions of the School of Shammai can lead to the establishment of demoralization in family life. The conditions of a modern family provide a completely satisfactory answer to the question of which of these two schools guessed the true needs of married life; even the fiercest enemies of the Jews stand for the purity of family morals, despite the expansion of divorce conditions or, more correctly, thanks to these very conditions.

Both of these schools were sharply opposing directions, in all matters they competed and counteracted each other, sometimes even with great

harm to the common Jewish cause, not only in religious terms, but also in political ones. Subsequently, when the Jews became a Roman province, when a cloud of Roman all-destroying power hung over the Jewish people, and among the Jewish parties a party of popular zealots was formed, the direction of the schools of Shammai and Hillel took on a more passionate character. The School of Shammai adhered to the party of zealots; its direction took on a political, rebellious character against the Romans; the School of Hillel, however, remained true to the great principles of its teacher, inspired by peacefulness and truth. Placing these principles above others, permeated by a narrow national spirit, the School of Hillel stood above all the passions of the time. By this, it served the people: at a time when the passion of directions and the enthusiasm of the spirit of rebellion led Judea to complete destruction in a political sense, the teaching of Hillel and his school served as a bulwark against the enslavement of the national spirit. Hillel lived 70 years before Christ and 10 years after Christ; he was a Galilean by birth.

In conclusion, let us add a few words about the differences in the teachings of both schools.

ńA breach in the vineyard, permitted for sowing, must be, according to the School of Shammai, 24 cubits, and according to the School of Hillel 16 cubitsż.

ńFive vines planted in a rowż are considered, according to the School of Shammai, a vineyard, while according to the School of Hillel, there must be no less than two rows in a vineyard. In the Sabbatical year, a field that has been fallow should not be sown after the expiration of that year. According to the teaching of Shammai, the produce of this field may not be eaten in the Sabbatical year itself, but according to Hillel it may. According to the School of Shammai, for gathered fruits in another's field during the Sabbatical year, one may not pay with service, but according to Hillel one may pay with service. If an olive plantation is affected (due to density) (in the Sabbatical year), according to the teaching of Shammai, the plants are cut (leaving the root), while according to the School of Hillel they are removed with the root (pulled out).

In the Sabbatical year, an ox may be trained to plow in another's field, but with the condition that the furrows are separated from each other. Rabbi Abba Saul says: ńThey cut wood in the forest, leaving the roots of the trees in the ground; but one should cut not with an axe, but with another instrumentż (?).

From what time is it forbidden to cut down trees in the Sabbatical year? The School of Shammai teaches: from the time they begin to bear fruit; and according to the teaching of Hillel, carobs from the time they begin to curl; grapes when the seeds become apparent, and olives from the time of flowering.

Arum (plant) of the sixth year, which has extended into the Sabbatical

year, as well as summer onion and madder, are, according to the School of Shammai, dug up with wooden spades, and according to Hillel with ordinary metal spades.

The School of Shammai forbids selling a working ox in the Sabbatical year, while Hillel permits it, for it is possible that it was bought for slaughter.

Rabbi Judah believes that ńa heave offering (tithe) separated by a minor who has not yet shown a pair of hairs (?) (as a sign of maturity) is not considered a heave offering if the one who brought it has not yet reached competence (12 years and one day)ż.

From what time is the tithe separated from the winepress (wine)? From the time it has been worked (by laborers) lengthwise and crosswise. From what time can it be defiled? According to the teaching of Shammai, from the time the first tithe has been taken. Rabbi Judah, however, says: ńAlthough the opinion of the School of Shammai is more correct, the majority follow the opinion of Hillel, and the sages say: only after the tithe has been removed, may the winepress be defiledż.

If one separates grapes as a heave offering for grapes intended for food, or pomegranates as a heave offering for pomegranates intended for sale, then the heave offering is valid, and it is not obligatory to separate a second time.

Rabbi Eleazer says: ńThe School of Shammai asserted that the heave offering should be separated a second time, while the School of Hillel, on the contrary, held that it is not necessary to separate a second timeż.

If someone has black and white figs at home, as well as two types of wheat, they can give a tithe of one type of product for another. Rabbi Isaac says: ńAccording to the school of Shammai, it is forbidden to give a tithe this way, but according to the school of Hillel it is allowedż.

So the rabbis believe, for the rabbi said: ńWine and vinegar are different thingsż, but the sages say: ńWine and vinegar belong to the same genusż. Rabbi Ishmael said: ńIt is permissible to offer wine for vinegar, but not vinegar for wineż.

If a ‘sata‘ of impure offering falls into 100 ‘sat‘ of pure offering, then this mixture, according to the school of Shammai, is forbidden for use, but according to the school of Hillel, it is permitted. In the Talmud, disputes of this kind are endless.

Camel grass must be eaten immediately upon ripening; as an offering, camel grass, according to the school of Shammai, requires a state of ritual purity for all actions with it, except for anointing the head; but according to the school of Hillel all actions with it are permitted to be performed in a state of impurity.

Vetch (fodder plant) requires purity for offering during soaking and husking, but livestock can be fed with it even without ritual purity. Rabbi Akiva says: ńFor all of them, a state of ritual purity is not requiredż.

The writers of the Talmud, the rabbis, demand the same faith even in

their contradictory judgments. In the Talmud, the eternal disputes between the schools of Hillel and Shammai are well- known: whether it concerns a mosquito or a camel, minor or significant issues, the views of these two schools are always different and opposite; however, the Talmud says: ńBoth these views are the words of God; what Shammai teaches, Hillel teaches the same[1]. Sometimes, regarding the same subject, contradictions are found in the Talmud; then, to the question of how to understand such passages, the answer is[2]: ńAll these are the words of God, and therefore you should try to arrange your ears so that they can hear words that forbid and command at the same timeż. This means: since everything is the word of God, act as is most pleasing to your heart and as convenient for you. The Talmud teaches that having sinful thoughts is not contrary to God, you just need to try to keep them secret[3]. ńThe word of Mosesż (Deut. 23, 20), says Rabbi Rabba: ńis an obligation for us[4]ż. The Talmud teaches: ńSamuel said that the sages, talmid chacham, i.e., learned Talmudists, can lend money to each other at interestż. Immediately a contradiction arises: it was just said that the word of Moses is obligatory, in which Moses forbids taking usury or interest from a Jew, and suddenly, after that, another rabbi in the Talmud says that the sages can from each other to lend money at interest. Why is this so? Do they not clearly see that interest is forbidden among Jews by the Law of Moses? The Talmudic sages found a way to answer: they interpret it in their favor, saying that the interest one gives to another is a gift, not usury. Samuel said to Abraham: "Go and lend me 100 pounds of pepper for 120 pounds, for that is just" (as a gift in gratitude). This treatise does not speak of permissible interest, as it is titled "On the Prohibition of Usury," which Moses gave for all, including rabbis. This treatise speaks of unjust interest regarding the use of borrowed goods, as the example of pepper shows; secondly, of interest that is too high, 20% of the principal; and thirdly, this treatise introduces the sin of falsely calling interest a gift, whereas Moses clearly forbade Jews from taking interest from a Jew for the use of borrowed goods, just as secret usury was also forbidden to them. Not only do the Talmudic sages themselves contradict and oppose the Law of Moses, but with this lesson, they even teach their children to acquire a taste for it. Rabbi Yehuda says that the rabbi said: "It is permissible for a person (i.e., a Jew) to lend to his children and household with interest, so that they may learn the pleasure of growth"[5].

[1]Tractate Eruvin, fol. 13, p. 2.
[2]Tractate Hagigah, fol. 3, p. 2.
[3]Tractate Hagigah, fol. 16, p. 1; tractate Kiddushin, fol. 40, p. 2.
[4]Pesikta Rabbati, fol. 80, 3 Tese.
[5]Tractate Bava Metzia, fol. 75, p. 1.

1.8 Rabbis Abarbanel And Gans

Abarbanel does not conceal that Jews do not understand the Law of Moses as they should, and that Jews are permitted to take the highest possible interest from a foreigner, but in his justification, he adds: "By foreigners, whom we are permitted by the Law of Moses to plunder through high interest rates, we do not mean Christians, who are, after all, not foreigners to the Heavenly Father in relation to Jews!" But then the same great Abarbanel explained his now-cited words, that Christians are not foreigners, by saying that he uttered them so that Jews could live peacefully and more calmly, without unpleasantness, among Christians[1].

To instill in Jews a deep understanding of Christians as pagans, the Talmud says: "A Goy who studies the Law (i.e., Holy Scripture) deserves the death penalty."[2] And then suddenly it says in the same place: "A Goy who reads Holy Scripture is equal to the High Priest." The Talmud explains to us[3] that in this case, Holy Scripture should be understood as the 7 Noahide Laws. Contradictions in the Talmud lead to the conclusion that a Talmudist can commit anymatter, as he pleased. The Bible clearly states that when Abraham sent Eliezer to seek a wife for Isaac, he decidedly did not know Rebekah and did not have her in mind, and it says that she carried water and spoke and reasoned with Eliezer as a grown maiden. From the description of the sacred history, it is clear that she was not betrothed in childhood. In the Talmud, on the contrary, Rashi says that Isaac married when Rebekah was three years and one day old. Contradictions of this kind are found among Talmudic teachers on almost every page.

Subsequently, obvious absurdities, of which there are so many in the Talmud, forced the most well-intentioned rabbis to resort to an allegorical explanation of the fables and fabrications contained therein. Maimonides, a representative of Jewish scholarship, extols the art of rabbis to conceal the truth under the guise of a fable, the literal meaning of which represents the height of absurdity.

In the 19th century, specifically from the 1820s, a strong religious movement began in the Jewish world of Western Europe. Gans, one of Hegel's most gifted disciples, a former professor of law at the University of Berlin, having begun the scientific development of monuments of Jewish religion, conceived a radical transformation of Judaism, and, naturally, had to address the foundations and sources of Jewish beliefs from the very beginning. The Talmud was the first to undergo his reformist knife. To destroy the binding force of Talmudic traditions, its countless, useless, and petty rules, which enveloped and bound the Jew from head to toe in all walks of lifeto destroy their significance in matters of faith this is what the reformers pro-

[1] Tractate Mark. Hamish, fol. 77, 4 Tese.
[2] Tractate Sanhedrin, fol. 59, p. 1.
[3] Tractate Avodah Zarah, fol. 3, p. 1.

posed to their co-religionists. Then they touched upon the Bible itself and put forward the view on the Mosaic law that it had only temporary significance, having now lost its power and obligation. At the same time, a new view of Judaism emerged among Jewish scholars; according to this view, the essence of Jewish religion and Judaism consists in the free unfolding of the inner moral strength of man, in the recognition of human dignity, and in the resulting striving for constant self- improvement. But the attempt of Jewish scholars to radically transform Judaism has not yet achieved any success. The people were not sufficiently prepared for fundamental transformations in religion. Divisions and disagreements arose among the scholars themselvesparties emerged. Some rabbis did not completely reject the idea of transformations but limited them to the most insignificant changes, and most importantly, did not infringe upon the authority of the hitherto recognized sources of Jewish doctrine and rituals. Hirsch, the leader of the latter, saw in the aspirations of the progressive rabbis (reformers) a humiliation for the religion of revelation. "Revelation and law are as obvious a fact as the existence of heaven and earth." By such revelation, he recognized the Bible, and the Mishnah, and all the tradition that had developed up to the time of Maimonides. Rabbis of the former direction joined Hirsch. Thus, for the vast majority of ignorant Jews, the Talmud still remains an authority and inviolable; the dogma of the immutability and inviolability of Jewish law still prevails, all rituals remain in force, and with them, fanaticism.

Jewish reformers appeared in our country, in Russia. In Odessa, several years ago, at the opening of a Jewish school, a certain expelled rabbi gave a speech in which, among other things, he said: "The present time for the religion of the Jews is much better than the times of the Jewish kingdom, because then there were priests, priests, restricting the freedom of religious thought, but now they are gone, and everyone can think about the Mosaic law as they please. Thus, what was foretold by God as a punishment for the Jewish people is now considered a blessing by Jewish scholars. But it is obvious that they are not true Israelites, but those who drench the remnants of the stones of Solomon's Temple with their tears."

1.9 Reformer Mendelssohn

The most important reformer in the Jewish environment was Moses Mendelssohn, who died in 1786. He was a man remarkable for his erudition and pan-European fame. He wrote the work "Phaedo," a dialogue on the immortality of the soul, which was translated into almost all languages.

During this period, Jewish isolation in the West was almost destroyed, and the character of Judaism there almost completely changed. This movement, though slow, continues to this day. Here we will mention the names

of the leading figures of that period: Michael Beer, Leon Halevy, Levi Weimar, Frank Salvador, Salvator Rosa the historian of the life of the Savior Mendelssohn Munk. One cannot but fully sympathize with the ideas of these truly progressive people of the Jewish nation.

Mendelssohn was the first of the Jews to whom Christian society related with respect and whose friendship European scholars sought. His example forced German Jews to stop shunning European education. Previously, Jews were strictly forbidden from familiarizing themselves with European education and reading works published by Christians. Although Mendelssohn paved a new path to reform, it did not advance quickly. Mendelssohn's main desire was to eliminate some religious abuses, give true meaning to rituals, and enable all Jews to read and understand the Bible. Mendelssohn translated the Bible into German and wrote his commentaries on it. His followers established schools for teaching Jews European languages and introduced prayers and hymns in German into Jewish worship. In France, Mendelssohn's reform brought less benefit and could not successfully take root due to the unpreparedness of the Jewish masses for it.

Among the Jewish scholars of that time, as we said, Gans is known, one of Hegel's most gifted followers. He was a professor of law at the University of Berlin, known for developing monuments of Jewish religion and the creation of a new science of Judaism. The newly created science focused on the most important and fundamental sources of Jewish beliefs. First of all, it drew attention to the main root of evil the Talmud. The goal of the reformers was to destroy its obligatory force and undermine its significance among Jews. Scholarly criticism, developing the idea of the inadequacy of the Talmud for contemporary Jews, at the same time did not spare the law itself, pointing to its temporary significance, which has now lost its power and obligation, and shaking faith in the dogma of awaiting the Messiah as a conqueror. The reformers of Judaism wanted to create from it a religion that was abstract, leaving only one idea from the former beliefs. Those who adopted new ideas and reforms, German rabbis gathered for public consultations in various German cities and founded societies for the transformation of Judaism. The first assembly of rabbis with the aim of introducing reforms was held in 1835 in Wiesbaden, then in 1844 in Braunschweig and Breslau. Now there are two societies pursuing this goal: one in Frankfurt-on-the-Main, the other in Berlin.

The attempts and aspirations of the reformers to transform Judaism by detaching it from its former foundations and forms have not yet fully succeeded. Returning to places of worship, rabbis often abandoned their new views out of fear of losing the trust and respect of their fantastic, crude people. Moreover, within the society of the rabbis themselves, new directions emerged, leading to disagreements and divisions. Parties of rabbis-reformists and neo-orthodox rabbis were formed. That is why all the noble aspirations of scholarly reformers remained fruitless, justifying the Russian

proverb: ńStrength breaks strawż. However, the Talmud still serves as an authority for the vast majority of Jews to this day; rituals still remain the same, but nevertheless these attempts resonated in the direction of modern Jewish literature.

From 1821, Jewish journals with a new direction began to be published (Journal of Jewish Science Zeitschrift für Wissenschaft der Juden) and a society was formed for the education and science of Jews, Verein für Kultur und Wissenschaft der Juden; "L'univers Israelite", journal des principes conservateurs du judaïsme". With the same goal, a society was founded in France under the name ńUniversal Jewish Brotherhoodż.

It is known that the belief in the coming of the Messiah and the advent of his kingdom was fully developed and widely known among all Jewry long before the B.C. . This belief still belongs to the fundamental dogmas of Judaism; it was incorporated into the 13 symbols of faith compiled by Maimonides and accepted by all Jews, and is found in every Jewish prayer book. This belief is as deeply rooted in the religious life of Jews as the belief in the unity of God, revelation, etc. Prayers for the advent of the kingdom of the Messiah constitute the content of most Jewish prayers. Nevertheless, despite all this, a highly contradictory saying is found in the Talmud of a famous rabbi, who clearly states that Jews should not expect any messiah; for, he says, prophecies on this subject have already been fulfilled during the reign of Ezekiel[1]

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1.10 About The Noahide Commandments

Rabbis assert that only Israelites, as descendants of Abraham, with whom God entered into a covenant, are obliged to observe the law of Moses, while all other peoples, on the contrary, are obliged to observe only the seven Noahide commandments, as we have stated above. Idolaters who observed the aforementioned seven Noahide commandments were called "Ger Toshav," i.e., foreigners, and acquired the right of residence in Palestine[2] through the acceptance of these commandments. According to some rabbinic laws, they must in all respects be placed on an equal footing with Jews. The Talmud states: "Whoever is called Ger Toshav has accepted these seven Noahide commandments. Rabbi Meir believes that one should consider as Ger Toshav even one who has only renounced idolatry"[3]. It further states that "one should care for the sustenance of a gentile who has renounced idolatry"[4]. Every foreigner who has accepted the seven Noahide command-

[1]Chwolson. "On Medieval Accusations Against Jews," p. 56.

[2]Talmud, tractate Avodah Zarah, fol. 64, ch. 6; also Maimonides, Hilchot Issurei Biah, 14, 7.

[3]Talmud, tractate Avodah Zarah, fol. 64, art. 2.

[4]Talmud, tractate Avodah Zarah, fol. 65, art. 1.

ments belongs to the pious nations and will receive eternal bliss[1]. In all respects, he is equal to Jewish citizens, may buy Jewish slaves, male and female, and one must help him, even support him and care for his existence, as he needs it; he may not only acquire land and immovable property in Palestine, but he should not even be bypassed in the division of land, like a native Jew[2]. "Regarding a co-religionist who observes the seven Noahide commandments, one should act exactly as towards an Israelite, concerning the duty to do good, and concerning everything else, because we are obliged to support such people"[3]. To indicate such an illogical contradiction in the Talmud, which was most likely introduced by cunning Jewish writers so that it could be interpreted and acted upon in all directions, we will present some inconsistencies found in it (the Talmud). "You, Jews are people, and other peoples are not," etc.[4]. "Do not take from your neighbor" nothing, as the commandment states; but your neighbor is a Jew, and not other peoples of the worldż[5]. ńNo one is recognized as a human being except a Jew; others must be called cattleż[6]. We do not need to repeat these laws, as they are set out in our chapters on the neighbor, on hatred for Christians, and on murders and the extermination of all non-Jews. Therefore, all disputes among those arguing about the Talmud prove fruitless, because it contains everything together: good in appearance and evil in deed. Those who attack the Talmud choose more harsh and opposing facts; its defenders, however, present selected, the best and most humane places from the Talmud; as a result, the most heated and learned disputes and polemics always ended in nothing. To reconcile both sides, one only needs to seriously pay attention to what law the Talmudic Jews follow in practice, and then it will be very easy to determine in disputes whose truth and whose lie.

What mind will not get confused in this labyrinth of tiresome, short-sighted triviality of Brahmanism's followers!.. Arousing the spirit of fanaticism, the Talmud instills in Jews pride with incessant reminders that only they alone inherit the promise of God, and enmity towards other peoples with sayings similar to the following: ńA non-Jew who does evil to a Jew does evil to God Himself; the fire of Gehenna is powerless even against the wicked among the Jewsż. This alienation extends not only to other believers, but also to the followers of the law of Moses, belonging to another sect: ńAn Israelite should not treat a Karaite for any illness; if he falls into a

[1]Talmud, tractate Sanhedrin, fol. 105, art. 1; also Maimonides, Hilchot Melachim 9, 1.

[2]Ezekiel 47, 2123; Talmud, tractate Avodah Zarah, fol. 64, art. 1; tractate Kiddushin, fol. 20, art. 1; tractate Avodah Zarah, fol. 10, art. 2.

[3]Maimonides, 1. c. 1012; Tosafot to the Talmud; tractate Avodah Zarah, fol. 2, art. 1; tractate Berakhot, fol. 2, art. 2; tractate Sanhedrin, fol. 63, art. 2; in tractate Shulchan Aruch Orach Chayim, p. 156 and so on.

[4]Tractate Bava Metzia, fol. 9.

[5]Tractate Sanhedrin, ch. 7, l. 59.

[6]Tractate Yalkut Rub, l. 10, art. 2.

pit, he should not pull him out; he should not save him even from the hands of a murdererż. And all such rules are considered morally-dogmatic, like the law itself! Moreover: attributing divine origin to the Talmud, not daring to see in it an ugly compilation, over which ignorant and fanatics diligently worked. A Jew gets used to considering it more important than even the law of Moses, for he constantly hears that ńto contradict one's rabbi is the same as to contradict God Himselfż; that ńthe words of Israeli scholars are much more worthy of attention than the words of the law of Mosesż. The teacher of the Talmud, caring for the preservation of Jewish nationality, separates them, as chosen ones, from the rest of the world; and the Talmud truly killed all humanity in them, made them voluntary pariahs among other people, dead at the common feast of life.

1.11 Rabbi Trenel And Rabbi Ashi

Here is what Rabbi Trenel says: ńAt all times the Talmud had strong detractors and ardent defenders; for two thousand years it has been, and still is, an object of veneration among Jews, for whom it is a religious law. On the other hand, it simply serves as a text for apostates and other slanderers of our divine service; they used a weapon from this arsenal to defeat us. But with God's help, truth triumphed, and the last murmur of intolerance was silenced by the voice of holy criticism."

And here are the words of another rabbi: "The extensive collection of Rabbi Rav-Ashi spread among Jews with incredible speed; from the day of its appearance it was accepted as an undeniable truth and a sincere expression of law and traditions. In an instant, numerous schools were established where the Talmud was the most respected subject of science both in the East and in the West; its theological decisions were introduced and accepted in all communities, and this triple barrier, erected around the Torah (written law) by the rabbis of Palestine and Babylon, did not encounter a single audacious attempt to destroy it. How this happened is difficult to say. The fact is that the work from the banks of the Euphrates instantly passed into the hands of Jews living on the banks of the Rhine, Danube, and Vistula. The devotion of Jews to the Talmud, of course, drew the attention of enemies to this enormous work, as a result of which the Talmud became the subject of all sorts of injustices; all vices were attributed to it and all crimes, in which Israelites were accused; black slander was spread about all its rules, often accompanied by terrible murders."

Yes, these murders, the cause of which was the truth about the Talmud, will clearly be revealed to us on the following pages!

Intoxicated by the winds of freedom, those whom they called reformers, wished to get rid of all obstacles at once, and the Talmud, which had un-

questionable authority, was rejected, disgraced, and despised from the day of its appearance.

Some Israelites, freed from shameful imprisonment in the ghetto[1] and proud of their free entry into all homes, were not afraid to accuse the Talmud of their past sufferings.

Thus, this was the first hostile action in Israel against the Talmud; then followed a second, similar to the first, in distant points from each other. This means that the law of Moses disappeared and the Talmud dies. Convinced of this, we remain indifferent spectators during the creation of several temples, tombs, concealing a single nothingness, when all this is built by the hands of Jews.

The same hands, often discordant, unite to repel the Talmud. This is a fact. The Talmud is rejected and the Jew becomes accessible; its strong power falls, it ceases to be dangerous and despised. In a word, the fall of its Talmudic orthodoxy becomes the cause and dawn of a social upheaval in Judaism.

1.12 Jewish Traveller Stemfet

One of the travelers through the Celestial Empire describes the discovery made by some Chinese Jews and recounts an excerpt from his conversation with these unexpected sectarians of Moses, who very wittily express themselves about the meaning of the Talmud.

Jewish Traveler, Mr. Stemfet. You do not entirely differ in your beliefs from your brethren in the West?

Chinese Jew: You are slightly mistaken; firstly, we do not recognize the Talmud as religious law.

Traveler: In that case, are you not Israelites?

Chinese Jew: Why not?

Traveler: Because, having visited Israelites in France, Poland, Turkey, and Africa, I have not met a single one of them who did not believe in the religious dignity of this book, which you reject.

Chinese Jew: But there are Israelites living in Palestine whom you could not have seen; they do not even know the name of this book. From the time of Josiah to Zedekiah, they all received instructions from Josiah himself, Samuel, Elijah, Elisha, and Isaiah.

Traveler: How do you know that the Talmud is unknown to them? Why were the traditions contained in this book, communicated to Moses on the day of revelation, unknown to Abraham, and why did this patriarch have 400 volumes of the Talmud, which spoke of Abadossor?

Chinese Jew: You yourselves do not know what you are saying; is this

[1] Jewish quarter in some cities of Europe.

possible? You seek your proofs in the very book whose authority is now in doubt? Be assured that if your Talmudic traditions had been known to your ancestors in Palestine, they would have been reflected in us, who came here from the land of Canaan, without experiencing the slightest oppression, which would have changed our religious customs[1].

This conversation, of course, is unflattering to the Talmud; but no matter from what era or from what side it came, in the present time, reformist Jews, friends of progress, do not hesitate to publish about it. Tell me, how does their conversation differ from the conversation of free blasphemers?

In Vienna, for forty years, Jews conducted their worship in a solemn manner. The Viennese synagogue served as a model of dignity, taste, progress, and perfection for the entire Jewish population. Now, all this means nothing; everything is considered insufficient, meager, and, due to its age, unworthy of the modern era.

The Jewish newspaper "Neuzeit" recently published a series of articles under the title "Reaction in the Vienna Community." In them, they are not content with merely reviling religious services, but fiercely persecute Israeli life in general: the Talmud, Shulchan Aruch, traditions... The author brings before the judgment and ridicule of Christian and Jewish publics not only practical Judaism and the teaching of the Talmud, but, unfortunately, even worse: he suggests that the Israeli family has morally deteriorated; he demonstrates an obvious loss of honor, a lack of ability for everything related to Kiddush and Chillul Hashem in a word, complete degradation!.. He accuses the religious laws that forced Jews to abandon their faith... He speaks the language of missionaries.

Now, finally, Judaism is betrayed by a Jew himself, it will be disgraced by them themselves if it remains in the bloody dirt of the Talmud; even more: it suddenly receives a slap in the face before the whole world from the hand of Renan, that executioner of the eternal divinity of Christ. "A stranger everywhere, without any other participation, except for his own sect, the non- public Jewish Talmudist often was," says this anti-Christian publicist, "a scourge for states into which fate carried him."

What Jew or what philosopher dared to support Bayle after such admissions, as if "the depravity of Jews is neither in morality nor in law"? Is there now a person endowed with common sense who would allow himself to criticize the rulers and Roman popes who cursed the Talmud and shamefully cast aside this monstrous book of Jewish mind and law?

One of these rulers, Louis the Saint, ordered the burning of the Talmud; "if the Jews show disobedience, then compel them by force and subject them to the full rigor of the laws."
Such a verdict on the holy book led the Jews to complete despair, and the protecting power of Christian enlightenment still opposes them.

[1] Stemfet.

How to explain the presence of wild opinions and outrageous advice in such amazing creations as the books of the Talmud? It is known that separately extracted passages in the general picture are not so terrible and can even be edifying, when Jews, defenders of the Talmud, use this deceptive finding to mislead Christians. A sensible Jew enlightened by European light exclaims: "Listen, Israel, I tell you: are you not tired of the hatred that nations harbor for you? Are you not fed up with your obscurantism and literalism? Do you not see that if you were truly the chosen people of God, and not a gathering of Pharisees, then you would not be so foolish and, at the same time, arrogant, so poor in productivity, pathetic, insignificant and despised, so cowardly and so, finally, cunning and deceitful. You, who chose your prophets in antiquity, woe to you if you shed even a drop of my blood for speaking the truth with lips parched from thirst for truth and goodness! I want your renewal and salvation! Awaken, Israel!"

Book One. Section Three: Historical

Treatise I. On the Persecution And Extermination Of The Talmud

1.1 Persecutions Of The Talmud By The Roman Popes

As is known, Jews under the name "Karaites" were the first to rebel against the Talmud and reject it. Sabbateans did not recognize the Talmud, except for the book "Zohar". Frank's adherents called themselves "Zoharists" because they recognized the "Zohar" as the only true Torah and acted as "counter-Talmudists". Hostility to the Talmud lay at the heart of Frank's teachings and his followers. The author of the book "Zohar", Rabbi Simeon bar Yochai, a Tanna of the 2nd century AD, this very Simeon, at the head of an entire party, 16 centuries ago formed a strong opposition against the Talmudists, who created many laws distorting the meaning of "scripture". They argued that the Talmud's interpretation was false. All these Frankists appealed to bishops with the aim that the Talmud should be publicly destroyed by the authorities. Thus, war was declared on the Talmud and religious formalism by the Jews themselves.

Among Frank's retinue were many famous rabbis and preachers (magidim): Yehuda Leib Krysa, rabbi in Nadvorna, and Nachman ben Samuel-Levi, rabbi of Buysk. Jacob Frank's most zealous associate was Elisha Shor, from Rogatin, a man already elderly and counting many authoritative rabbis in his family. In a word, many educated Jews of our time generally view the Talmud as a harmful burden for Jewry, but they are afraid to openly express this, for fear of incurring a dangerous communal scourge.

Christianity, in its constant endeavor to influence the moral regeneration of Judaism, considered, among other effective means to achieve this goal, the destruction of the Talmud, or at least those parts of it that contain unfavorable and blasphemous views on Jesus Christ, the Mother of God, and the Christian religion.

Justinian, the Roman emperor, in 556 AD allowed Jews to read the Bible in the synagogue in any language they wished, but strictly forbade the reading of the "Mishnah," the second law, from which it is clear that from the very first moment of the Talmud's appearance, the secular authorities paid special attention to it and persecuted this code. The first persecution began on the part of the Eastern emperors; the same fate befell the Talmud later in Rome, where the popes persecuted it along with all the then-current books of black magic. Thus, Gregory IX in 1230 AD and Innocent IV in 1244 AD ordered all Talmudic books to be burned.

In 1272 AD, in England, during the expulsion of Jews, the Talmud was destroyed with such zeal that Talmudic books were sought out in the homes of all Jews and consigned to the flames. In 1286 AD, Gregory IV wrote to the Archbishop of Canterbury about a "book worthy of damnation" (Liber damnabilis), seriously warning him and urgently (vehementer) demanding that no one read this book, as all evil proceeds from its reading.

Anti-Pope Benedict XIII followed the example of his predecessors, issuing in 1413 AD in Valencia a well-known bull against the Talmud, in which he declared the Talmud to be the main cause of the religious blindness of the Jews, and attributed its origin to nothing other than the machinations of the devil. In 1554 AD, Pope Julius III decreed the confiscation of all Talmudic books throughout Italy; however, only a small quantity of them were burned, as the Jews managed to save their precious books, moving them predominantly to Cremona, inhabited by a multitude of the most zealous adherents of the Talmud. As a result, in early 1559 AD, the Roman Pope Paul IV issued another bull for the extermination of the Talmud, which took place. In 1565 AD, Pius V sent Sixtus of Siena to the city of Cremona with the command to seize all surviving copies, and, if one is to believe the report of this papal agent, which seems a little exaggerated, he managed to consign to the flames 12,000 copies of the Talmud, totaling no less than 14,000 volumes.

In 1593 and 1599 AD, Clement VIII resumed the persecution of rabbinic traditions, entrusting it to the Italian inquisitors. Pius IV, while permitting a new edition, set the necessary condition that it should appear without the title "Talmud": "Si tamen prodierit, sine nomine Talmud tolerari deberet", from which it is clear that even the very name "Talmud" became outrageous and intolerable. Clement V, intending to promulgate a new condemnatory sentence, wanted, at the very least, to publicly declare the harm of the Talmud: as a result, he ordered the establishment of three chairs for the Hebrew, Chaldean, and Arabic languages, which are predominantly used in

the Talmud. The universities chosen by him for this purpose were: Paris, Salamanca, Bologna, and Oxford. After achieving the goal, i.e., a detailed study of the Talmud, an order was issued not only in individual cities of France and Italy, but also in the south and north, east and west, and almost throughout the world to exterminate the Talmud. In all Christian countries, it was subjected to universal persecution.

1.2 Pfefferkorn - The Baptized Jew

Several years before the start of the religious reform in Germany, a certain Pfefferkorn, of Jewish origin, presented a written report to Emperor Maximilian about Jewish blasphemous books against Christians of various contents, especially pointing to the Talmud and some other books. This report gave rise to strong strife, persecutions, and widespread searches. Pfefferkorn's goal was to destroy the Talmud and other religious books blasphemous towards Christianity, for which he received an edict from Emperor Maximilian, ordering the formation of a commission to investigate Jewish books. The investigation began with the Magdeburg Jewish community, whose books were confiscated and burned. Through persons close to the emperor, a strong intrigue of Judaism arose; the Jews at that time filed a complaint about injustice and attacks against them. The emperor, deliberately misled by them, ordered the edict to be revoked. But Pfefferkorn, with the assistance of Dominican monks, published the work "Hand Mirror". The learned and cunning Reuchlin appeared as an advocate for Judaism in defense of the Talmud, probably with the assistance of Jews, publishing the work "Eye Mirror". In the end, Pfefferkorn obtained a new edict for the confiscation of the Talmud and other blasphemous writings. This time, Archbishop Uriel was appointed as the executor of the edict, along with a commission of scholars from five universities. Archbishop Uriel appointed Professor Hermann Hess of Mainz University as his authorized representative. Upon reviewing the case, it turned out that Pfefferkorn's zeal was far from superfluous, and in Frankfurt, 150 manuscript works were seized from the Jews. A similar fate befell the Jews in Worms, Lorch, Bingen, Laufon, Mainz, and Deince. Pfefferkorn officially announced that the Jews offered him a significant sum of money to cease their persecution.

Besides the Talmud, Jews also have an oral tradition, or a doctrine blasphemous against Christians, kept in deep secrecy. Only occasionally is it revealed by Jews who have converted to Christianity. Among these is the converted Jew Nicolas de la Rochelle. In his letter to Pope Gregory IX, he revealed that the Talmud and rabbinic writings contain blasphemy. The Pope proposed to the French, English, and Spanish kings to clarify the matter. Commissions were appointed, they interrogated the accused point by

point, found Rochelle's report to be well-founded, and decided to burn the Talmud and all blasphemous writings contrary to Christianity. 14 cartloads of books were collected and publicly burned; a few years later, another 6 cartloads were burned. But these 20 destroyed cartloads only encouraged the Jews to publish a large number of new blasphemous writings against Christianity.

In 1506, under Maximilian, the baptized Jew Johann, a zealous champion of Christianity, made it his sacred duty to persecute blasphemous Jewish books, and for this purpose obtained written permission from the emperor, by which he destroyed many such books.

In 1707, a learned Jew wrote against the Talmud, arguing that faith should be based on the Holy Scriptures of the Old Testament and that the Talmud represents a complete delusion, contributing only to immorality, etc.

1.3 Monk Neophyte, Former Rabbi

The former rabbi, later Monk Neophyte, wrote a book in Moldavian in 1803: "Refutation of the Jewish Faith." Jews, it is said, for a large sum of money, persuaded the hospodar of Moldavia to destroy this book, despite the fact that its Greek translation appeared in print in Iai in 1818.

The baptized Jew Pikulsky, in his work in Polish, published in Lemberg in 1760 under the title "The Malice of the Jews," speaks extensively about the harmfulness of the Talmud. In our time, not only baptized Jews unanimously testify, in writing and orally, to the same, but even all Jews, more educated, as they say, "civilized" (civilized. Ed.), rise up against the Talmud as against the greatest evil.

In Paris, under Louis IX, the persecution of the Talmud went so far that it was sought out in homes; but despite such strict measures, whether because it truly was not there, or because the Jews skillfully hid their precious possessions, only a small number of books were found, which then entered the royal archive.

In Italy and other places, all means were also used to destroy various harmful Jewish books. All legislations worked long on this, but Jewish typographers acted faster, anticipating the law with a significant release of them.

In the 16th century, 3 editions of the Talmud appeared in Venice, the fourth in Basel. Italian printing houses published many letters from famous rabbis, and from that time on, the extermination and destruction of Jewish books became almost impossible. A learned man, or more precisely, the resourceful lawyer Reuchlin, who managed to save Jewish books from the pyre threatening them in Germany, undertook to defend the Talmud. This circumstance, however, had beneficial consequences, drawing the special at-

tention of German scholars to Jewish literature, and produced a work full of deep and original thought: "Epistolae obscurorum virorum." This work subsequently served as a source of borrowings.

The persistent persecution of the Talmud, without doubt, contributed greatly to making this book even more sacred in the eyes of the rabbis: when it is mentioned, the most enthusiastic praises seem insignificant to them.

1.4 Preface To Mainmonides

Maimonides' preface to "Seder Zeraim" (the first section of the Talmud) begins with the following words:

"It is necessary to know that the commandments given by God to Moses were accompanied by interpretations, for the Lord first revealed the text, and then its explanation. When Moses returned to his tent, the first person he met was Aaron, to whom he repeated the text and then the interpretations, as they had been transmitted to him." "When Aaron sat on Moses' right side, Eleazar and Itamar, his sons, entered, to whom Moses repeated the same thing he had told Aaron. When Eleazar and Itamar sat on Moses' left side, 70 elders of Israel entered, to whom Moses transmitted the same thing he had told Aaron and his sons. Finally, all the people entered, desiring to find the Lord, and were also taught by Moses, and the same thing was repeated until everyone had heard it. When Moses departed, Aaron repeated to those remaining what he himself had heard 4 times. When Aaron departed, then Eleazar and Itamar repeated to the elders and the people what they themselves had heard 4 times. After Eleazar and Itamar departed, the elders repeated to the people what they had heard 4 times. Hosiah and Phinehas retold the same thing to their successors, through whom the chain of traditions reached, uninterrupted, until the time of Rabbi Yehudah HaNasi, who, being a luminary and ornament of his time, gathered all these traditions together and wrote them down in a book."

All rabbis agree with this tradition, and it is not surprising that, attributing such an origin to the Talmud, they hold this book in special reverence.

When Rabbi Eleazar lay on his deathbed, his disciples asked him what they should do for their salvation.

"Leave the scripture and take up the Talmud," he replied.

Not fully acknowledging such dogmatic authority for the Talmud, one of the later rabbis explains the apostasy of some Jews from their religion solely by their inattention to this book. In his opinion, the cabalistic fictions of the Talmud contain not only all possible pearls of religious poetry, but also all possible treasures of allegorical morality.

Since the decrees of the Council of Basel (1431-1436), the Catholic

Church has taken the publication of the Talmud and Jewish religious-liturgical books under its censorship. The edition published later, in 1581, under the censorship of Marc- Marin, was accepted as a model for other editions, which were published under the control of the Church and Christian Western governments.

In all these editions, passages concerning the person of Jesus Christ and defining the relationship of Jews to Christians were not included in the text. As a result, the Talmud is currently incomplete; it contains a great many omissions, and these omissions are noticeable even upon a superficial glance. The existence of such omissions or gaps, both in the Talmud and in Jewish religious and liturgical books, indicated to the rabbis the necessity of filling these gaps with orally preserved traditions and additions from ancient editions made without any omissions. Among these, some known to Christian researchers have survived: the Venetian edition of 1520, the Krakow edition of 1603, the Amsterdam edition of 1645, and probably many others. Zealous Talmudists, out of zeal, tried to disseminate an incomparably larger number of new copies instead of destroying them. Many fanatical Jews, especially wealthy ones, possess and keep, as a sacred relic, Talmuds of old editions; sometimes Jews in Russia even establish secret printing houses where they print books most hostile to Christianity and the government. Thus, in 1848, officials dispatched by the governor- general, Prince A. N. Golitsyn, discovered and seized secretly printed books, most hostile to Christianity, in the city of Kopy, Mogilev province. In addition, rabbis orally and arbitrarily interpret passages omitted in print, hostile to Christianity, to young people in schools.

1.5 Esterka, Favourite Of The Polish King Kazimir

Complete Talmuds found refuge in Poland, where Jews generally lived more freely and supervision over them was weaker; here, more persistent Jewish fanatics, counting on the protection of the Polish King Casimir, who had intimate relations with the Jewess Esterka, from whom he had two sons, Shmerka and Pelka, also hid.

Due to his weakness for this Esterka, King Casimir was called Mordecai by Polish poets. Esterka openly interceded for her fellow countrymen, and with her assistance, Jews were not only granted freedom but also enjoyed excessive privileges, even to the detriment of the Poles themselves. Thus, Jews occupied the highest positions in the Kingdom of Poland. In state councils, matters were decided according to the wishes of the Jews sitting there; they also served as ministers. According to some historians, this partly explains the rapid moral and political decline of Poland.

King Casimir's nephew, Louis, upon ascending the throne, directed all his efforts towards eradicating Jewry; but in vain; thanks to his uncle's imprudent patronage, Jewry managed to take deep root in Poland and grew immeasurably. Louis, seeing the futility of the measures taken, was forced to leave Jewry in peace and, to his humiliation, sometimes even indulge it. As a result, in Poland, it was as if the Kingdom of Israel, and not only in Poland itself, but also in Lithuania, Belarus, Red Rus', Podolia, and Ukraine, i.e., in all places ruled by old Poland. The number of Jews in these localities is enormous, and if one considers the Jews on Earth to be about 10 million, then exactly half of this figure falls to Russia.

The reason for this concentration must be considered the patronage they enjoyed here during the Polish rule, and the weak development of public life among the Christian population, which could not offer serious resistance to the tightly knit body of Jewry. This also explains the greater fanaticism of West Russian Jews and their enormous ignorance compared to Jews in other countries. Be that as it may, the fact of the dominance and prevalence of Jews in Western Russia represents an exceptional phenomenon. In a large part of the states where Jews established their settlements, the persecutions of the Talmud did not cease, especially in medieval times, which served as a compelling reason for Jews in their religious books to publish all blasphemous passages against Christianity, or to present them allegorically, incomprehensibly, and obscurely, using the barricades of the Hebrew alphabet, so that those uninitiated in the mysteries of Talmudic wisdom could understand nothing in them.

1.6 Circular Letter Of Polish Jews

Abbot Chiarini cites the following circular letter from the Council of Polish Jews of 5391 (1631) to their co-religionists: "Peace to many of our brethren, beloved of all the house of Israel! It is known to us, as well as to all the sons of Israel, that now the Notzrim, i.e., Christians, are beginning to study the language in which our sacred books are written; therefore, we pronounce a great curse upon anyone who, in new editions of the Mishnah or Gemara, leaves out anything concerning the actions of Yeshu HaNotzri (Jesus Christ). Beware of writing or printing even the slightest things concerning him, whether in a good or bad light, lest any misfortune befall us and our faith. We already know what the apostates, the sons of Belial, did to us: having accepted the law of the Notzrim and gained their favor, they slandered us; therefore, we must be cautious and circumspect. And if you, disregarding the words of our message, despite our threats and prohibitions, continue to print everything as you did before, then we, as well as yourselves, will suffer calamities far greater than those we have experienced until

now: the Notzrim peoples will force us to accept their faith, as they did before, and the latter evil will be greater than the former. Therefore, we command that in the future, in new editions of our books, gaps should be left where Yeshu HaNotzri is mentioned, and these gaps should be marked with the sign O. This sign will make it clear to every rabbi and indeed to every teacher the existence of a gap, which must be supplemented from oral tradition. With the help of this means, the learned Nozrim will be deprived of reasons to accuse us, and then we can hope that no former misfortunes will befall us, and we can then live in peace."

According to baptized Jews, in the new Talmuds, omissions were made, marked sometimes by gaps, brackets, or the word "recognize," i.e., guess, seek out the meaning. In the book "Sefer HaYashar" these omissions are explained and their reasons: it is said there that the frequent conversion of Jews to the Christian faith could not fail to exert its influence in revealing some secrets of the Talmud, not only compromising Jews in the eyes of Christianity, but also positively portraying them as the worst enemies of Christianity. The Talmud is not accessible to any interpretation: not only will no philosopher understand it, but even the rabbis themselves resort to Kabbalistic books for explaining dark passages in the Talmud.

1.7 The Dispersion Of Jews Across The Face Of The Earth

The dispersion of Jews across the face of the earth began much earlier than the fall of Jerusalem. Already in the 2nd century BC, there was almost no significant city where Jews did not live. The fertility of the soil in Palestine did not correspond to the speed with which its inhabitants multiplied: hence the constant emigration from Palestine, all the more powerful because the commercial enterprise of Jews drew them to distant lands anyway. Everywhere they settled, they aroused the hatred of the indigenous population. Local authorities treated them not particularly friendly, fearing constant and persistent complaints, to which Jews resorted on any, even trivial, sometimes even imaginary, violation of their rights. They held firmly to one another and formed, in any contact with pagans, one solid whole, which, of course, greatly increased their strength. Competing with them in trade was extremely difficult; everywhere they gained significant influence over their fellow citizens in this way. In the Roman Empire, Jews enjoyed, especially compared to other classes of the population, a greater degree of independence. Emperors looked very distrustfully at organized societies of all kinds, constantly fearing that they would not turn into a hotbed of political conspiracies; the law defined with all precision: the conditions under which such societies could be tolerated, the number of their members, the time of

their meetings, the amount of monetary contributions made in their favor. But from this law an exception was allowed only for Jews; their synagogues became centers of corporate life, forming a sharp contrast with everything around them. The synagogue leaders were at the same time judges, vested not only with the right to settle civil disputes, but also with punitive authority. Discipline within Jewish communities was so great that no Jew dared to appeal to a Roman court in a matter concerning a fellow tribesman: everything was discussed and resolved within the synagogue. The synagogue was a place for religious discussions and debates, allowing Jews to look down upon the Greek agora, with its eternal disputes about theater and circus; at the same time, the synagogue served as a center for trade deals, as we see from the Gospel account of Jesus Christ, who drove out all those selling and buying from the synagogue.

Despite all oppressions, all unfavorable living conditions, Jews managed to achieve such significance in Europe that the foremost statesmen bowed before them; even thrones sometimes wavered at their behest. This influence was acquired by force of circumstances. First of all, it should be mentioned that the philosopher-publicists of the 18th century rendered a great service to the Jews, not disdaining any means to undermine Christianity in principle; they varied the Jewish question in different ways, inflating it to the grandiose proportions of the complete liberation of Jews from the yoke of universal hatred, bringing it to absolute political and civil equality with Christians. In short, in the hands of the then luminaries of liberalism, this motive became one of the vital issues of Jewish politics[1].

1.8 Jewish Influence

Then, the constantly growing financial power of the Jews contributed to the increase of Jewish influence. To what extent it increased is evidenced by the words of one writer, who as early as 1847 boldly stated: Toilers languish and perish in labors, diligently working on the earth's surface only to enrich several thousand Jewish nabobs of Amsterdam and London[2]. Voltairean philosophy, which preached liberalism, freedom, and equality, greatly helped Jewry. Under the pressure of the Voltairean trend, hatred, sometimes deserved, sometimes purely instinctive and motivated solely by traditional animosity, gradually weakened. Access for Jews to spheres of social and political activity became easier and easier. Clever, resourceful, with a huge reserve of practical acumen, Jews with extraordinary skill gradually and imperceptibly mastered the paths that led them to wealth, honors, and power. Little by little, Jewry began to penetrate into the circles of the then intelli-

[1] Washler, of Jewish origin. "Encyclopedic Dictionary", ed. by learned professors. Vol. XII, art. 451, 1861.

[2] Jewish Tushnel. "Modern Rulers"; foreword, p. 5, 1847.

gentsia. Stock exchange circles rose and fell without any interference from the local plutocracy. The stock exchange was in the hands of Jews. The press, the periodical press, was tuned to the influential Jews; literature also acquired a peculiar coloring, fitting in with the interests of Judaism.

During the reign of Louis-Philippe of Orleans, according to the testimony of contemporaries, depending on the king, there were positions for officers, judges, etc.; he could also freely dispose of positions yielding from 1200 to 3000 francs, but no more. The highest and most profitable positions with large annual salaries depended on the Jews. Of course, their influence, which conditioned the choice of one person or another for some important administrative or governmental position, at first glance was imperceptible and unnoticeable. Everything was done so cunningly and skillfully that an uninitiated eye could not guess the existence of external influence. In government circles, persons hostile to Jewry were replaced by more liberal and well-intentioned people. The king himself did not sign a single agreement without the assistance of the Jews; but here the influential Jewish personality kept aloof, not allowing his pressure to be felt on the course of affairs. The administration and monopoly of transportation throughout the state belonged exclusively to the Jews, so that in a short time they could have more officials than the government itself. Everything was a matter for the Jews. Whether the king and the chamber concluded customs union agreements, whether it was about cotton, coal, or iron it was all the same: the Jews refused nothing. Anzin opposed the unification of Belgium with France, and it came to pass...

Until the concession for railways was legally granted to the Jews, every traveler had free passage on the main roads, on the royal paved road. From that time on, as all routes (railways, canals, rivers) passed into the hands of the Jews, no one could travel without paying them a special increased duty. For these reasons, the Jews, despite their extremely unfavorable social position, managed to seize immense wealth and produce from their downtrodden and oppressed environment many very remarkable individuals in terms of capital.

1.9 On The Genial Perspicacity Of The Jewish Mind

Giving full credit to the genial perspicacity and quickness of the Jewish mind, according to their own expression: "A gute yidishe kop"[1], and considering the subject from this point of view, it can be assumed that A Jew

[1]It is a custom among Jews, if they have successfully and cleverly managed some business, especially in deceiving and cheating a Christian, to enthusiastically hit themselves on the forehead with their palm and say the following phrase: "A gute yidishe kop".

is capable of being a useful official or officer and opening his way to the highest state positions; but in order to stand at the head of government, besides talents and abilities, one must also love one's Fatherland, one must, with the sacrifice of one's personality, dedicate oneself to the affairs of the common good, the common welfare, without distinguishing who the state consists of Christians, Mohammedans, or Jews. Is a Talmudist Jew capable of possessing these qualities? that is the question which, for the common good, should not even be put to the test. The spirit of corporation and mutual assistance is so strongly developed among Jews that a Jew who has risen would certainly pull his co-religionist up to the detriment of representatives of other nationalities, which we now see in unfortunate Austria. Then favoritism, flattery, and indulgence to the weaknesses of superiors would replace the sacred and impeccable execution of the law, and instead of loyal and devoted servants of the Fatherland, the state would acquire henchmen, dedicating the interests of the country to their personal views and aspirations for self-exaltation and the exaltation of their nation.

When all strata of society in the state, by the power of education, are allowed to reach such a stage of development that members of different estates, according to their desire, will have access to occupying lower and higher positions in the state without distinction of origin, then Jews can also assert their rights to state service; but in doing so, they must become level with the general development and closely merge their interests with the interests of the whole state. The purely mercantile orientation of the Jewish people does not foretell this result; it only strengthens in Jews the spirit of cosmopolitanism, developed among them to a strong degree. The aspirations of Jews to obtain rights assigned to the nobility will only be correct and just when at least half of them turn to agriculture; when the land whose resources they use and whose bread they eat becomes their own without the desire to abandon it after accumulating significant capital, and, having waited for the Messiah, to leave for Palestine; when finally a Jew, without any ulterior motive, without any pretense, sincerely extends a helping hand to his compatriot, regardless of his faith or origin. But for this, a fundamental reform is necessary not by coercive means from outside, but produced by the Jews themselves, which must, so to speak, develop from the awareness of their situation and surrounding requirements. Without touching the laws of the Old Testament, Jews can themselves abolish what people, like them, were perhaps forced by circumstances to establish and adopt as guidance. The present Jewish corporate isolation, the Talmudic state within a state, is a great evil, an antisocial phenomenon; cherishing it, they carefully preserve their favorite ugly jargon and all archaic manners, mimics, gestures, and grimaces, and disregard the customs of the peoples among whom they have lived for so many centuries. In a word, as long as a Jew considers himself a Talmudist, i.e., being under the banner of the Talmud, there is no hope for a fraternal community with Christians.

Treatise II. On Jewish Sects

2.1 Perversion Of Moses' Law

The inclination towards dogmatic innovations in the teaching given through Moses became noticeable among the Jews since the fall of Jerusalem. After this fateful event for the Jews, they became engrossed in the eclectic intellectual trend of that era, which sought to unite all known philosophical systems. While Plotinus, Porphyry, and Iamblichus openly acknowledged the high wisdom of Mosaic law, in their stead, Aristobulus, Philo, and Joseph, a century earlier, had already mixed Greek concepts and the principles of the Ionian school into the pure and strict religion of their people. To prove the deep antiquity of the Jewish people, they relied not only on sacred books and prophecies but also on the history of Herodotus, the poems of Homer, and the opinions of Plato and Pythagoras. True, for them, the God of Israel still retained all His dogmatic dignity; but they surrounded Him with a multitude of other immortal beings, borrowed from the religions of Persia and India, brought into a strict system by the genius of Plato. In the synagogue, philosophical sects of Sadducees, Pharisees, and Essenes were formed. From the beginning of the Maccabean wars, completely new sects appeared on the political arena of Judea. Flavius Josephus, attributing the origin of these sects to the time of High Priest Jonathan, characterizes them right there as three philosophical schools, differing on the question of the religion of Divine Providence, i.e., relatively, on the one hand, fate and free will of man, on the other the well-being or misfortune of each individual or their people. The Sadducees attributed everything to personal will, the Essenes made everything dependent on Divine Providence, while the Pharisees held to a moderate middle ground and assigned an appropriate role to each of these factors. These empty disagreements were the cause of the terrible internecine strife that soon erupted between the Sadducees and Pharisees during the time of John Hyrcanus, and even more fiercely during the time of Alexander Jannaeus, when blood flowed not in streams, but in torrents.

Later historians could not determine the essence of these three sects and the motives of their mutual opposition: some argued that the Sadducees and Pharisees differed on political issues; others said that they differed on religious issues. them; while others completely denied any opposition between both parties, seeing in the Pharisees representatives of strict religious orthodoxy, who had no interest in politics, and in the Sadducees representatives of aristocracy, who valued their social position, but were indifferent to religious matters. The Talmud itself with unusual sharpness described to us seven classes of Pharisees, of which six were characterized as proud and hypocritical. These classes are as follows: Pharisees "Shechemites", who obeyed the law out of self-interest; Pharisees "stumbling" (nikfi), who were so humble that they constantly stumbled because they could not lift their feet from the ground; "bleeding" (kinhi), who bumped into walls due to exaggerated modesty, not allowing them to walk with open eyes so as not to see women; Pharisees "medorkie": these as if plastered their eyes with lime for the aforementioned reason; Pharisees "tell me another commandment and I will fulfill it", many of whom are found in the Gospels; Pharisees "timid", who acted solely out of fear. The seventh class consisted of Pharisees "out of love". These latter obeyed God because they loved Him with all their heart. Then Kabbalah arises and develops and becomes the most perfect type of that mixture of teachings, which one rabbi compares to the confusion of tongues at the Tower of Babel.

Over time, the inclination to alter and distort the primitive teaching of the Sinaitic legislator not only did not weaken, but, on the contrary, intensified, finding sustenance in the dispersion and scattering that befell the Jewish people in our Christian history and deprived them of the opportunity to strictly and sacredly observe the ancient traditions of their religion.

As for the current Jews living in Russia, almost all of them belong to the sect of Talmudists, later dividing into two large, hostile parties Hasidim and Misnagdim, i.e., Rabbinists, the difference between whom is limited to some minor religious observance (Polish Jews pronounce "khused", or "ksidim". Lithuanian Jews pronounce "khosed"). The word "Hasid" in the sense in which it is understood in the Hebrew language, does not denote any religious or ritual peculiarity, which is proven by the Talmud itself, which, being a strict critic of everything non-Jewish, nevertheless says that Hasidim can be among co-religionists, and promises them the kingdom of heaven until the 18th century. With a more or less correct understanding of the word "Hasid" among Jews, there was not and could not be such a mass of Hasidim as we see now. The word "khosed", or "Hasid" for those unfamiliar with the Hebrew language, appears to be something symbolic, which was the basis for convincing Christians that Hasidim constitute a special religious sect in Judaism. Jews of the Western Russian region almost all call themselves Hasidim. The word "Hasid" comes from the Hebrew word "khosed", which means "goodness". In the Holy Scripture God is called "Rav-khosed" all-

gracious (Moses, Ex. 37, 7; David 85, 15), and just as David and Moses call Jehovah by this name in the hope of appeasing His wrath. The word "Hasid", therefore, denotes one whose task life selflessly provides the fulfillment of God's commandments, in which lies the true greatness and beauty of the soul. For a Hasid (the good one), it is not enough to be merely a performer of the letter of the law; his good deeds are not limited to ritual and religious regulations. According to the precise meaning of the word, in relation to his neighbor, a Hasid makes no distinction between kin and stranger, between friend and foe, gentile and co-religionist in all that pertains to the protection of a person, help, and even love for him. An ideal Hasid should embody benevolence and encompass all the virtues of an immortal being. Therefore, it is understandable that in ancient, pre-Talmudic Jewish literature, when words were used in their precise meaning, no one, not even patriarchs or prophets, was called a "Hasid." To the reader of Psalms 4:3; 16:8; 32:4 and 85:2, it may seem strange that David is called a "Hasid," but the undeniable meaning of these psalms refers to Christ, whom David calls by this name.

Only after the birth of Christ was the title of "Hasid" bestowed upon Rabbi Yose Gakanen, a disciple of the famous Rabbi Yochanan ben Zakai; but for what reason or merit is unknown.

The second person to whom the title "Hasid" was given was Rabbi Yehuda Borebi. Apart from these two rabbis, we find no one else throughout the entire Talmudic period, that is, for eight centuries, who was called a Hasid. From that time until the beginning of the 18th century, among all the luminaries of Jewish literature, this title was received only by Rabbi Ehiel Ashkenazi, author of "Gehol-Gashem" (Lord's Palace), and Rabbi Yosef Sagish both in the first half of the 18th century.

2.2 Jewish Sects In The East. "Samaritans"

Samaritans recognize only Moses and Joshua as prophets and accordingly consider only the Torah and the Book of Joshua as sacred books. Samaritans do not recognize the Jerusalem Temple, and during prayers, they turn towards Shiloh, or to the ancient city of Shechem (now Nablus). They perform sacrifices to this day. Priests form a closed sect among them; they do not intermarry with other classes and even consider contact with outsiders to be defilement. They determine the New Moon according to the calendar of Jeroboam. Samaritans are called "Kutim" in Hebrew. These are the very ones whom Holy Scripture (Ezra 4:1) not very flatteringly attested as "enemies of Judah and Benjamin" when they imposed themselves as participants in the construction of the second temple. Samaritans still remember this time, honoring the name of their former leader Sanballat the

Horonite (Nehemiah 11:10).

A strange custom exists among the Samaritans: when they need to cleanse a defiled garment from contact with something unclean, they place this garment in an empty tub and, having tightly sealed the opening, throw it into the water. Thus, they precisely fulfill the words of Scripture (Lev. 11, 32): "It (the defiled garment) must be put into water," and the garment becomes clean without touching the water itself.

The Samaritans are divided into two sects: Kushan and Dustan, one of which denies future life. The Samaritan Torah differs somewhat from the true one, and, as examples of deviations, they have two variants of the Samaritan Pentateuch, found also in the translation of the LXX interpreters.

2.3 Sadducees

The founders of this sect were Zadok and Boethus. Zadok first exposed the errors of the rabbis, departed from them, and revealed part of the truth. He wrote books filled with objections and reproaches addressed to the rabbinates. The Talmud preserves several Sadducean tenets, provided with proofs (M. Yadaim IV, 7; B. Batra 1151, etc.). From Boethus, the saying has been preserved that Pentecost (Shavuot) should be celebrated only on Sunday; at this point, his teaching converges with that of Anan and other Karaites. Regarding the timing of the celebration of Pentecost in ancient times, there were great disputes. Samaritans and Karaites to this day adhere to the opinion of Boethus and celebrate Pentecost on Sunday.

According to the Sadducean teaching, divorce is completely forbidden. All months have 30 days. Some argue that the Sadducees base their chronology on the history of Noah, where 5 months correspond exactly to 150 days of the flood (Gen. VII, II, 24 and VIII, 4). Sabbaths among the Sadducees are not included in the number of festive days of Passover and Sukkot, so each of these holidays lasts seven weekdays, without Sabbaths. The Sadducees derive this from 1 Kings VIII, 66 and 2 Chronicles 7, 10, where the eighth day of the Sukkot festival (Tishri) is called the 28th day of the month. This contradiction is smoothed out if the Sabbath day is not counted among the festive days. Sadducees were anthropomorphists, accepting literally all places in the Bible where members of the Godhead are mentioned. The books of the Sadducees, mentioned in the Talmud, are everywhere confused with the books of the Minim; they embraced a great deal. Under this concept fell Sadducean lists of the Pentateuch, perhaps even with variants, rejected by Rabbi Azkarot, written names of God, which some scholars (Rabbis Akiva, Ishmael, and Taphron) did not even consider sacred. The rabbis attributed to the Sadducean books both the Book of Sirach and the mysterious Book of Ben-Laana. Subsequently, in the era of the Amoraim,

these books were seen as one of the reasons for Acher's apostasy.

2.4 Magarians (Cave Dwellers And Carians

The sect of "Magarians" is so named because their books were found in caves "magar". The best of the found books in the cave belongs to the work of the Alexandrian (Iskenderani). The Magarians begin to count their months from the appearance of the new moon. Among them are very serious people who consider laughter a sinful occupation. The Magarians explain many places in the Bible in an incorrect and absurd way. They attribute biblical anthropomorphisms to some angelic being, to whom even the creation of the world is attributed. Philo of Alexandria and Josephus Flavius already knew about their isolated dwellings, serious way of life, and developed angelology of therapists. The name Magarians (cave dwellers) they received simply because they lived in caves. In "The Alexandrian" one should see none other than Philo of Alexandria. On the banks of the Nile, in Egypt, live the so-called "Carians" (pumpkin-eaters). The Carians got their name because they use only pumpkins (kar) as utensils. They themselves derive their name, i.e., the name of their sect, from John ben-Kareh (John ben-Kareh [Jer. XLI XLIII] one of the prominent Jewish figures of the era of the destruction of the first temple, who moved to Egypt despite Jeremiah's admonitions), whom they consider their progenitor. Why they use only pumpkin utensils the reason is unknown. Probably, this custom arose because the Carians, like the Samaritans, consider all people unclean, and therefore dishes made by strangers are considered unclean by them and forbidden for use. Thus, they are forced to make their own dishes, and the most suitable material for this, requiring no great effort, turned out to be the pumpkin: picked, cleaned inside, and the vessel is ready, hence their widespread use of pumpkin utensils. The Carians celebrate two days a week: Saturday and Sunday.

2.5 Isavites, Uidganites, And Ananites

The founder of the Isavite sect was Obadiah, also known as Abu- Isa-Isfahani. He lived from 686-705 AD and proclaimed himself a prophet. Having incited a rebellion against the local sultan, Obadiah assembled a considerable army from his followers, boldly marched into battle, and was killed. With particular The Isawites persistently recount that he was a simple tailor, a most uneducated person, unable to write or read, but despite this, precisely due to the prophetic gift active within him, he published books and wrote compositions, without taking lessons in literacy from anyone. Of

the numerous former adherents of Abu-Isa, only meager remnants survived in Damascus: now there are only about 20 Isawites.

According to Abu-Isa's teaching, divorce was forbidden, similar to the Sadducees and Christians; prayer was to be performed 7 times a day, based on the saying of David (Ps. 119, 164): "Seven times a day I praise You." He preached vegetarianism and strict abstinence from alcoholic beverages, based on what he claimed was divine revelation. Exalting rabbis to the heavens, Abu-Isa placed them on par with prophets and asserted that God Himself commanded him to read the prayers "Shemona Esre" (18 blessings) and "Shema" according to the custom of the Rabbanites. Abu-Isa recognized Jesus Christ and Muhammad as prophets and said that they received missions only to their own peoples: therefore, he commanded to consider, as instructive and soul-saving books, the Gospel and the Quran, and to familiarize oneself with the commentaries on them. "Christians and Muslims," he said, "must observe their law, and Jews their own."

The founder of the "Yudganites" sect is considered to be Yudgan. He is considered a disciple of Abu-Isa. He, like his teacher, claimed the title of prophet, and his disciples even consider him the Messiah and say that he did not die, and therefore they await his coming.

The Yudganites consider abstinence from meat and wine and very strict observance of prayers and fasts to be a necessary condition for a pious life. They, however, assert that the observance of Sabbaths and prayers is not at all obligatory for our time; if they are observed, it is simply done as a pious remembrance.

"Ananites," followers of the famous Anan, who lived during the time of Caliph Abu Ja'far al-Mansur (754775 AD). Anan was the first to reveal the entire truth about religious laws. According to his teaching, on the Sabbath it is forbidden to carry only heavy burdens that require back work, which is based on the verse Numbers VII, 9; however, carrying light burdens on the Sabbath is not prohibited. Matzah (unleavened bread) should be prepared exclusively from barley flour, which symbolizes the bread of poverty. He decreed that the repeating month of a leap year should be considered "Shevat," not "Adar"; "Abib," in his opinion, should be determined no later than the 24th of Shevat. Anan brought to life a long-established Jewish calendar order, according to which the leap year was determined depending on the state of crops before Passover.

Anan believed in the transmigration of souls and even expounded his thoughts on this matter in a special book. Kirkisani (a special researcher) says that the Ananites did not strictly adhere to Anan's teaching regarding the afterlife. During Kirkisani's time, as he testifies, there were very few Ananites left, and their number decreased day by day.

2.6 Benjamin An. Negavendi, Sect Of Malikites And Meshviites

Benjamin's theory, which he might have borrowed from the Magarians, greatly resembles the philosophical theory of the Logos. Benjamin taught: "The Lord Himself did not and does not participate in creation and world governance. He created one angel, who created the whole world, sent prophets, gave them the ability to perform miracles, issued commandments and prohibitions, and He still rules everything in the world autocratically, independently of God." Furthermore, he teaches such boring and uninteresting nonsense that it is best to stop expounding his doctrine.

The teaching of Ismail al-Okbari, who lived during the time of Caliph al-Matasin (831842 AD), was mostly bordering on madness. Sensible people could not listen to his absurd arguments without laughing, yet he considered himself a celebrity and had followers. He did not recognize the rule established by the Masoretes that not all words of the Bible should be read as they are written, and he contradicted himself, asserting that the existing text of the Bible is not without some errors requiring changes, etc.

Musa az-Zafrini. Musa, known by the name Abu Imran Tiflisi, was originally from Baghdad, but later settled in Tiflis, where he acquired followers who existed in the last century. Musa did not leave behind any writings where his entire religious system would be expounded in detail, but it is known that in some points he differed from the views accepted by the rabbis. He celebrated Pentecost on Sunday; he forbade the consumption of fatty parts of animals and embryos, and also forbade marriage with a niece. He wrote answers to the questions of Hivi (Al-Balhi a well-known skeptic and freethinker), and in a small notebook, he presented arguments in favor of eating meat, against vegetarians.

The "Malikites" sect was founded in Ramla (in Palestine) by Malik. Like Abu Imran, Malik did not leave a compilation of his religious views, although his teaching aligns with that of Abu Imran. Once, during a visit to Jerusalem, Malik stood on the site of the former temple and solemnly swore that roosters were sacrificed on the altar of the temple that once existed there, etc.

The founder of the "Meshviites" sect was Meshviya, who lived after Ismail in Okbara, where his adherents, as Kirkisani testifies, still live. Regarding Meshviya's doctrines, he permitted the consumption of fat in food. Meshviya borrowed his teaching from the inhabitants of Jebala (ancient Media). Regarding the time of celebrating Pentecost, Meshviya gave no definite indication. Pentecost, he says, should fall on Sunday; but, not wishing to take responsibility, he decided to celebrate Pentecost. together with the Rabbanites. He commanded that Passover should begin to be celebrated on Thursday, motivating this by the fact that Yom Kippur (Day of Atonement)

must necessarily fall on a Sabbath, because in the Bible this day is called ńShabbat Shabbatonż the Sabbath of Sabbaths, and in it, consequently, two Sabbaths must be combined: the ordinary Sabbath and Yom Kippur. Meshviya also established a rule regarding the ńqiblaż the turning of the face during prayer: it must always be directed to the west, i.e., with the back of the head towards Jerusalem.

Daniel al-Damaghani the last reformer. He left a code of his opinions and acquired followers. His original teaching about archangels differs from the existing Jewish teaching, i.e., from the Rabbanites and Karaites. Daniel calls angels unknown beings, endowed with life, possessing the gift of speech and receiving, like prophets, various teachings from the Lord, and such natural phenomena, such ńbodies,ż as he expressed it, like fire, clouds, smoke, etc., through which the Lord accomplished everything He needed on earth.

Daniel's Ordinances: Fish blood is forbidden. Locusts are allowed to be eaten only of those four types mentioned in the Pentateuch. It is forbidden to engage much with women at night, so as not to be late for morning prayer. He established a rule that religious majority for men comes after the age of 20. It is known that among the Rabbanites, the observance of religious laws becomes obligatory after the age of 13.

2.7 Sadducees And Pharisees

The sect of the Sadducees mockingly regarded the teaching of their ancestors. The Sadducees rejected the resurrection of the dead, the existence of angels, and future life; they despised ancestral customs; ancient customs, in their opinion, were suitable only for ancient people.

Pharisees this is a sect of hypocrites; in contrast to the Sadducees, ancient ancestral customs, in their opinion, constituted the life of modern peoples. The Pharisees, in view of Judea's impending fall, preached that the precise fulfillment of Jewish rites and customs had the same significance as the fulfillment of Moses' law; finally, during the very fall of Judea, the Pharisees decreed that the performance of various ablutions and other precepts of the Talmud was above Moses' law. Caring exclusively for the preservation of nationality, the Pharisees and the Savior condemned Him to death for preaching that His kingdom was not of this world, that one must pay tribute to Caesar, and so on.

The Pharisees expected a different kind of preaching from the Messiah. They were hypocrites to the highest degree, performers of external rites. Their true successors among us are the sect of Kabbalists, or Hasidim, who surpass the ancient Pharisees in their baseness.

2.8 Polish Hasidism And Kabbalists

The origins of Hasidism are rooted in such views, which the Jews borrowed from the Indians, Babylonians, Persians, Egyptians, Phoenicians, and finally, from the Greeks, especially from the school of Platonism. (According to these principles, the main deity is called "Ein Sof" (the infinite), "Ein Shem" (the nameless), "Shtike" (silence), and "Menucha" (rest), has its abode in the highest celestial spheres and has nothing in common with the visible and invisible world. From this deity appeared another, lower deity, Jehovah, the creator of the world, the liberator of the Jews from Egyptian slavery and the Sinaitic lawgiver. For this latter deity to be productive, they gave him "Matron" (Matronit they did not disdain a purely Greek word) as a wife under the name "Shekhinah". From this pair originated other divine pairs under the name "Sefirot" (from the Greek word sphera). Like their prototypes, the Greek gods, these divine pairs were not distinguished by family virtues, for "in heaven there is no incest" (en erva milmaala), "in heaven there are no laws of morality and modesty" (en hak tsennot umusar milmaala). They did not forget to mention the mutual kisses and embraces of the loving divine couples. The Talmudists persecuted this teaching under the name "Greek wisdom" (chakmat gavan), and it could never have taken root in Judaism if the Talmud itself had not prepared the ground for it, creating for it its own antecedent, a deliberately incorrect imposition of meaning on the words of Moses, which they did not possess, in order to give more sanction to their reforms, which were mostly useful and necessary. If almost all Talmudic reforms can be attributed to Moses under the name "oral teaching of Sinai," then why not impose on him the secret "Greek wisdom"? And so, little by little, this wisdom invisibly penetrates the Talmudic schools and turns into "Kabbalah" (tradition), also taught by Moses on Sinai. Until the 13th century, the most prominent representatives of rabbinism considered Kabbalah to be of no particular significance and recognized that it should not be worried about. But in the 13th century, Moses de León (1250-1305) appears with his apocryphal work "Zohar," which de León attributes to the Tanna Rabbi Simeon ben Yochai (who lived in the middle of the 2nd century CE). In this work, in the name of the Sinaitic teaching, the Talmud, even the Pentateuch, is reduced to the level of "the handmaid of Kabbalah," with the help of which miracles can be performed and even the coming of the Messiah can be hastened. From this time, Kabbalah ceased to be theoretical; it became "practical" (Kabbalah Ma'asit). Although the greatest contemporary representative of rabbinism and theoretical Kabbalah, Moses Nachmanides, persecuted this practical Kabbalah, nevertheless, due to external circumstances, the latter managed to seize the minds of almost all Judaism. However great the harm that Kabbalah inflicted upon Jewry, one must give it credit: with its groundlessness and fantastical nature, it gave new strength to Judaism, which, by ordinary human logic, should have per-

ished. On the one hand, the best minds of Judaism fell under the blows of the Inquisition or perished in its dungeons, and on the other the logical, scholastic mixtures of rabbinism lost their healing qualities, as is evident from the despair of many rabbis of that time, almost reproaching Jehovah for injustice towards Jews. True, thanks to Kabbalah, Judaism during the time of the false messiahs Sabbatai Zevi and Jacob Frank, the rabbi-kabbalist Jonathan Eybeschütz, and the first generation of Tzaddikism, experienced severe crises; nevertheless, Judaism, having absorbed so many moral poisons into its organism, became accustomed to this poison, which gradually atrophied and lost its sharp character, especially since it, Kabbalah, did not fulfill its promises. Currently, foreign rabbinism, even orthodox, assigns Kabbalah the place that modern science assigns to mythology; Russian rabbinism tolerates it as an old, entrenched evil. But it continues to influence Russian-Polish Hasidim under the name of Tzaddikism, which, true to its origins of the aforementioned Greek wisdom, remains pagan and hostile to Judaism. Here is the genealogy of Tzaddikism...

It is quite natural that Jews, disillusioned in their fanatical hopes for future glory, surrounded by all sorts of inconveniences for external existence, so to speak, concentrated and confined their natural fantasy to the narrow sphere of only internal, spiritual life, and this life, having turned to a mystical direction, developed the Talmud, which from this time on becomes the most important accessory of Jewish life and everyday existence. Thus, for example, among Polish Jews, Rabbi Israel Baal Shem Tov appears, reforms Kabbalah and replaces it with Hasidism, which allows a person to have communication with spirits, without detaching from worldly pleasures and moderate material enjoyments. Such a view is conveniently instilled in Jews, and Hasidism, gradually gaining followers, finally embraces all of Poland and its neighboring provinces. Being in constant religious exaltation, Jews eagerly seize upon the new reform, as it seemed to them a very convenient way to enjoy the blessings of present existence all at once and, at the same time, prepare themselves for communion with spirits.

Formed on the ruins of Kabbalistic teaching, whose main task is to know God, Hasidism opens up a vast field of fantasy, leading it to a crude belief that people, i.e., Jews, are in personal communion with heavenly forces and God Himself, to Whom positive, continuous protective participation is attributed in all the most insignificant contingencies of petty, everyday life, and even in occurrences that are the result of their own mistakes. Hasidism does not pay attention to the lessons of real life, wandering in fantastic fabrications, reducing it to the degree of simple trust. The founder of this pseudo-religious (in essence, fantastic) teaching of Kabbalah, which arose at the end of the first half of the 18th century, was the aforementioned Rabbi Israel Baal Shem Tov.

Polish Jews originally adopted the name Hasidim not in the sense of some religious or ritual sect, but simply in honor of the founders of Ha-

sidism, but at the same time they very quickly declined in both education and morality. Taking advantage of this, the disciples of Rabbi Israel, under the name of tzaddikim (righteous ones) and baalei mofes (miracle workers), easily ignited the imagination of the masses; each rabbi had a special "kamenetsella"[1] of followers and nurtured a whole special nest of Hasidim. Thus, there appeared the Mezhyrych Hasidim, Koretz Hasidim, Rava Hasidim (in honor of the Lithuanian tzaddik named Rav), Chernobyl Hasidim, Braslav Hasidim, Koidanov Hasidim, Kotsk Hasidim, Sandarur Hasidim, Iasi Hasidim, Promyshlian Hasidim, and so on. Despite these local names of Hasidim, they should in no case be given the name of a sectarian meaning, and in reality they are all the strictest followers of the minutest precepts of the Talmud.

The founder of Hasidism, Rabbi Besht, acquired zealous disciples: Rabbis Yaakov Yosef Cohen and Ber; Besht and Ber influenced through their books; Besht was, in the full sense of the word, a literary apostle of Hasidism. Thanks to his books, numerous sayings of Besht, which contained a complete religious system, became known for the first time. These books laid the foundation for Hasidic literature, which later grew to enormous proportions. The main work of Yaakov Yosef his commentary on the Pentateuch is a collection of sermons delivered and written over 30 years (between 1570 and 1780). This work is not a "commentary" but a reading on texts taken from various chapters of the Pentateuch. It contains quotes from the Talmud, Midrash, Kabbalah, and religious- philosophical works of the Spanish school. Quotes (from a highly controversial book among Orthodox Jews) from Maimonides' "Guide for the Perplexed" are often found. All quotes serve only as threads on which rows of thoughts, opinions, arguments, and interpretations are strung. The most important element of the book consists of Besht's sayings. It states: "In prayer there must be an excited state, not only spiritual but also physical; during prayer, the voice of Jacob and the hands of Esau are necessary. We (Hasidim) pray not only with ecstasy and a loud voice, but also by waving and clapping our hands as a result of which we, the children of Jacob, take away the hands (i.e., physical strength) from Esau and use them also for a holy purpose."

All of Besht's disciples who were privileged to see him and hear Hasidic wisdom from his own lips numbered some up to 40, others even up to 70. One of the main zealots of Hasidism was later in Lithuania in Vilna, Elijah, who gained immense popularity. Already in his middle years, he began to be called "pious" or "holy" an honorary epithet- given to him thanks to his holy ascetic life, and then they bestowed upon him the greatest title of Gaon (Gaon a great genius and an honorable title, this title became so intertwined with the name of Elijah that he was simply called the Vilna Gaon). But the Gaon had his favorite philosophy in the form of Kabbalah.

[1] A group of his adherents.

He studied theoretical Kabbalah down to its subtleties and even compiled a commentary on Zohar, the Book of Creation, and similar codes of secret wisdom. In practical Kabbalah, he was a staunch admirer of Isaac Luria.

And so, with such a man, who served as the embodiment of Talmudic Judaism, taken to extremes, in the very heartland of militant Rabbinism, in Lithuania, governed by the all-powerful Kahal, there appeared a sect that denied the importance of studying the Talmud, and the benefit of asceticism, and moreover allowed itself to make changes in sacred rituals! How could they not take up arms against such heretics; how could a desperate, mortal struggle not ensue?.. Lithuanian Hasidim fully deserved the name heretics, of course, from a rabbinical point of view. The reasons for the emergence of Hasidism in Lithuania were completely different from those in Ukraine. There, in the South, Hasidism was adopted unconsciously, instinctively, on the one hand, as a teaching more accessible to the common people, and on the other as something warming the heart, comforting in sorrow and providing oblivion from earthly woes in religious ecstasy. In Lithuania, the success of Hasidism, although deeply hidden due to the fear of the Kahal, was the result of fanaticism and consciousness. In the first decade of the Hasidic sect's existence in Lithuania, there was not a single tzaddik, and subsequently, that crude cult of tzaddiks, into which Hasidism in the South ultimately degenerated, did not take root. The priestly cult, which appealed to the dark Jewish masses in Malorossiya, was not suitable for Lithuanians, who themselves constituted almost the entire priestly class the kingdom of priests (Levites). The beginning of the spread of Hasidism in Lithuania should be attributed to approximately the mid- 1760s. The preacher from Mezhyrych, the successor of Besht, was the first to begin propagating the Hasidic teaching. For the first time, learned Talmudists from Lithuania and Belarus began to travel to him to receive initiation into the secrets of the new teaching. In Vilna, although the Hasidim were secretive, their noisy, exalted worship betrayed them. The Vilna rabbis denounced them: They behave like madmen. They shout during prayer, constantly interrupt it, jump, rage so much that the earth shakes from their cries. When a sect of Hasidim was discovered in Vilna, the all-powerful Vilna Kahal ordered the arrest of all leaders of the sect and to bring them to trial in a general assembly. Representatives of Chaim, who, although he repented, was nevertheless excommunicated. Issar and some of his followers were detained and subjected to a strict interrogation in the presence of three bet- dinim. When representatives of the Kahal the magnates reported to the Gaon on the results of the last interrogation and asked for his opinion, Gaon Elijah expressed his will that the most decisive measures should be taken against the apostates and added that they should be persecuted, driven out, and wiped off the face of the earth. Then a new meeting of judges and kahal "nobles" took place under the chairmanship of the great chief rabbi Samuel. The court ruled: to publicly burn the found heretical manuscripts in the

synagogue; to force Issar, "the collector of the circle", an unrepentant sinner, to confess his apostasy in the synagogue, before all the people, and to read the formula of confession compiled by the Bes-Din; after this, the synagogue servant must pronounce excommunication "cherem" over Issar and all his like-minded people. When Gaon Elijah was informed of this decision of the Bes-Din, he greatly regretted the lenient condemnation of the heretic and wished that Issar be subjected to the most shameful punishment, a decree in "kuna"[1]. But the kahal representatives somehow did not find it possible to agree to this proposal, and therefore replaced "kuna" with blows (malkot), and Issar was punished with a "kanchuk" (Cossack nagaika). The next day, Jews from all over the city gathered in a large synagogue, where a cherem and a decree condemning Issar and his comrades were publicly read. Throughout the week, while Issar was being tried, he was kept in strict confinement in the kahal prison, called "shlossom". What happened to Issar after the trial and release is unknown. He was probably sent to Abraham, because he disappeared without a trace. If he had remained alive, then, probably, among the Galician or Little Russian Hasidim, his name would have resounded as a martyr and sufferer for his idea. Jewish writers themselves reveal the bloody massacre of kahals against all their brothers. The Vilna kahal and the spiritual court decided: to proclaim an anathema everywhere, pronounced against the Vilna Hasidim, and sent circulars to the main communities of Lithuania and other regions with a call for a widespread fight against heretics. To achieve the first goal, the kahal obliged all non- resident Jews who were in Vilna during the trial and anathema against the Hasidim, to inform their kahals or their relatives, friends, and acquaintances about everything they had seen, in the name of the commandment about "proclaiming the impure". To achieve both goals on a large scale, the Vilna zealots prepared widespread messages to the most important Jewish communities, which contained an appeal for the persecution and eradication of secret Hasidic societies. These appeals were sent with the signature of the Vilna Gaon, all Vilna rabbis, as well as representatives of the kahal who participated in the spiritual court. The first appeals were in Minsk and Shklov, for there, as the official decree states, was "the main nest of anti-God heresy". The same appeals were sent to all other major cities, such as: Grodno, Pinsk, Slutsk, etc. This message, dated 1st Iyar 5532, i.e., April 1777, was obviously compiled after Issar's trial. The Hasidim could not resist in Lithuania against the combined forces of two powerful authorities the clergy and the kahal. The reaction managed to temporarily weaken the Hasidic sect. On the one hand, it was possible to temporarily reduce the number of Hasidim, and on the other to force the sectarians to lie low and quiet down for a while. The Hasidim had to recover from defeat

[1]Kuna an iron hinged collar built into the wall, closing around the neck. This instrument of torture and execution was kept in the "kahal hut"

and gather their strength again. This state lasted several years, from 1773 to 1780. Only in Lithuania in the country of the powerful kahal, which had prisons, whips, a kahal house with a "kuna" and capital punishment at its disposal the Hasidim had to keep silent, humble themselves, and fade away for a time. And they did so; but secretly, Hasidism grew and strengthened during these, seemingly quiet years, gathering strength and preparing for an open war, which soon broke out. The first and second partitions of Poland occurred, all circumstances changed, and Hasidism revealed its full strength and power, gaining an advantage over Rabbinism through the wealth of its society and the number of its members. The victory remained with the Mitnagdim. However, the Hasidim forever retained hatred against the Lithuanian Jews; they call the Lithuanian Jews dogs. ("Uy, Litvak gund, ganev apikeyres.") The Hasidim do not accept Lithuanian teachers.

Kabbalism gave rise to many fantasists, or rather, charlatans, who, having clouded the minds of the foolish and gullible masses with an incomprehensible darkness of mysterious interpretations, exploited them. For example, one can take the story of Sabbatai Zevi: if success had accompanied the preaching or teaching of this false prophet to the end, then the time of Muhammad would have been repeated. The appearance of Sabbatai Zevi and the significant spread of his teaching, in any case, suggest that the Talmud still does not satisfy the Jewish masses, and among the rabbis themselves there is a need for renewal or continuation of his fantasy, which materialized in these Arabian tales, like the narratives of "One Thousand and One Nights." At the end of the 18th century, in Italy and Spain, Simeon ben Yohai wrote the book "Zohar." This book gave rise to a whole series of Kabbalistic writings. In Kabbalistic science, among others, Isaac Luria, who died in early youth, became famous. Kabbalah spread not only in Italy and Southern France, Northern Spain, and Southern Germany, but also embraced countries subject to the Turks.

In the early 17th century, in Turkey, in a small Anatolian village, lived a Jew named Naftali, who collected herbs and sold them to Egyptian doctors and merchants for embalming. He had a son, Samuel, who was considered the greatest astrologer. Once, both of them, together with the Jewish preacher Abraham, happened to be guests in Smyrna with the Jew Mordecai Zevi, who was expecting an increase in his family. They predicted to Zevi that he would have a son, the redeemer of Israel, the future messiah. Indeed, Mordecai had a boy who was circumcised and named Sabbatai: such is the beginning of the story of Sabbatai Zevi, the continuation of which can be found in book 2, tract. IV, on the messiah.

Talmudic Jews treat Hasidim as schismatics and dangerous people. In public kahal synagogues, a Hasid can pray according to his understanding only in a whisper; should he raise his voice in prayer he reveals himself and is subjected to shameful expulsion. This prompts the sectarians in places where they live in significant numbers to arrange special chapels and per-

form worship there according to their rite. But the vigilant eye of the rabbis and the kahal does not give them peace: Hasidic prayer houses are often and offi- cially closed by virtue of the authority granted to the kahal, or they are housed somewhere in the suburbs, in private premises, where congregants gather as if secretly.

Regarding public ritual, Hasidim adhere to a special method of animal slaughter with sharply sharpened thin knives. Hasidim have their own specially trained slaughterers; they consider meat of an animal slaughtered by a Talmudic slaughterer to be treif (non-kosher). But the rabbis, feeling their strength on their side, often forbid them to slaughter animals according to their method and thereby deprive them of the opportunity to consume meat. For example, in "Pinkos" (kahal record journal) of the Minsk Jewish community it states: "Sabbath, Korach section, 5558 (June, 1798). Resolution of the extraordinary assembly and kahal leadership. By canonical cherem, everyone is forbidden to slaughter anything in our city (from cattle and birds), except for local slaughterers. By the same cherem, our slaughterers are obliged under no pretext to use a finely sharpened knife when slaughtering anything. If anyone violates this decree, then everything slaughtered for them will be considered carrion." Many such decrees can be found in other old "Pinkos" of Lithuania and Belarus.

We now see a widespread partisan war, we notice everywhere unrest and discord among the masses. Not only one clergy fights with another: not rabbis with tzaddikim, but generally one part of the people with another Misnagdim with Hasidim. The instruments of struggle are now not accusatory or admonitory messages and not synagogue excommunications, but something more tangible. Religious struggle turns into everyday life; the clash of principles and dogmas, penetrating the masses, becomes a clash of interests and passions of common gesheft (business/affairs).

This, by the way, is perfectly normal. The personal and everyday element here, as usual, intertwines with the social and spiritual. The rabbi attacked the tzaddik not only as a heretic, an enemy of faith, but often also as a personal competitor, distracting congregants from him. Religious zeal was often fueled by envy and egoistic motives. One accusatory-rabbi writes: "Ignorant leaders of the sect receive rich gifts from the faithful masses, eat well, dress in silk, while true scholars are in a miserable state. The foolish Hasid grows fat like a fattened pig and occupies an honorable place, while the righteous is nourished with difficulty and poverty. There are eternal feasts and drunkenness, joy and carelessness, and here poverty, fasting, and stale bread crusts" (Hasidic Collection, ed. 1794, p. 25).

Thus, over time, the true meaning of the name "Hasid" became distorted in the concepts of Polish Jews! Religious disagreements between Hasidim and Misnagdim, i.e., rabbinists, are quite significant. As soon as Hasidim began to spread throughout the Western Russian provinces, Jewish-rabbinists formedmally rebelled, as if the question was to be decided: to be or not

to be Judaism. Rabbis, who under Polish rule still had considerable administrative and judicial power among the Jews, sent out appeals for the persecution of Hasidim. Hasidic preachers, tzaddikim, were forbidden to preach, and they themselves were required to renounce and publicly repent. Hasidic books were burned by Jewish-rabbinists, and the Hasidim themselves were persecuted and excommunicated; they were forbidden to have their prayer houses, they were not allowed to be invited on Shabbat, and on other days it was not allowed to seat two Hasidim next to each other at the table. Some more zealous Jews even demanded a ban on consuming their food and entering into marriage with them. Moreover: not content with these spiritual measures, Jewish- rabbinists, according to their custom, turned to the help of secular authorities. They concocted various intrigues against them, slandered them as sectarians harmful to society, and brought the matter to the point where some spiritual leaders of the Hasidim were on their way to Siberia and were returned from the road. This struggle against the Hasidim began around 1770 and lasted for almost half a century; many communities were completely impoverished by these processes; there were even such zealous rabbinists who dedicated all their property and their entire lives to the cause of persecuting Hasidim. The archives of our various ministries are filled with intriguing cases arising from religious disputes between Hasidim and Misnagdim.

An interesting fact from Jewish life is reported by the correspondent of "Kievlyanin" from the town of Boguslav, Kanevsky Uyezd:

"The local Jewish community was recently visited by a certain meshulach-messenger for collecting donations for a righteous boy on the occasion of his upcoming wedding celebration in a month. The groom and the bride are both children of eminent tzaddikim, righteous ones. He is the son of the wise Rebbe Getzel, she is the daughter of the glorious Rebbe Avrum-Shmulya. The blessed residences of the groom and the bride's parents enjoy wide renown among the Jewish masses: the first lives in the town of Kozin, Kanevsky Uyezd, and the latter in the town of Bereznoe, Rovno Uyezd. The groom, Reb-Ioseli, is currently barely 10 years old. His mother has long been in a psychiatric institution, in a department for the hopeless, and his father passed away about seven years ago into a better world. Thanks to this orphanhood of the young righteous one, his highly esteemed paternal uncle, the glorious Rzhishchevsky tzaddik Reb-Avremele, took care of him, appointing to his nephew, the righteous boy, a person who very wisely and skillfully combines the duties of the latter's closest servant, his diligent bodyguard and leader. To cover the expenses of maintaining the precocious tzaddik and his staff, there is one permanent meshulach-messenger, whose duty is to collect donations among the diverse admirers of the righteous youth, who are numerous in the Southwestern region, and in many other localities within the permanent Jewish Pale of Settlement. This time, instead of permanent ones, temporary meshulach-messengers have been sent out to

collect donations, belonging to the more respected admirers of the groom-righteous one.them. To the aid of these latter, it was decided to resort in the hope that if any part of the collected donations would stick to their hands, it might not be very large; but if they kept a very significant portion of the collected sum for themselves, their participation would still be very beneficial, as usually more substantial offerings are made to more honorable envoys. The aforementioned uncle of the groom, the Rzhishchevsky Tzaddik Reb Avremele, following public order, provided the volunteer envoys with printed wedding invitation letters, in which he earnestly and lovingly asks the addressees to attend the wedding. These invitation letters begin as follows: In a good hour! Joy and exultation in the dwellings of the righteous. SPb. Vedom. July 16, 1892, No. 191.

2.9 Tzaddik - Head Of Hasidism

The head of Polish Hasidim is the Tzaddik. When the Tzaddik travels around his district, the Jews meet him like a king, kissing not only his hands, but also the hems of his clothes, and every word he utters is taken as inspiration from above. Jews believe that whatever he wishes and whatever he foretells will come true according to his word; whatever he asks of God by his prayer it will be granted to everyone. In every district there is its own Tzaddik, to whom all Jews submit. The Tzaddik, so to speak, is an idol of Judaism and the main spring in the mechanism of Jewish life. Jews believe in the Tzaddik as in a deity, and say that without him the world cannot stand. All Tzaddiks, in their opinion, number on the entire globe lamed-liv, i.e., 36. If even one is missing, the world collapses. The significance of the Tzaddik for Jews is hardly less than that of God himself, as by his prayer he achieves that his decisions acquire a divine character: God determines, and the Tzaddik cancels, say the Hasidim in the words of the Talmud. According to their teaching, the Tzaddik is in constant communion with God and with the higher world, and the heavenly book of judgment is open to him. He knows the future of every person, which he foretells to his faithful (of course, for a good fee); and since the Tzaddik by his prayer can change divine decrees, if some predicted divine punishment does not come true, it is attributed to the miraculous prayer of the Tzaddik, as a result of which the punishment appointed for a person has changed.

Each Tzaddik teaches his adherents in his own way, according to the peculiar fantasy of each of them: hence, disagreement and enmity to the death occur between the teachings of the Tzaddiks. Hostile societies often engage in skirmishes with each other, and even large ones, so that often judicial criminal cases arose. Tzaddik Nachman of Bratslav was subjected to cruel persecutions from some contemporary tzaddikim, and especially from the popular "Shpoler Zeide", Rabbi Leib.

Let's cite a few sayings of Nachman of Breslov from his works about the meaning and authority of tzaddikim. "To the tzaddik are entrusted the mysteries of the universe, and without him we remain in complete ignorance".

"Without tzaddikim, the world could not endure... they are the helmsmen of the earthly vessel; they connect the Infinite and His Providence with the earthly, restore what is broken and bring to unity. Everyone who comes to a tzaddik has a known desire: the tzaddik elevates all these desires," etc.

"The main thing, on which everything depends, is to attach oneself to the tzaddik and submit to all his commands, without the slightest deviation. Even those who are far from the tzaddik receive light and bliss from him simply by his overshadowing them." Nachman of Breslov, elevating the cult of the tzaddik to such a height, does not stop short of making it a duty for everyone to confess before the tzaddik, in the manner of auricular Christian confession. "The Kingdom of God cannot be attained without confession before the tzaddik." "There are true tzaddikim who have the power to forgive sins." According to his teaching, there are some tzaddikim higher than others, i.e., receiving grace directly from God, and from them other tzaddikim receive this grace. Breslov further teaches that each age has its supreme tzaddik, and that he himself, Nachman, is such: "Everyone needs me; and even the tzaddikim themselves, who already know how to pray, I could show that they completely do not know what prayer is." "Even the tzaddikim themselves need me, for they need purification," etc.

"The Shpoler Zeide", Rabbi Leib, in his struggle with Nachman of Breslov, did not shy away from any means to humiliate the opponent's reputation. Nachman was declared a heretic; he cast curses upon him and his followers, considered association with him ungodly, etc. "A place in paradise is reserved for the haters of Breslov Hasidim." Some suggest that the hatred and malice of "the Shpoler Zeide" towards Nachman of Breslov stems from a material cause, when the latter settled near the residence of the Shpoler tzaddik. Although every tzaddik invents peculiarities of his teaching to obscure the eyes of his adherents, they do not openly and fiercely feud because they live far from each other and do not undermine the authority of their comrades.

The number of miracle-working tzaddikim is currently very significant. Tzaddikim multiply quite successfully due to the favorable conditions of their lives: every small locality has its own tzaddik, surrounded by all possible honor and respect. In every Hasidic community, there are constant talks about the holiness and miraculousness of tzaddikim[1]. The tzaddik plays a huge role in the life of Jews. All Hasidim turn with fear and reverence to the tzaddik for advice in important matters, in case of marital misfortunes,

[1] Admirers of tzaddikim extol their holiness and ascetic feats: how, among other things, they assure the people that tzaddikim supposedly hardly eat food, during prayer hours they immerse themselves in the earth almost a yard deep from exertion; that they can perform miracles and have meetings and even talk with God, and other absurdities.

etc. He gives children to the barren, etc. The mere sight of a tzaddik is in itself a highly pious act and the best way to save the soul, and in this belief, Jews consider it a sacred duty to visit the tzaddik as often as possible, even if only to linger in the antechamber and look at him from there.

A tzaddik is not a rabbi and not a leader of the Jewish community in a religious sense; he is often even poorly versed in religious matters, and not only does he not know the intricacies of the Talmud, but he is often, especially nowadays, even illiterate and to the highest degree ignorant, and his fanaticism only paralyzes any movement of free thought in the Jewish world, making any intellectual progress, any way out of the abnormal situation in which Jews find themselves, impossible. G. Bogrov in his book "Notes of a Jew" characterizes tzaddiks as follows: "Tzaddiks are poisonous parasites, feeding on the sweat and blood of their countless victims; they are sowers of superstition and darkness; they are unscrupulous factors on the religious stock exchange; they are cunning intermediaries between heaven and earth; they are peddlers of heavenly products; they are an incurable cancer in the ailing organism of the Jewish nation. A tzaddik achieves his greatness and popular trust not through persistent, diligent work, like a scholar; he acquires fame not through fasting, prayer, and mortification of the flesh, like a hermit or an ascetic; he achieves immortality not through dangers and deprivations, like a warrior, he literally crawls out of his mother's womb and is born into God's world as a ready-made tzaddik. A tzaddik enjoys all earthly blessings without any harm. Thousands work for him. He is cherished from the cradle, like a prince of blood. He marries at a young age and mostly the most beautiful girl. The tzaddik's wife receives the title "rabbinshi" along with her husband's holy name. She enjoys the dog-like devotion of her husband's sycophants. If this goddess condescends to treat these lazy, sensual dogs with gingerbread from her holy apron, i.e., from the antechamber, then these dogs are at the height of happiness and bliss. Tzaddiks, like all denizens of hell, usually settle in the darkest backwaters of Jewish settlements, from which they crawl out for their excursions with great caution and only in extreme cases. They live spaciously, luxuriously, sometimes elegantly, have a whole retinue of bodyguards, unscrupulous assistants and heralds, spreading rumors about the wondrous, extraordinary deeds of these great men. Tzaddiks possess a large number of valuables, have their own fattened horses, their elegant booths (Polish covered, huge wagons) and even carriages. Others keep entire Jewish orchestras at home, for which they themselves compose mournful fantasies, immediately transforming into sacred tradition for all Jews. To these tzaddiks flock from all sides the gullible sons of Israel, deceived by their false glory. Married barren women beg the tzaddik to intercede with heaven for some little son. A large sum of money is taken from them, commensurate with the supplicants' financial situation, and oh miracle! after a meeting the Jewish nation, with the tzaddik and his assistants, just 9 months later, is enriched with another

small member. The gravely ill tzaddik, after confession, gives some remedy like birch leaves, and the sick, having given him their last rubles, return home completely calmed. And it's no wonder: death does not hesitate to calm them forever. From such a failure, the tzaddik's fame does not suffer at all: "The deceased, probably, sinned again or did not precisely follow the tzaddik's instructions." If, however, by the natural course of things, the organism itself eliminates the evil weighing upon it, if the physiological processes of the organism themselves manage to destroy the diseased element, then this phenomenon is attributed to the tzaddik's miraculous power, and whole settlements, cities, and provinces trumpet about this supernatural miracle."

2.10 The Miraculous Deed Of The Tzaddik

Woe to him who angers the all-powerful tzaddik! If the tzaddik curses him he is doomed. The tzaddiks' incantations almost always come true with astonishing punctuality. "May the Lord punish him with fire, 'Nodov ve Avihu (Nadav and Avihu)!'" says the tzaddik, and (oh, miracle!) after some time the unfortunate's property truly ignites and turns to ashes. "May he become impoverished, like Job!" curses the tzaddik, and the cursed one will, in a short period of time, become poor like a church mouse, because Jews, fearing the wrath of the almighty tzaddik, immediately cease all commercial relations with the outcast, creditors come almost with a knife to their throat, and debtors consider themselves entitled not to pay a single penny.

Mr. Bogrov further recounts that a very wealthy Jewish tenant, for many years, had only sickly children who died in infancy. No doctor, no midwife, no healer could help with this sorrow. Only one hope remained the tzaddik. But this tzaddik was raging somewhere far from where the tenant lived. The journey there was fraught with great difficulties and enormous expenses. But what sacrifices would a child-loving father not make for the life of his children? The tenant could not leave his affairs, and so he equipped his wife for the journey and sent her alone, allowing her not to spare money, only to intercede with the tzaddik for longevity for their future children.

Upon arriving in a dirty Polish town where a Jewish saint reigned, she stays at the best Jewish inn (akhsanye). The host a tzaddik's henchman, enriched by numerous pilgrims, serving the tzaddik as his most loyal spy, cleverly ascertains from the visitor the purpose of her visit, her sorrow, and other details of her past life and her husband's affairs. "I am amazed," he says to her with feigned compassion, "that it never occurred to you until now to resort to the help of our great rabbi. Now he will hardly accept

you. He sees with his spiritual eye everything that happens on earth and in heaven. He is probably angry with you and your husband. You must be great sinners if God punishes you so severely. Our rabbi is merciless towards sinners." "For God's sake, for the sake of my poor children, master, arrange a meeting for me with the tzaddik, and I will pay you generously for it," prayed the foolish Jewess. "Me! Oh, woe is me! How dare I appear before his clear eyes! I am for you, but only for you, I can ask his gabbai (assistant or first valet), but he needs to be well paid. I will take nothing from you, God forbid, my dear guest." Several days passed, the innkeeper-host presented difficulty after difficulty to his dear resident, which, of course, were gradually overcome thanks to the selfless efforts of the host and the compliant bribery of the gabbai. Finally, the sinner was granted the desired audience.

Having prayed, fasted, and wept, the petitioner appeared in the tzaddik's antechamber. The poor woman stood for a long time, her heart pounding, watching the numerous gabbaim scurrying back and forth and timidly whispering among themselves. Every creak of the door leading to the sanctuary filled her with cold and heat. No one paid her any attention. She waited patiently. Finally, one gabbai approached her and rudely asked: "What do you need here?" "I was promised a meeting with the rabbi." "Who promised? The rabbi does not receive women." The experienced petitioner took out what was needed from her purse and almost forcibly handed it to the stern gabbai. He softened. "I will try to report to the rabbi and beg him to receive you. Don't forget to put eighteen chervonets (the number 18 has a mystical meaning for miracle workers) on the rabbi's table ten times. Otherwise, he will be displeased with you. All this money will be distributed to the poor, in atonement for your sins." Two hours later, the doors of paradise opened. The Jewess was roughly pushed into the tzaddik's study, and the door closed behind her.

At the table sat a puffed-up, shaggy charlatan, endowed with an imposing physiognomy. He wore a white satin caftan, belted with a similar sash, and a white brocade yarmulke on his head. Before him lay a huge open book; but he was not reading. His head rested on two fat paws; his eyes were closed. He showed not the slightest sign of life; he was somewhere in the higher spheres of the Universe, conversing with angels. The petitioner stood for a long time, unnoticed by the tzaddik, not taking her eyes off the face of the divine man. Suddenly, unexpectedly quickly, the tzaddik turned his head and cast a fleeting, contemptuous glance at the sinner. "Out!" he roared. "Out! Get away, godless woman! Get out of my sight, harlot! Out, out!!"

The unfortunate woman, half-dead with fear, did not know what to do or where to go. But, to her luck, the gabbaim rushed in, beginning to implore and beg the tzaddik. Finally, he decided to yield to speak to the sinner in a human way, though very strictly. The money had long since

been wrested by the compassionate gabbai from the trembling hands of the Jewess and placed before the tzaddik. The tzaddik revealed to the sinner all the details of her past life, calculates the sins she committed; he knows all the ins and outs and details of her husband's affairs, the number of her children born and deceased, and even the dates on which all these events occurred. With indescribable astonishment and horror, the Jewish woman listens to the prophetic speeches of the holy man. "Live here, unfortunate one, for three more weeks. Repent and save your soul. For three Mondays in a row, appear before me. I will pray for your salvation."

Three times the tenant woman appears before the tzaddik. All day long she busies herself with the gabaim and generously distributes her husband's vodka earnings. Finally, the tzaddik allows her to go home. "Farewell," he says, "go with God. In a year you will have a healthy child. If you stop sinning, he will live long; if not, I myself will curse him. I intend to save your land. Perhaps I will visit you too. Give my blessing to your husband. Let him prepare by then the same amount you gave me for the poor."

The happy tenant woman returned home, and not in a year, but in less than 9 months, she gave birth to a plump, healthy child. The parents were delighted with their child and with the great tzaddik. At the appointed time, the tzaddik himself honored them with his visit. The great guest, as well as his numerous retinue, were received royally, fed, watered abundantly, and additionally gifted with a significant sum of money.

The tenant and his wife were overjoyed and expected to keep their dear guests for a long time. But one fine day, for no apparent reason, the tzaddik became capricious and, despite all the pleas of the hospitable hosts, left in a somewhat gloomy mood.

The tenant and his wife, as usual, saw off the guest. Returning home, they were horrified. The child was screaming at the top of his lungs, thrashing about like a madman, and refusing food. What happened to the child? Was he sick? They called in midwives, healers, and a paramedic, but there was no relief. The child is dying, they don't know what to do. "Go immediately for the tzaddik," the tenant's wife orders her husband, "and by all means bring him back. We have probably sinned again, and the child will die if the tzaddik does not intercede for him." The unfortunate father rushes after the tzaddik and catches up with him somewhere. He urgently asks him to return and help with their sorrow, but the tzaddik is unyielding. "Am I the guardian of your children or something? I fulfilled my promise; your wife gave birth to a healthy child. If you ruined him with your sins, then blame yourselves." In the end, however, the tzaddik yields to the tenant's pleas and, with an entire kahal, sets off to the patient. Meanwhile, the child had screamed so much that he completely lost his voice and was exhausted. The tzaddik examines him carefully. "A klippa (unclean spirit) has settled in this unfortunate child. Get out of here and leave me alone with the sick one. Whoever peeks, I do not vouch for their life."

With horror and eyes closed, everyone rushes out of the room. For several minutes, a terrible cry of the child is heard in the distance, as if he is being cut. Everyone, especially the mother, is in terrible anxiety; but no one dares to look where the cry is coming from. Finally, everything fell silent and a minute later, a solemn figure enters but the tzaddik, carrying the calmed child in his arms. ńTake care of him! he addresses the bewildered mother, he is already well. Feed him and put him to sleep. For the first time in my life, I had to fight such a strong and persistent demon!ż They shower the tzaddik with gold, and he leaves to perform more miracles. Rumors of this wonderfully instantaneous healing spread with electric speed. The dull-witted people consider this holy man almost the Messiah himself. But the secret was simply revealed. A few years later, this tzaddik carelessly expelled a too-influential gabbai. Out of revenge, the dismissed one told about all the charlatanism and antics of his former patron, including the miraculous healing described above, namely: when the tzaddik and his retinue said goodbye to the hosts and went out to get into the carriage, only a sleeping child remained in the house. Taking advantage of this opportunity, one of the gabbaim crept up to the child and inserted a sharp barley grain into a part of the body, for the designation of which some Latin word would be required... All the healing consisted of the grain being removed from the inflamed area.

ńWarsaw Diaryż of this year (August) reports the following about the fanaticism of Hasidim and their miracle-working tzaddiks: ńIn Novograd-Volynsky, the arrival of the tzaddik caused a great sensation. Devotees came out several versts to meet him. The tzaddik does not travel alone he is accompanied by four ńgabbaimż who accept gifts. The tzaddik, by general assurance, knows how to perform real miracles... One only needs, his followers assure, to sacrifice 18 rubles for all cherished desires to come true. Ignorant women strongly believe in his extraordinary ability. Any three-kopeck coin that served the tzaddik is then bought up eagerly. They give a ruble, two, or more for it. They say, notes ńKievskoe Slovoż, that the tzaddik himself collected more than 1000 rubles here within six days, not to mention the ńgabbaimż who were also not idle.ż

2.11 Denunciations Of Tzaddiks

Tzaddiks and their inhumane deeds inspire in me such an insurmountable disgust that it would be desirable to immediately express everything that characterizes them, and then no longer touch upon this vile subject. For this purpose, I will allow myself to tell one more case, which will show us how distorted the Jewish masses' understanding of nature and its Talmudic laws has become due to miraculous phenomena like those described above.

During the preceding reign, a denunciation was filed against the Ryzhensky tzaddik. He was accused of charlatanism, of exploiting the Jewish people. The tzaddik was imprisoned in a fortress. The Ryzhensky rabbi was very rich. All Polish Jews stood up for him; collections of fabulous sums were made for him. According to the investigation, the denunciation, of course, turned out to be false... The celebration began of the tzaddik. A well-known class of Jews celebrated, drank, sang the wildest songs and danced in the streets. One of my acquaintances, passing through a Polish shtetl at that time, accidentally stumbled upon a crowd of fervent Polish Hasidic Jews. He knew nothing about this great event, and therefore, surprised by such enthusiasm at an unusual time, he turned to the crowd with questions. What are you, gentlemen, so merry about? Today is not a holiday. Are you celebrating a wedding? Who are you, a Jew or a Tatar? I am neither, I am a German. A German? Then you would know what happened to our great Ryzhensky Rebbe. Well, what happened to him? This is what happened. Some informers may their names be erased from the face of the earth! wrote a denunciation against the Ryzhensky tzaddik. They accused him of fraud, oh, woe is me! and put him in prison. But he is not like that; he doesn't like jokes. He was released the other day. He didn't want to leave, they barely persuaded him. Why didn't he want to leave? Because he was very, very angry. Me, a tzaddik, dared to be put in jail! he shouted and didn't want to leave for anything. But, finally, they persuaded him and he left. Who persuaded him? It is known, the police and the governor-general begged him for a long, long time; but it didn't help. Finally, the Jews themselves gathered a whole kahal and went to plead with him. Strange, the German replied mockingly, as far as I know, the police would rather ask to enter than to leave. Hmm... And do you know how it happened? One day our great minister was riding somewhere at night. Suddenly he found himself in a dense forest, the horses stopped and couldn't move, and the courier's hands went numb, so he couldn't even lift the whip. The minister was scared to death, jumped out of the carriage and wanted to run, when suddenly an fiery angel appeared before him with a huge fiery saber in his hand. Release my tzaddik from prison, the angel cried out, or... Oh, woe, Ill release him! the great minister promised. Now you understand why both the police and the governor- general begged the tzaddik to leave the fortress?

However, as it later turned out, the Ryzhensky tzaddik believed in his own power much less than his followers. Soon after his release from prison, he fled abroad, somewhere to Galicia. Not long ago, this tzaddik's son stirred the minds of the Jews.

The sermons of tzaddikim are not at all like the ordinary sermons of spiritual figures of any religion. Tzaddikim do not deliver sermons, spiritual speeches, do not compose their public words, and do not adapt the cited texts to the given case, do not memorize sermons left by a father, grand-

father, or another who lived a hundred years before that tzaddik, and do not parody this wisdom throughout their entire spiritual career. The whole point here is in variations, sophisms, and kabbalistic theorems, which are interspersed with funny grimaces, contortions, sighs, and exclamations. The audience, with the exception of two or three learned Hasidim, understands absolutely nothing of all this verbiage. For the most part, even the Hasidim do not understand, and the tzaddik himself almost never understands himself; nevertheless, the Jewish public comes into indescribable rapture from these sermons.

In one Polish city, a severe cholera outbreak occurred; Jewish society in generaland cholera committees in particularwere extraordinarily active during this sorrowful epoch. Meanwhile, the lower strata of the Jewish population were dying like flies.

Joyful rumors spread through the city about the imminent arrival of a certain tzaddik, who, though still young, had already become famous throughout the Jewish world for his miracles. He was especially renowned for his expertise in expelling cholera, which, according to the Hasidim, feared the tzaddik more than the plague itself.

The Hasidim whispered that he possessed certain specific, mysterious remedies against cholera, from which it fled without looking back. The Jewish people rejoiced with great joy. The Jewish community sent him an entire delegation, which was obliged to hasten his arrival and, as an honor guard, escort him to the city. An apartment with all amenities was prepared for the tzaddik. Large contributions were made for him. Finally, the great day of his solemn entry into the city gates arrived. Jews poured out in crowds to meet the great man. With triumph, a crowd of Jews escorted him to his apartment, and for entire days thereafter, Jews came and went from his presence. Crowds of women and children gathered from morning till evening near the house where the tzaddik lived, hoping to catch even a fleeting glimpse of him. Meanwhile, cholera, as if oblivious to its master, continued its fierce work.

2.12 The Tzaddik Exorcises Cholera

The tzaddik, having rested for two days from his journey, proceeded with experiments concerning the expulsion of cholera. For his experiment, he required a corpse from the caste of Kohanim. In the entire caste of Kohanim in city L., not a single Roman curia was found; no one willingly wanted to die for the good of society. Finally, cholera itself, as if mocking the tzaddik's self-delusion, suffocated an old Kohen a bitter drunkard. The tzaddik personally undertook his burial; he entrusted the deceased with the honorable mission of an earthly messenger. For a long time, he whispered

into the corpse's ear his oral instructions on how it should behave when appearing before the supreme court, and in what terms it was obliged to intercede for the Jewish community. The whispering process continued for quite a while. The deceased listened attentively, silently. The Jewish community, framing this original scene, watched with wide eyes the living man seriously conversing with the dead. The tzaddik, having concluded negotiations with his messenger, handed the deceased a written petition to the supreme court. He feared that the Kohen might be considered an impostor. The content of this strange written document was approximately as follows:

"We, the undersigned, the earthly court, in the name of the Creator of heaven and earth, in the name of the Creator of the four elements, the sun, the moon, and the heavenly stars, in the name of the heavenly Father of all angels, demons, earthly, underground, aerial, and aquatic creations, in the name of the great Jehovah, implore and adjure you, O supreme court, to destroy the infectious epidemic (magefa) and heal the sons of Israel from all ailments and evil diseases, turning them upon the heads of their sworn enemies, the idolaters, for the glory of the Lord and for the glory of Israel, forever and ever. Amen."

This document was sealed with the signature of an entire temporary court, presided over by the tzadik himself. The honorable dead messenger was buried with extraordinary ceremonies in the presence of the entire Jewish population of the city, in the eastern corner of the old cemetery. Then the tzadik, having climbed onto a fresh mound, delivered a sermon similar to the one we described above. Upon its conclusion, he led the entire flock of Israel back to the city, singing psalms along the way with the whole community. The Jews, who had escorted the tzadik home, destroyed a whole bucket of vodka and dispersed to their homes, awaiting the result of the dealings between the earthly and supreme courts.

A whole week passed in vain anticipation. Whether the messenger's choice was unsuccessful, or the drunken parliamentarian dared not appear where he was ordered; whether he fell into a deep sleep after sixty years of drunkenness, or the petition was not accepted, as no such thing was attested to by the police; but this experience of the tzadik proved ineffective. Cholera raged and choked the Jews without any mercy.

Faith in the tzadik did not weaken; the great mage and sorcerer proceeded to another attempt. He moved his plan of action directly to the cemetery itself. Through his assistants, he hired a soldier of Christian faith and gave him the following instruction: "You stand all day at the cemetery gate. When they bring a dead person, ask: 'Where are you going?' They will answer: 'To the cemetery.' 'Why?' They will tell you: 'To bury the dead.' 'Who is he?' 'A Jew.' Then you shout: 'Get out of here: there's no place for Jews here!'"

The soldier agreed, having received payment for this. The gravediggers (chevra kadisha) were given appropriate instructions. They were obliged to

carry the dead back for a whole day, not allowing them in by the Cerberus-soldier, and to keep them until the next day in the common room. This experiment, however, ended in the most scandalous way. The retired soldier, the improvised cemetery guard, turned out to be a notorious drunkard and a brazen animal. With the money he received, he managed to get so drunk that, although by habit he still stood at his post, he completely messed up his role. They brought a dead person. "Where are you pushing, you scoundrels?" he roared at the gravediggers. "We're carrying a dead person!" they answered him. "You lie, what dead person?" "A Jew." "Ah, a Jew! Drag him, brothers, there's enough room, enough for all Jews!"

The Jews, as one can easily imagine, bristled and attacked the retired serviceman with various reproaches and curses. Military ambition boiled in the offended guard: he began a reprisal, and the gravediggers, having cowered, scattered, abandoning the dead person at the cemetery gate. The Jews were terribly confused by these failures. Some brave souls began to quietly doubt the omnipotence of the tzaddik. "What a misfortune!" groaned a half-wit. "In other towns, the cholera left as soon as the tzaddik commanded it, but here he does this and that, and she, accursed, doesn't budge." "I doubt if she obeyed him in other towns," ventured a Jewish intellectual, known as a freethinker, timidly. "How dare you doubt, you scoundrel? It's obvious. To our misfortune, we got, as if on purpose, a drunkard and a soldier-drunkard. If others had been chosen, we would, of course, have long been free from our sorrow." "If the tzaddik sees everything that happens on earth and in heaven, as the Hasidim assure us, how did he choose such drunkards, who spoiled everything?" "Don't you think the tzaddik will start looking into taverns too?" "I don't know. I doubt, however, that the tzaddik is stronger than cholera." "Stronger. You'll see for yourself that sooner or later, the cholera will leave here." "It will leave, but when?"

The tzaddik had no choice but to resort to a new experiment to restore his reputation. He ordered two poor orphans, a boy and a girl, to be found and married in the cemetery. Such a treasure was not difficult to find in Jewish communities. The wedding was scheduled for Friday. From early morning, Jews and Jewesses, old and young, flocked from all sides to the place of the mysterious ceremony. A prayer service was held and psalms were sung in the cemetery, and by lunchtime, the bride and groom, magnificently dressed in foreign clothes, were brought. The tzaddik himself married them under a canopy. Then he delivered one of his eloquent sermons.

"Brothers!" he exclaimed at the end of all ceremonies, "I congratulate you: there is no cholera, no cholera, no cholera! Let us rejoice and exult. Drink, eat, and calmly meet the coming Sabbath day." A feast began. Without delay, the faithful Jews, led by the tzaddik himself and the Hasidim, immediately took to the prepared sivukha (a type of strong drink) and drank excessively. The newlyweds, with triumph, accompanied by an orchestra, were led to their designated temporary dwelling. A huge crowd

of Jews, cheered by vodka and by the certainty of deliverance from the epidemic, sang mournful songs. At every step, funeral processions of both Russians and Jews were encountered. It was strange to see some carrying their bitter sorrow to the cemetery, while others carried great joy from the same place.

On Saturdays, there were generally more deaths than on weekdays; Jews do not prepare meals on Saturdays but eat what was prepared on Friday: it is understandable that stale food had a harmful effect on these poor people. But on this Sabbath, when most of the Jews who believed in the tzaddik abandoned all moderation in food and drink, the mortality rate increased tenfold. Such an uproar arose in the Jewish quarters that it agitated all the city's inhabitants.

The tzaddik's miracles had no effect. And he would probably have resorted to new experiments if not for the interference of the administrative authority. Some doctors reported to the provincial governor about the terrible harm caused to the population by the tzaddik. The provincial governor dispatched his official for special assignments.

2.13 On The Arrest Of The Tzaddik And The Cholera In Pultusk

Unexpectedly, soldiers surrounded the tzaddik's apartment, searched him, handed over the cash to the city governor for eternal safekeeping, and the miracle-worker himself was seized and taken to the transit room. The next day, the transit was to depart. There was no passage around the police station due to Jews who had been staring since morning at the gates that were supposed to open before the tzaddik-martyr. When the tzaddik, shackled together with some vagrant, was led out of the police yard, a factor, whose wife had been laid low by cholera the previous night, approached the prisoner with a venomous smile and mockingly asked: "Rabbi, who is stronger, cholera or the tzaddik?" "The Quartermaster!" replied the tzaddik[1].

Jews blindly believe not only in Talmudic tales, but in everything their spiritual leader says, even if the latter is not distinguished by holiness of life (the first founder of Hasidism declared that "a tzaddik has the right to sin as much as he pleases"), nor by intellectual superiority. Tzaddiks constantly tell their listeners that they must blindly believe not only the Bible, the Talmud, and other sacred books, but also them, the tzaddiks; that conviction in the truth of their words will come later; that all sciences and knowledge, transmitted by non-tzaddiks and unrighteous Jews, are nothing more than darkness leading to ignorance and eternal perdition. Tzaddiks

[1]Notes of the Jew Bogrov, chapter XII, p. 92. 111

instill in Jews a deep belief that they have the opportunity to communicate with God Himself, Who reveals to them the secrets of the past, present, and future through dreams and visions; and with Moses and the prophet Elijah they can even converse on Sabbaths, holidays, in person (in the Talmudic jargon, Moses is called "Meishe-Rabiner, and Elijah-Lionuves").

"This is a great tzaddik," said one Hasid about his leader. "He is truly a melakh (king): on Sabbaths and holidays he associates with Meishe-Rabiner and Lionuves. My wife had no children, Reb Yankel (the tzaddik) said that children would come, and she immediately became pregnant."

"In our mikvah (pits where Jewish women purify themselves by immersion)," recounted a Jewish bath attendant, "which you know and which must contain nine Talmudic measures of water, once, out of nowhere, a terrible viper (snake) appeared; therefore, no one wanted to bathe. And we have a law (an order from the tzaddiks) that all women must bathe in the mikvah. Our resourceful Hasidim decided that they needed to send for advice to Reb-Abram, and I went there and told him everything properly. Reb-Abram told me to go back and said that the viper was no longer in the mikvah. I came and was convinced of the truth of his holy words. Such is the gift of his omnipotence and omniscience!"

In 1894, in the city of Pultusk, Warsaw Governorate, there was a severe cholera epidemic; Hasidic Jews, to stop the epidemic, did the following, according to the instructions of their rabbi: in all Jewish houses, a padlock was hung on the front door and other doors leading to living rooms, in order to deceive the angel of death "melachgamovesa, that the house and all rooms are empty and locked." The most zealous Jews hung two padlocks on their doors to further convince the melachgamovesa that there were no Jews in this house for a long time, and then the melachgamovesa would be forced to go further, to Christian homes. Meanwhile, as the locks hung on the doors, Jewish women in the hut screamed, quarreled among themselves, probably in the belief that the melachgamovesa was deaf and, coming to the doors, would only notice the padlock, and that there was terrible noise and screaming in the room so he would not hear it.

According to the second instruction of the rabbi, all Jews were ordered to tie a red woolen ribbon two fingers wide around their necks to deceive the melachgamovesa when meeting on the street, who, seeing the redness on the neck from afar, would think that this Jew had already been slaughtered by him, since blood was visible on the neck (the opinion that the melachgamovesa cuts the dead with a knife).

The third method against cholera, indicated by the rabbi, which was carried out by the Jews of the city of Pultusk, was as follows: several wealthy Jews found green rue from peasant women in flower beds, bought the entire flower bed, cut all the greenery with gold coins, brought it to the rabbi, who, during some ritual, wove rings from this rue and then distributed them to be worn on the middle finger of the right hand so that cholera would not

stick; but this did not help: cholera intensified even more. Then the rabbi, having exhausted his entire stock of kabbalistic wisdom, ordered the use of the last resort. They chose a bride and groom from among the poor Jews, brought them to the synagogue door, with a large gathering of Jews, with an orchestra of music, dances, noise, and shouting. This entire terrible crowd moved through the city to the cemetery, where, with great solemnity and dances, they married the young couple, and returned, with similar clamor and uproar, jumping from unusual merriment, in the belief that this would drive out cholera; but cholera became even more enraged and began to fell Jews without count. The rabbi was so frightened that he locked himself in and did not go out anywhere. The Orthodox priest, Catholic priests (ksendzy), and Lutheran pastor all visited cholera hospitals, prepared the sick for death, read prayers over the dying, but the rabbi was nowhere to be seen or heard not even in Jewish hospitals.

The governor, who arrived to restore order, formed a sanitary detachment, which, acting energetically, stopped the further spread of cholera. When the governor was informed about the rabbi's actions, he removed him from office, and now this old fanatic lives at the expense of the Hasidim.

When cholera did not cease from all the rabbi's tricks in Pultusk, the Jews came up with the idea of transmitting the infection to Christians. In Guravsky's restaurant, the owner himself, the typographer Belchikovsky, and another visitor were playing cards in the evening; next to it was an unlit hall with an open window. Suddenly, the players heard something rustle in the hall: someone was entering with a candle to look and they see a large bundle on the floor, wrapped in paper. Inside it was cotton from a cholera patient. As it was later learned, this bundle was thrown by Jews through the window into the hall to transmit the infection to Christians. There were also complaints that they found in bread bought from Jews, various abominations with the same purpose of transmitting infection to Christians.

Besides the wonder-working tzaddik Morgenstern, who permanently resides in the settlement and collects abundant tribute mainly from visiting Hasidic followers, two more tzaddiks operate within our district, and with no less success. The first of them, Mordko Tverskoy, by the way, an Austrian subject, has long chosen the village of Kazimierz as his residence. But, not content with the arrival of his admirers, this tzaddik from time to time undertakes a tour of the entire province, visiting everyone who for some reason could not come to pay homage to the tzaddik in Kazimierz. The tzaddik's travels are distinguished by great pomp: he is accompanied by his son the successor of miraculous power and a numerous retinue. On their own horses, this cortege moves from settlement to settlement, met and seen off by crowds of Jews. The wealthiest residents compete among themselves for the honor of hosting the tzaddik. His presence in the house brings happiness to the inhabitants, greatly elevates them in the eyes of the population, although for this honor, both the tzaddik and his henchmen have to pay substantial

sums. M. Tverskoy is a favorite and darling of Jewish ladies; among them, he enjoys extraordinary respect; only to him do childless Jewish women turn with a request for a blessing to end infertility. Therefore, during all his visits, the tzaddik organizes public prayers, to which women are also admitted. After the prayers, the most distinguished citizens are allowed to be present at the tzaddik's meal, paying decent money for the right to serve at the table. Having reaped an abundant harvest, the tzaddik returns to Kazimierz, and immediately after him, the tzaddik residing in Vonvolnitsa departs, visiting the same settlements out of fear that Tverskoy might take away his admirers, not attracting his own followers. Both tzaddiks are enemies and fight for influence. This enmity has penetrated among their admirers and often causes serious clashes. By the way, in recent times, the Vonvolnitsa Jews noisily celebrated their victory. In the tzaddik's house, by order, an apartment was allocated for officials of the zemstvo guard. This accidental phenomenon was interpreted as a sign of the administration's respect for the tzaddik, as the authorities' desire to protect the peace and person of the tzaddik from frequent attacks by the opposing party, and caused noisy joy among his admirers. The last gathering of pilgrims for the recently passed Jewish holidays to pay homage to the local tzaddik did not go well for him. The influx of visitors was very large. To perform the ritual of hand washing, a huge pit was dug in the courtyard of the tzaddik's prayer house. The place for the pit was chosen unsuccessfully; all the water poured into the basement of the neighbors, significantly damaging the entire building. Held accountable, the tzaddik was sentenced by the local gmina court on September 29 to pay damages to the homeowner and court costs, which in total exceeded three hundred rubles.

2.14 The Teaching Of Tzaddikim

According to the teaching of the Tzaddikim-Zoharists, Adinoy is in relations with his "Knesset Yisraelim," i.e., the righteous, through the Bible and through "isod," or "obrishkoydes" (i.e., through the sexual organs, for he himself begets wives for the Tzaddikim, as well as Hasidim or Hasidahs. With the coming of the Messiah, all Jews will be Tzaddikim and their tribe will multiply exceedingly. According to the words of Kabbalah, Jews will be in loving relations with their own kind of houris, like a rooster with hens, and they will give birth as often and as quickly as hens lay eggs now.

Then, according to the teaching of the rabbis, there will be a battle to the death with infidels, having defeated whom, the Jews will go across a leather bridge to "Eretz- ruel," i.e., to the Promised Land, for an already famous solemn feast. All such teachings are preached by the Tzaddikim to the ignorant followers of the Talmud and Kabbalah, for which these blinded

masses of Jews elevate their Tzaddikim to the level of divinity.

Among the Jews, a Tzaddik, as we have already said, is a lamp and a pillar of the house of Israel, a messenger of heaven, a great rabbi, a prophet. Due to such conviction, wherever he turns, he is solemnly met and escorted by entire communities with burning candles in their hands, and sometimes with music and the singing of psalms. Every utterance, every word of his is considered an inspiration from above, every opinion of his a dogma, every command a law; especially such rabbis are feared and their curses are dreaded. Tzaddikim or rabbis of this sort were famous in their time: in the Podolsk Governorate Mozhebozhsky, in the Kyiv Governorate Berdichevsky, in the Minsk Governorate Slonimsky, and in the Mogilev Governorate, in the town of Lyubavichi, there is now a rabbi, highly respected by Jews.

These Tzaddikim sometimes gather in some town for a meeting about the common interests of Jews and, always surrounded by many of their adherents, constantly send them to various places with letters to other rabbis and most respected Jews, zealous followers of the Talmud. As a result of such written meetings, the rabbis often impose a general fast on the Jews, lasting several days. During this fast, a Jew is not forbidden to consume ordinary food; but every Jew, having conscientiously determined what his daily upkeep with his family costs, must contribute the value of such cost, according to the number of days of the imposed fast, with money entrusted to the person collecting it.

The sums collected in this way are delivered to the main fanatics chosen by them and are used for the general good of the Jews, for example: for exemption from military service for their communities, for intercession for widespread free trade in vodka for Jews, etc.

Tzaddikim believe and strive for others to believe that they are the embodiment of God on earth. The spread of harmful books among Jews, such as the book "Adas-Tzaddikim" (miracles of the Tzaddikim), supports this fanatical mood, as do the Talmudic tales of terrible punishment for those who persecute Jews. Jews firmly believe in their Tzaddikim and maggidim. "We had," says one writer, "the opportunity to see one maggid, whom the Jews respect more than others and say about him that he belongs to the 36 Tzaddikim for whose sake the world exists." According to the same writer, one pious Hasid assured that a forest, not far from Berdichev, has been left by a Tzaddik without growth for 200 years, for the rudeness inflicted on a maggid who had the gift of understanding the conversations of trees, birds, and other animals, naturally, not excluding pigs.

To understand the Hasidic fanatics, we will quote an excerpt from a Jewish brochure by an enlightened Jew.

Face to face with Jewish mass types, we are presented with travel impressions (in a Jewish brochure) by Spector, titled: "Road People," pp. 38100.

The author recounts how he traveled from Medzhybizh in a Jewish balagula's cart with three typical local Hasidim. Upon reaching the place where the "rabbinical spring" was located, the driver and his three passengers dismounted from the cart and, approaching the miraculous spring, washed their faces with its water. When the companions settled back into the carriage, a conversation ensued between them and the author:

"You see," replied one of the passengers, sitting directly opposite the author and not taking his eyes off him, "you see: you previously didn't want to believe that the waters of the 'krynytsia' (spring) impart beauty to the face (the author was forced to wash in this water for company), and yet now you truly have a completely different face, a real Jewish face."

"Well, how great is my happiness if I have a 'real Jewish face'."

And the author began to strongly regret that he had washed himself at this miraculous rabbinical spring.

"And what misfortune is there in that? It seems to me that a Jewish face cannot be more beautiful."

"In what do you see the special beauty of a Jewish face?"

"How in what? After all, a Yid!.. Ah, a Yid!.. a Yid is beautiful!" He said these words with such joy that he even jumped in place. It was clear from his face that he wanted to say a lot, a lot about this issue. His mouth was full of words, but he couldn't utter them and express them all at once. The other two Jews listened attentively to our conversation, and I saw that they stood up for their companion, not for me. They remained silent the whole time, confident that their comrade would not disgrace a Jewish face. From time to time, they would only encourage him with hand gestures, head nods, as if saying: "Crush him, the German, the aristocrat, who doesn't like a Jewish face and doesn't believe in the Baal Shem spring!"

The author began the conversation.

"Honestly, I don't understand what beauty and happiness you see in a Jew. Here we are, several Jews in one cart."

"Let's look at each other. Look at how withered, exhausted our faces are. And it's no wonder: the life you lead, that's the face you have. And think, what is our life like? One of two things: either we are innkeepers, or shopkeepers, petty traders, turning over other people's money and living from market to market or from the wind. Before earning this miserable kopeck, how many drunkards must we talk to! How many times are we called: 'Yid-parch!', 'Stinking Yid!' And with such elegant names! And how do we live on the kopeck we earn? I don't need to tell you: you are Jews and you know yourselves. We eat bones instead of meat; we live in stuffy huts, in stale air..."

"True," interrupted the Hasidic Jew, his interlocutor. "Here's proof for you: my wife and I work day and night for ten people: she has something like a small shop, I hustle in the market, living from the wind. Believe me: if my wife and I chopped wood all day, we would earn much more. And

now, after all the toil, our children and we are naked and barefoot. From all Jewish earnings, you'll never pull out a single kopeck for any clothes. You'll never eat your fill of food and bread. All winter, the house isn't heated from Sabbath to Sabbath. And as for fresh air, which, in your opinion, is good for a person, we've forgotten to even think about it out of grief."

The author's interlocutor suddenly became very despondent. The other two Jews also let out deep sighs. And now the author again looked closely at the face of the speaking Jew. It was terrible to look at him: hunched, thin, with a withered face and burnt skin, through which one could count his bones; only two peyos and two eyes were visible. "I felt," said the author, "very sorry that I had saddened him so much. But how great was my surprise when I looked at him again and saw that his face had completely transformed! He suddenly cheered up, his eyes sparkled, and he said:

"But despite all that... there's still nothing better or more beautiful than being a Jew. I wouldn't trade places with anyone. Ah, Jew!!!... God's beauty!" He wanted to continue, but the words caught in his throat. He just moved his eyes and finally burst into tears.

"Why are you crying?" the author asked him. "From joy, from happiness..."

"What made you so happy?"

"The fact that I am a Jew!.."

The author says: "At that moment, I clearly became convinced that this man was truly happy. At that moment, the withered little Yid turned into a cheerful and lively person; he even stretched out, straightened up, and, were it not for his ragged clothes, he could have been mistaken for an important person. 'Oh, Lord!' I thought, 'what a lovely people You have! Who can compare to such a people!'"

Any Jew, arguing heatedly about something with his co- religionists, first of all tries to convince his opponent with words; striking his chest with his fist, he shouts: "Ich wir-bin aid," i.e., "I am a Jew." This alone makes his opponents believe his words. This is how highly Jews think of themselves, that they alone are the chosen people of God.

2.15 Sect Of Karaites

The Karaites[1] of Crimea, Lithuania, Volhynia, and Galicia are direct descendants of a special branch of Jews who separated and penetrated into the Crimea with the armies of Persian kings from the depths of Persia or even from Central Asia. Before Anan, they had no concept, not even a rumor, of the Talmud, and were pure Biblicists, as are their co-religionists today in the interior countries of Asia, in China and Tibet. They knew no other source of religion except the Holy Scriptures of the Old Testament;

[1] In Hebrew, "kara" means "to read."

consequently, the pure biblical orthodoxy, preserved in Crimea until Anan, did not have the sectarian character that belongs to the current Crimean Karaism. It must also be taken as certain that this strictly sectarian character was borrowed by Crimean Karaites from Syrian or Egyptian ones, and that the Tatar language, which all Russian Karaites speak, they also adopted in Crimea, in present-day Southern Russia, which was historically open to invasions and rule by Tatar peoples.

The founder of Karaism, Anan, did not recognize Talmudic decrees, and his hostile attitude towards the Talmud was known to the representatives of both academies who supervised the elections of the Exilarch. These representatives of both academies decided to remove Anan from inheriting the Exilarch's throne and instead choose his younger brother Khanagnia. But Anan was not alone: he had friends. Thanks to his rights to the Exilarchate, to which all Jewish communities of the East were subordinate, he apparently attracted more than one activist from among his associates to the righteous cause. But he also had adherents from among those who more or less openly did not recognize the authority of Talmudic Judaism and welcomed in Anan the powerful progressive fighter.

Anan was forced to leave his homeland due to intrigues and bloody threats from the Talmudists. Anan moved to Palestine. In Jerusalem, he built his own synagogue, which existed until the First Crusade. Anan, embittered against the Gaonate, due to the insulting neglect on the part of the Geonim (like our bishops), transferred this bitterness and on the Talmud, to which the Gaonate owed its authority. Anan displayed a fervent hatred for the Talmud and its representatives. He, they say, expressed a wish that the adherents of the Talmud were in his body, so that he, by depriving himself of life, would at the same time destroy them. He considered everything in the Talmud to be useless and wanted to re-establish religious life on biblical principles. He reproached the Talmudists for distorting Judaism, and not only adding nothing to the Torah, but even removing more from it, declaring as non-obligatory what, according to the literal meaning of the Holy Scripture, is obligatory for all times. Anan's main tenet was: "Search diligently in the Scripture." From this return to the Holy Scripture (Mikra), the religious system created by Anan received the name "Confession of Scripture," or "Karaism." Anan's disciples called themselves Ananites and Karaites (Karaites, Benei Mikra).

Karaites differ from Rabbanites in that the latter, in addition to the written law given by God to Moses, also assert that God communicated to him, along with it, an oral explanation of this latter, and many additions to it, which are as holy and obligatory as the law itself, and that these explanations and additions, transmitted from Moses to the patriarchs, have been preserved intact to our time. Karaites, on the other hand, literally adhere only to the sacred books of the Old Testament, deny God's communication to Moses of oral interpretations and additions to the written law,

are guided, in interpreting the latter, by simple human reason, and, seeing nothing divine in the institutions and additions of later legislators, consider them human inventions, caused by the force of circumstances and the needs of time.

From this fundamental dogmatic difference between Karaites and Rabbanites, it naturally follows that they must differ significantly from the latter in many aspects of their statutes, rituals, and worship. Let us point out some of these differences.

Their months, and consequently, their holidays, Karaites determine by the actual visible appearance of the new moon, and therefore reject all astronomical calculations with which the Rabbanites conform in determining their new moon. They do not celebrate the holidays of "Consecration" (Hanukkah), because during the time of Antiochus Epiphanes, when, according to the Rabbanites, this holiday was introduced, there were no longer any prophets, and therefore it is a purely human invention, containing nothing obligatory. Rabbanites forbid a husband not only to have intercourse with his wife during menstruation and for seven days after its cessation, but even to touch her during this entire time, or even to eat with her from the same dish; Karaites, on the other hand, limit the period of marital abstinence to the duration of menstruation only, and consider the prohibition of touching the wife during this time as excessive squeamishness.

2.16 Kraite Rites

Divorce is permitted among them only in cases of a wife's infidelity, whereas among the Rabbinites, a man can divorce his wife even if she prepared a dish not to her husband's taste, or simply because he likes another woman.

Karaites pray twice a day, early in the morning or in the evening, and therefore do not recite the night prayer introduced by the Rabbinites. Initially, their prayers consisted of only a few words, but over time they became significantly widespread, especially by Aaron ben Joseph and other compilers. During prayer, they conduct themselves quietly and reverently, "as if in the presence of the king," and absolutely require that prayers be in the Hebrew language. In their synagogues, which are kept in perfect cleanliness, they read the Pentateuch on Saturdays, which they, like the Rabbinites, divide into 52 sections, and the Prophets.

One of the important duties of their Hacham is to deliver a sermon of moral content every Sabbath and every holiday, which among the Rabbinites usually happens only twice a year: on the Sabbath before Passover and on the Sabbath before the Day of Atonement. Not accepting tradition, they do not wear phylacteries or, as they are called in the Talmud, tefillin. The

Sabbath day is observed with strict precision. During the Passover holiday, they eat unleavened bread for a whole week. Although they do not consume blood in food, they do not extract it with salt and water from meat, like the Rabbinites, nor do they inspect the internal organs of a slaughtered animal, as they do. Circumcision is also performed in a different way. Fasts are observed diligently, and many fast every Monday and Thursday. They do not bury their dead and do not even touch them. Noteworthy is the Karaite custom of religious dedication of male children. Until the age of seven, a boy is raised among women; upon reaching his eighth birthday, he is taken to the synagogue, where his hair is cut for the first time, and he is given wine to drink. This celebration, upon returning home, concludes with a feast, and from that time on, the boy is entrusted to the care of men.

On the Sabbath, Anan did not permit leaving the house for any purpose whatsoever, with the exception of prayer and natural needs.

Karaite Sabbath evenings are spent in darkness, and even candles lit on Friday during the day must be extinguished (Book of Anan's Laws).

Anan instructed his followers to prepare food on Friday not only for the Sabbath day, as the Rabbinites do, but also for the following supper, i.e., from Saturday to Sunday, so that there would be no need to rush with the end of the Sabbath holiday (ibid.).

It is forbidden to consume the meat of domestic animals, cattle, and even chickens, roosters, and generally any bird, except for doves and pigeons; from cattle, he excluded and permitted the consumption of venison. After the destruction of the Jerusalem Temple, while the Jews were in exile, Anan considered all this forbidden for food; thus, Anan's lifting of the prohibition on the joint consumption of meat and milk seemed completely useless until the coming of the Messiah.

According to Anan's prescription, unleavened bread for Passover must be made from barley flour, and one who uses matzah from wheat flour is still like sour bread or leavened. Furthermore, he forbade baking unleavened bread in an oven, because, in his opinion, unleavened bread should definitely be fried over fire, in comparison with the Paschal lamb sacrifice (Kirkisani, vol. 1, ch. 18).

Anan established a 70-day fast, starting from the 13th day of the month of Nissan until the 23rd day of the month of Sivan (Kirkisani, vol. 1, ch. 13).

He also established a two-day fast on the holiday of Purim. The seventh day of each month is also a fast, according to Anan's establishment.

In the rite of infant circumcision, Anan greatly deviated from the rabbis: circumcision must be performed exclusively with scissors; one who uses another instrument for this rite is subject to strict punishment.

One performing the circumcision operation must first cut (propetium) from top to bottom, separating into two parts, and then cut upwards, after downwards (Book of Anan's Laws).

When performing the circumcision operation, it is necessary to use two linen clean cloths: one should be large, and the other small. If everything prescribed for this rite is not observed during circumcision, then the boy is considered uncircumcised, and it is necessary to repeat this rite a second time. If circumcision occurs in an adult, it must take place precisely on the 11th day of the month.

Regarding the legalizations of marriages, Anan surpassed all Jewish rabbis. Anan forbade marriages with relatives of all forbidden degrees of kinship mentioned in the Pentateuch and with relatives of their relatives, both in collateral lines and in ascending and descending lines. Similar to the law and ordinance of Christians, Anan precisely compared his prescriptions for Karaites.

Anan referred to a phrase from the prophet Ezekiel (XVIII, 6, 15) and, based on it, forbade copula with a pregnant woman; this prohibition begins after the first three months of pregnancy. In the Talmud, tractate Shabbat, fol. 86-1, it is suggested, according to pious custom, not to perform coitus during the day; Anan completely forbade this. In the ritual act concerning the slaughter of cattle, Anan allowed everyone to slaughter cattle. In Karaite writings, the exposition of dogmas of faith is something accessory to the laws of cattle slaughter.

Anan decreed that for all animals without exception, the cutting of the respiratory throat and esophagus was mandatory. He prescribed that his new law be strictly observed; a newborn calf up to 8 days old is permitted for food.

The sole spiritual head of the Karaite community the Haham performs circumcision on children, officiates at weddings and divorces, examines and resolves both family and disputed matters; delivers sermons in the synagogue; guides the dying with instructions and prayers. In Crimea, for the administration of both spiritual and all other affairs concerning the local Karaite community, a special Karaite spiritual board has existed in Eupatoria since 1837, presided over by the Haham and consisting of three Hazzans.

Wherever Karaites reside alongside Rabbinists, they live completely separate from the latter, do not intermarry with them, and strive by all means to prevent the natives from mixing with Rabbinists. The Rabbinists reciprocate their dislike.

In general, in the performance of religious rites, Karaites demonstrate the utmost precision and strictness, and they preserve their most respected and characteristic customs inviolably.

Karaites do not have a specific dress code but use local attire everywhere: in the western provinces, they dress like the local townspeople; in Little Russia, they constantly wear Tatar costumes, and they are distinguished by their neatness both in appearance and in family life. Their intellectual activity is limited to the study of the Holy Scriptures in the original, for which they diligently engage in the Hebrew language. Recently, they

have begun to read scholarly works written by other Jews in the Hebrew language. In their magnificent and elegant synagogue in Eupatoria, there is a school for teaching children the Law of God.

As for their moral character, our Karaites have always been distinguished by the greatest friendliness among themselves, sincere sociability with those of other faiths, diligence, industriousness, impeccable conduct, and perfect honesty. There is no instance where Karaites have been accused of attempting to convert a Christian or a Muslim to their faith. By these qualities, they have always and everywhere earned the favor and respect of both Christians and Muslims.

In Poland, various privileges were granted by Kings Sigismund I and Stephen Báthory, and the yarliks (charters) they received from the Crimean Khans testify that they enjoyed significant benefits even under Tatar rule, on the Crimean Peninsula. When Crimea and the western provinces came under Russian rule, our government, in turn, acknowledging the moral superiority of the Karaites over their Talmudist brethren, provided them with constant patronage and preference, granting special rights and advantages, such as: exemption from military conscription, permission to reside and own immovable property in places where this was forbidden to Talmudist Jews. Karaites also enjoyed no less favor and patronage from the Austrian government. Therefore, it is entirely natural that Karaites are free from any persecution and harassment by Christians, even though they are the same Jews who also rejected Christ and did not accept him as the Messiah, the same followers of the Mosaic law. Despite all this, they earned the general love and full respect of Christians. Empress Catherine II freed all Karaites from taxes and military service, which aroused envy and hatred against them from Talmudic Jews, who repeatedly tried to act against them with their usual weapon intrigues; but, fortunately, they did not succeed in anything.

Upon verification of all officially submitted information, at the request of His Serene Highness Prince M. S. Vorontsov, the late Emperor Nicholas I[1] ordered: 1) to grant the town of Chufut-Kale a 25-year exemption from urban and land duties, with the provision of such exemption from the time of permanent settlement, and to those who wish to move to Chufut-Kale; 2) to allocate to the Tatar collection, until such time as it exists for the arrangement of the Taurida Peninsula: a) the repair of the road leading from Bakhchisaray to Chufut- Kale through the Iosafatova Valley, and b) to allocate 500 rubles per year for the maintenance of the Karaite school in Chufut-Kale.

Empress Alexandra Feodorovna herself bestowed a silver mug upon the Karaite community in Chufut-Kale. In memory of such royal benefactions, the Karaites established a special religious-national celebration, which has been celebrated annually since 1861. The memorial rite is appointed annu-

[1]Complete collection of laws, vol. XXVI, No. 25, 211. 122

ally on the 1st of July, as the birthday of Her Majesty, the late Empress, and the month in which this gift was bestowed.

But however small in number the handful of Karaites may be, this handful considers itself, and hardly has the full right to be, the sole representative of the ancient national legal faith of the Jews, boldly accusing millions of Rabbinists, and even other Jewish sects, of complete apostasy from the original purity of the true law of Moses. The main dogmas of the Karaite faith: 1) all heavenly and earthly bodies with all that is contained within them are created beings; 2) their Creator Himself is uncreated; 3) He is One and has no equal; 4) He sent His servant Moses and 5) through him proclaimed the most perfect law; 6) one must know the language and understand the meaning of the law; 7) they were also guided by the Spirit of God, as were the other prophets; 8) on the Day of Judgment, the Lord will resurrect the dead and 9) will reward each according to his deeds; 10) the Lord punished His people with captivity; from Him one must daily await deliverance through the Messiah, the son of David.

2.17 List Of Karaite Settlements

Listing separately all the places on Earth where Karaites are located, we get the following table of Karaite families; 1) in Chufut-Kale live 5 families; 2) in Bakhchisaray 70; 3) in Simferopol 60; 4) in Karasubazar 10; 5) in Feodosia 100; 6) in Kerch 10; 7) in Novocherkassk 2; 11) in Melitopol 30; 12) in Evpatoria 300; 13) in Yalta 15; 14) in Sevastopol 70; 15) in Armenian Bazaar 40; 16) in Aleshki 2; 17) in Kherson 50; 18) in Nikolaev 100; 19) in Odessa 150; 20) in Chisinau 5; 21) in Kyiv 6; 22) in Moscow 4; 23) in St. Petersburg 4; 24) in Voronezh 3; 25) in Kharkiv 15; 26) in Elisavetgrad 15; 27) in Ekaterinoslav 12; 28) in Kremenchug 10; 29) in Vilna 4; 30) in Troki 35; 31) in Lutsk 30; 32) in Galicia and Germany 30; 33) in Constantinople 40; 34) in Jerusalem 8; 35) in Egypt, Syria, Bukhara and Africa 300 families. In total, their co- religionists number up to 50,000 souls across the globe. The phenomenon of Karaites among the Jewish people is all the more significant because the religious element, as is known, has never penetrated public and private life and has not conditioned its manifestations to such an extent as among this people, created and existing to this day by the sole force of their religious beliefs and institutions. For us, Russians, familiarity with this subject is of additional local interest, for nowhere in Europe are there as many Jews as in Russia, and nowhere are there more Karaites than in it.

In the Western Krai and in Poland, many Karaites honorably hold various positions in public service. Polish writers, Chacki, Maciejewski, and others, speak very flatteringly of them, asserting that for two centuries

no Karaite has stained himself with false denunciation, theft, robbery, or usury, whereas the prisons of Western Russian cities are filled with Talmudic Jews, even with all the efforts of Jewish brotherhoods to intercede for their brethren who have fallen behind bars and redeem them. Karaites are distinguished by the highest morality, special philanthropy in everything, without distinction of religions, origins, and estates; for example, on the road, a Karaite will not refuse any service to a casual companion if needed, and if he himself is unable to render it, he will ask and implore others to do so.

There is no doubt that Karaites owe all their good qualities and civic virtues primarily to the fact that, faithful to the spirit of biblical teaching, they were able to protect themselves from the destructive influence of Talmudic absurdities and rabbinical fanaticism.

There is no doubt that these are the best, remaining on earth, representatives of the religion given by God to Moses on Mount Sinai, strict judges of their own actions, always ready to help the needy and impoverished brother so that need does not lead to crimes; Karaites were always and everywhere respected, and everywhere they were patronized.

2.18 Karaite Literature

Karaite literature almost entirely has a polemical character, directed against Rabbinism, and whatever Karaites wrote, they always had in in view of refuting the absurdities of Talmudic teaching. "These heretics," says the famous Talmudist Rabbi Gedalia in his book "Shalshelet HaKabbalah," "have never done any good to the Israelite people (i.e., the Rabbanites); they have never written a single book for the establishment of law, or on any science, or even poetry: they are all voiceless dogs who cannot even bark." And here are the inhuman instructions given by another rabbi to his co-religionists regarding the Karaites: "An Israelite (i.e., a Rabbanite) must not treat a Karaite for any illness; if he falls into a pit, he must not pull him out; he must not even save him from the hands of a murderer. Nevertheless, Karaites may be allowed as witnesses in any case, to eat their slaughtered cattle, to perform circumcision on infants, or to enter into marriage with them. The latter is forbidden even if they convert to Judaism (i.e., to Rabbanism)." However, there was no great need for the zealous rabbi to worry much about this last point. The Karaites lost very few brethren by converting to Rabbanism in former times, and in new times there were no such examples at all. The hatred and contempt of the Talmudists alienated and separated them forever, and this enmity does not cease to grow. The Talmud even teaches: "The bread of a Karaite is forbidden (to a Jew), because he who does not observe the rules of Shabbat is considered a goy"[1].

[1]Tract. Kitzur Shulchan Aruch, p. 72, lines 1 and 2.

In conclusion, we deem it appropriate to point out, as an example of our government's benevolent care for the best possible arrangement of the public life and civil existence of the Karaites (a care demonstrating that the government continues to follow the same path as its predecessors), the following opinion of the Karaites, approved by the Highest Authority (April 8, 1863, republished May 2): "The State Council, in the Department of Laws and in the General Assembly, having considered the submission of the Chief Administrator of the Second Department of His Imperial Majesty's Chancellery, regarding the laws on the rights of Karaites, determined: that houses belonging to persons of the Armenian-Gregorian white clergy and Karaite spiritual persons, in which they themselves reside, as well as Karaite synagogues and schools with their associated buildings, and Karaites holding the spiritual positions of Hakhams, Gazzans, and Shamashim, as well as their children, are exempt from military billeting (both in kind and from payment of quartering money)."

Persons who have held Karaite spiritual positions of Gazzans and Shamashim for twelve years receive the rights of personal honorary citizenship. Persons who have held the Karaite spiritual position of Hakham for twelve years receive the rights of hereditary honorary citizenship.

Karaites, being under the protection of the general laws of the empire, enjoy all rights granted to Russian subjects, depending on the status to which each of them belongs. The Karaite clergy consists of two Hakhams, Gazzans, and Shamashim. A Hakham is the highest spiritual person of those living in the district under his jurisdiction. The residence of one Gakham must be in Evpatoria, and the other in Troki (Vilna Governorate).

The Evpatoria Gakham receives maintenance from the Karaite communities of Tavricheskaya and Kherson Governorates, according to their act of September 25, 1835, while the Troki Gakham uses a certain amount of land, allotted near Troki for the maintenance of the local Karaite spiritual administration. The Gakham is elected by all Karaite communities within his jurisdiction, for which purpose each of these communities, as appropriate, sends its representative to Evpatoria or Troki.

The Gakham is elected by ballot, conducted under the supervision of the local city authorities. Upon completion of the balloting, the election act is signed by all electors and then, through the local police authorities and with their certification, submitted to the governor. The governor reports on the two candidates who received the most votes, through the local governor-general, to the Minister of Internal Affairs, adding his opinion on each candidate. The Minister of Internal Affairs submits the approval of one of the candidates to the Governing Senate. In case of illness, absence, or dismissal of the Gakham, as well as in case of his death, until a new one is elected, his place is temporarily filled by one of the senior Gazzans, by appointment of the local governor, and until that appointment, the duties of the Gakham are performed by a senior Gazzan, or a candidate, at the discretion of the

spiritual administration. Each synagogue has two Gazzans, a senior and a junior. Each synagogue also has a Shamash, or overseer of synagogue property. Gazzans and Shamashim are elected by communities, tested in their knowledge of the laws by the Gakham, and, upon his recommendation, are approved in their positions by the local provincial authorities. The provincial authorities are obliged to approve only persons known for their good morals and devotion to the government in Karaite spiritual positions. The provincial authorities, in order to prevent disputes among members of the Karaite authorities, are obliged to ensure that those appointed as Gazzans invariably have proper resolutions from their communities regarding their election.

Hakhams, Gakhams, Gazzans, and Shamashim, upon entering their office, are sworn in according to the prescribed form, in public places. Karaite spiritual persons, in matters relating to the duties of their rank, are subject to the judgment of their superiors. Karaite spiritual persons can only be deprived of their rank for actions contrary to their spiritual duties, as a result of an investigation clearly proving their guilt, and by order of the authority on which their approval depended. Karaite communities are allowed, after three years, for 2/3 of the electors to petition for the removal of a spiritual person. The same right is granted to the provincial authorities if these spiritual persons, by their conduct, do not deserve full approval. Karaite spiritual persons, in all other cases, except those specified in Article 19, are subject to judgment in civil and criminal matters according to the general laws of the empire. If a Gakham is subjected to criminal trial, the decision concerning him receives proper execution only upon approval of the verdict by the Governing Senate. Those holding and having held Karaite spiritual positions of Hakhams, Gazzans, and Shamashim are not subject to corporal punishment.

2.19 On Zionism

Russian Jews are divided into two parts. There are "Epicureans" and "Mithnagdim". "Epicureans" (stressed on the syllable "pi") is the name given to any intelligent, civilized Jew, who has cut off his peyos, replaced his long caftan with at least a Vistula yellow jacket, poorly knows and observes the Talmudic law, looks out of the kahal, unwilling to submit to the authority of the holy "Tzaddikim". "Mithnagdim" are the executors and zealots of the Talmudic law, who consider "Epicureans" to be "apostates" and "renegades". At the fourth Zionist Congress in London, these two groups clashed. Herzl, the new leader of Israel, especially counting on Russia, tried to attract at least part of the rabbinate to his side and thereby give the Zionist congress an orthodox character.

At the Congress in London, in a special meeting, the rabbis adopted the following resolution: "The assembly of rabbis, held on the 17th of Ab in the congress hall, resolved: to propose to the congress that it should become a custom once and for all to reconcile the activities of Zionist organizations with the precepts of religion and to ensure that nothing occurs within these organizations that could violate the sanctity of religion and Zionism. It is especially important to strictly observe the sanctity of Shabbat." This resolution will undoubtedly be a "stumbling block" and a "wedge of division" for Herzl and his followers.

At the Congress it was proclaimed: "Zionists recognize the religious question as inviolable. Let us be tolerant of each other and work together towards achieving common goals, apart from religious ones. With the rising wind, our old Bible is being turned. We leaf through the pages of the past and are convinced that only a little has been saved for the present. We must precisely establish what we understand by Jewish culture".

"Epicurean" Motzkin protests against compromises with rabbis. They are trying to give the movement an orthodox character; if they achieve this, the best forces of Zionism will fall away, those forces from which alone one can expect the revival of Jewish nationality.

"Mithnagid" Kahn proposes a resolution: "The Congress entrusts every Zionist and every Zionist circle with the duty to promote the spiritual upliftment of the Jewish people in religious, moral, and national sentiment".

"Epicurean" Motzkin protests against the inclusion of the words "in religious terms" in the resolution. Herzl explains that the removal from the resolution of the mentioned words contained nothing hostile towards religion. One of the delegates-misnagdim, "extremely agitated," shouts: "Why did we come to London?"

The Talmud recounts that once in London, a wise rabbi had so many students, so many students, that when they went out into the courtyard after lessons and shook out their robes, a pillar of dust rose over Babylon, and in Jerusalem, noticing this pillar, they said: "Behold, the students of the wise rabbi have finished studying and are shaking out their robes!" One must assume that a pillar of dust stood over the congress in London when the "Epicureans" marched against the "misnagdim" and spread news of a great event across the English Channel. It is unknown, however, exactly what relation Zionists have to Freemasons and the Dreyfus affair. In any case, they "stand in opposition" to all existing Jewish institutions in Western Europe to the Alliance Israelite, to the London "Anglo-Jewish Association," and to the Jewish Colonization Society. The latter itself is hostile to Zionism and to the colonization of Palestine exclusively by Jews.

"The Alliance" has degenerated, say Zionists; it was founded by well-known individuals in the name of specific ideas. These ideas have outlived their time, and at the head of "The Alliance" are still the same 36 members of the central committee. But these individuals have grown old, and soon,

perhaps, they will be gone entirely. Zionists are the successors to the moral heritage of the Alliance. A cultural element Zionism has created something great. The spirit of revival has gathered brothers from all sides with a ray of light. From these scattered parts, we strive here to create a whole a Jewish nation."

However, the Jewish nation itself is still far from being entirely captivated by Zionism. It is hardly a myth, and the 100 thousand Russian Zionists, who are counted in the report of the congress's "executive committee."

The striving for Zion, the memory of Zion, weeping over the lost Zion has always lived in Jewry. The newest form of Zionism by far does not satisfy these masses. And in Jewish literature there are fierce opponents of "Herzlism." Such is a certain Asher Ginzberg (Ahad Haam), who leads a fierce war against Herzl, Nordau, and all their associates. He appeared in Jewish journalism long before Herzl. The striving of Jewry for "revival in the historical land of the Jewish nation" was then called "Palestinophilism," and its practical manifestation was the colonization of Palestine by Jews. The first Turkish ban suspended this movement and made the establishment of new colonies almost impossible. And the old ones fell under the patronage of Baron Rothschild, "whose administrators turned the colonists into dependents on baronial subsidies for grape growers." Then came complete stagnation and apathy. Asher Ginzberg explains this by the fact that the propagandists of the Palestinian idea always tried to base love for Zion on calculations, which aimed to prove that one could do good "deeds" in Palestine, because vineyards yield excellent incomes, therefore, it is profitable to be a Zionist: being a Zionist, you make a good "deal"! Thus it was, and later, in 1890, after the first Turkish ban was lifted and the Odessa Committee was opened with the permission of the Russian government. Jewish hungry people from all over Russia poured into Palestine, and the streets of Jaffa were flooded with brokers and wheeler-dealers who thought to profit from the "idea." The question is: what kind of "gesheft" (deal) from under the counter did Messrs. Herzl and Nordau entice Jewry with? One might think that the striving of Germans to the East through the Bosphorus to Asia Minor raised hopes among the Jews. They also moved to the East, choosing a stronghold in old Palestine. Concessions, supplies, certain cultural enterprises throughout the East will require various nimble people brokers, intermediaries, commissioners, factors. So Jewry ran under the flag of Zionism to the lucrative Eastern gesheft!

2.20 Sect Of Therapeutae

Philo describes the Therapeutae as people of no ordinary origin and of a gentle disposition. Having freed themselves from all worldly cares, they leave brothers, wives, and children and flee far from their homeland and inhabited places. They settle outside cities, in gardens or secluded places, not out of misanthropy, but to avoid the temptations of human society. They have no slaves, as they consider slavery contrary to natural law:

"Nature," they say, "created all of us free; the injustice and greed of some people established inequality, the source of all ills, and bent the weaker under the yoke of the stronger."

"Such wise men existed in many places," says Philo. "Most of all, they are found in Egypt, predominantly in the vicinity of Alexandria." The Therapeutae supposedly held gatherings; their abode was located in a very favorable place, on the shore of Lake Maria, on a small hill, well- chosen for both safety and air purity.

According to Philo's description, the dwellings of the Therapeutae were neither monasteries, like Western ones, nor adjacent huts; but they were simply refuges for begging monks. The huts, extremely simple, covered with humble mats, were sufficiently distant from each other so that the hermits could not disturb each other. In their huts, they performed the most sacred rites of their religious life, read the law, prophets, psalms, and other sacred books. Their main occupation was always the thought of God; even in sleep they always saw God's virtue. They prayed twice a day at sunrise and sunset; the day was devoted to reflections on Holy Scripture, where they sought allegories in philosophy. The Therapeutae were of the conviction, in fact, that under the literal meaning of the text, something is always hidden - mysterious meaning. They composed hymns and spiritual songs of various rhythms for the glorification of God, which they sang to a low and changing beat. All day they were busy with study, and all bodily needs were left for the night. Others went so far as to eat only once every three days. They lived such a life for six days of the week. These six days they did not leave their hut and did not even glance at the area outside it. On the seventh day, they gathered in a common hut. Women-therapists also joined this ascetic sect; they had to remain virgins and were allowed into the general assembly on the seventh day of the week only behind a shallow partition and together with the men they joined their voices in singing psalms. In the assembly, the elder stood in the middle and delivered a sermon; others sat by the walls on benches. Strictly speaking, it was not a sermon, but something more like a dispute; but all this was performed by them with exemplary humility. The whole night until dawn was spent in prayers, and as the sun appeared, at the first rays, everyone raised their hands, standing, and thanked God for a happy morning. After praying, everyone humbly dispersed back to their huts until the next seventh day.

2.21 On The Sabbatian Sect In Thessaloniki

Two centuries have passed since its appearance. The founder of this sect, a native of Smyrna, Sabbatai Zevi, embraced Islam along with his followers. Later generations of his adherents have always been and are still considered Mohammedans. Nevertheless, they have preserved something from Judaism, consider themselves Jews, secretly lead a Jewish way of life, under threat of severe punishment from the Ottoman authorities, both secular and spiritual, as unbelievers or apostates. The facts concerning the remnants of this sect, whose followers, despite their Muslim appearance, were called infidels by the Turks, are well known. This sect, which calls itself faithful, still exists in Thessaloniki. Its number extends to 1000 families, which is fully consistent with Braun's opinion, who defines its number as 4000 souls. It is divided into three sects that are not particularly well-disposed towards each other. The first is called "Smirli" and originates from Sabbatai Zevi himself. The second, "Jacobites" named after Sabbatai's son-in-law or, more precisely, brother-in-law, Jacob Querido, who also claimed to be the Messiah but was rejected by the first Sabbatians. The third is named after a certain man who appeared at the end of the last century, Osman-Baba, whose adherents revere him as the Messiah. The confession of faith and customs of the Salonican Sabbatians are as follows:

1) One God and Sabbatai His prophet. Adam, Abraham, Jacob, Moses, even Esther and so on are merely particles of Sabbatai's soul. That is why the "Maiminim" believers assert that Sabbatai appeared 18 times in the world, sometimes under the name of Adam, sometimes under the name of Abraham, etc.

2) The world was created only for the "believers." Muslims are intended for their protection. Hence the naming of Maiminim: "There is no egg without a shell."

3) Non-Jews are called "Kelinahs." (This name comes from the view of Kabbalists. It is often mentioned in the book "Zohar" with various meanings. By the name Kelinah, "shells," Kabbalah characterizes crude matter, in contrast to purely spiritual forces, "Sephirot.")

4) A believer should not marry a "Kelinah," nor a Jewess, until the Jews recognize that Sabbatai was the Messiah.

5) Paradise will be the lot of believers and Jews.

5) The souls of Kelinah disappear with the body into hell.

7) Jews are unbelievers. But a day will come when they will know the truth, believing that Jacob, Moses, etc. are no more than particles of Sabbatai's soul.

8) "As for your rights, duties, and occupations, you must submit to the

laws of Moses."

9) "Do not be hostile to Jews, for they will soon become your brothers."

10) "You will be punished if you speak of your religion with a Kelinah or a Jew. The Creator will inspire the Jews. No one, however, is obliged to show them the way to paradise."

11) "Your first duty is to pretend to be Muslims, while inwardly remaining complete Jews."

12) It is not a crime, in the eyes of God, to kill a "believer" who has revealed the secrets of their faith. Hate such a traitor. Kill him, even if he proves dangerous to "believers."

13) Believers are obliged to obey the government of Islam. Muslims will protect you, fight for you. Constantly assert that you are followers of Islam. Defend Islamism, pretend to recognize the Quran and the Turkish white clergy (Namash). But never resort to the help of Muslim courts; only the laws of Moses should guide you in all your disputes. Always have your own "bes-din" (judgment/faith). Remain subjects of Muslims, do not try to take their place.

14) God forbids believers from consuming alcoholic beverages.

15) "You must bear two names: one for the world, the other for paradise."

16) One must remember the Creator's name twice a day.

Sabbatians usually celebrate two great holidays: the birthday and the Feast of the Lamb. The first, the so-called "Mishe- Berakh," serves as a remembrance for the Smirliots (Smirli) Sabbatai's birthday; for the Jacobites Jacob's birthday, and for believers of the third category Osman-Baba's birthday. A week later, Sabbatai's circumcision is celebrated. The intervals between these two celebrations are dedicated to unrestrained merriment, in which all sectarians participate. They gather in the evenings, singing the greatness of the prophets of Israel; rabbis tell stories about Jewish history. Music and dancing are not allowed.

The second holiday originates from the immaculate Lamb, sent by Sabbatai to his followers, with the command to eat it together. This celebration usually takes place in spring. The Lamb is a symbol of life, as a result of the union of sexes. When you separate, Sabbatai tells them, you will be cursed. The presence of unmarried young people at the Lamb festival is forbidden.

Synagogues among believers are called Kal. There are considered to be 5 such, according to the following classes of believers: stubborn fanatics (Assiels), Levites (Levi), faithful in the proper sense (Natans), Kohanim (Kohanim), and free thinkers, eternal masons (Galevas).

Men and women go to prayer houses in white clothes. Spouses should not accompany each other. The cantor summons believers to a spacious hall, lit by green candles. Everyone observes silence. Only the voice of the cantor is heard, occasionally interrupted by the preacher's exclamation: Amen!

At nightfall, around 6 PM, they sit at tables in the temples. These are

the Lambs. Cantors continue to sing their hymns. When they pronounce Veshem Adonai, they fall silent. This is the signal for the start of the meal, in which everyone present participates.

Beyond the walls of the prayer houses, neither loud hymns nor ringing laughter are heard, because these gathering places are usually surrounded on all sides by the residential buildings of believers. Parishioners send their white clothes in the morning, in which they dress there. It is forbidden to wear them publicly, so that the kelina (unbelievers) cannot see them in this attire. Parishioners enter the prayer houses and exit through different doors. For this purpose, many exits are arranged there. Next to the refectory is the prayer house itself, which they enter after the meal. It is there that men embrace. Women retire to a specially arranged hall for them, from which they can hear sermons just like men.

The subject of the hymns is the glorification of Sabbatai and the praise of the deceased. The prohibition of mourning by no means prevents the living from mourning the dead. The heirs of the deceased are obliged to invite his relatives, friends, neighbors, the preacher, the head of the community (Ab-betdin), cantors, and synagogue attendants (Samass) to the evening meal for a whole week. This evening week is called Vadi. During this, they sing and pray.

The cemeteries of the Sabbatians in Thessaloniki are separated from the resting places of those professing other religions. Each of the three sects has a special place for its deceased. (Borrowed from an article by Professor G. Graetz in Voskhod.)

3.1 Secret Jewish Societies

About 40 years ago, the Universal Jewish Alliance was formed in Paris, to which societies from other countries, i.e., all secret Masonic lodges, submitted. According to its official program, this alliance was established as a purely philanthropic institution; it set as its primary goal the dissemination of enlightenment among the Jewish masses in all countries. Ostensibly, this intention or goal is very noble and even desirable for all states; however, this benevolent goal served only as a facade for the Jews, behind which they engaged in politics on the broadest scale. With such an organization, the alliance included journalists, secret servants, agents, political figures, working day and night against Christian states to undermine their foundation, i.e., morality, which is the most important thing; then, to shake faith, after which it would be easy to turn all freethinkers into atheists, nihilists, and anarchists. The secret Jewish alliance had people of the highest ability and knowledge of all countries in the world. In England, all Russian-educated Jewish youth grouped together, where they founded their journals, propagating their common secret Kabbalistic goal. The main reason attracting Jewish youth to England, as is known, is the absence of general military service, which Jews greatly fear for reasons of self-preservation. No state has such loyal and experienced servants as this Jewish secret universal society. Indeed, what government can count on the help of such a huge number of agents, representing all nationalities in the world in their person? This alliance manages both the press, politics, and financial affairs. From its ranks emerge diplomats and agents who conduct negotiations and conclude agreements between Jews and other nations. For example, the deceased Montefiore and Crémieux; their places were taken by other figures, two former members of this society, who several times undertook negotiations with Turkey, the Egyptian Viceroy, the Moroccan Emperor, the Romanian Prince, etc.

In 1867, the Universal Jewish Alliance began a struggle, with pen and money, against the Danubian Principalities and subsequently preached a crusade entry into England, France, and America with the aim of forcing Romania to obey its will. But all these famous deeds mean nothing compared to that great trick by which Judaism threw dust in the eyes of the whole world. Having raised the French loan to the fabulous sum of 42 billion, the money king and his political allies threw down the gauntlet to the victor Germany. This antagonism between the monetary power of the Jews and the physical Germany is perfectly in order. It represents a clash of two opposing principles: physical force and interest. What exactly is the task of this World Union and what goal do its worldwide agents pursue? One cannot but come to the conclusion that the aforementioned brotherhoods, in their essence, have some hidden goal; without first familiarizing oneself with this magical force, i.e., with Jewish brotherhoods, it is hardly possible to

form a clear understanding of the life of Jews in general and of that secretly organized political force that has emerged recently. This Talmudic artificial bond unites all Jews, scattered across the globe, into a single, strong, and invincible whole. To clarify this secret and political task, we will present the speech of one agent, in which the entire process is skillfully characterized, with the help of which one can come to an understanding of the goal of Jewish secret societies. This speech was delivered in one of the Masonic lodges by Rabbi Eiger from Frankfurt.

3.2 The Political Speech Of A Rabbi

[1] Brothers! For eighteen hundred years, the struggle of the Israelite people for universal dominion, which was promised to Abraham, has continued, but it was snatched from him by *The Cross*.

Trampled and despised by enemies, under threat of death, humiliation, and violence of various kinds, the people of Israel have not, however, been destroyed. If they are scattered across the whole earth, then, consequently, the whole earth must belong to them.

Our scholars have for centuries, with unyielding persistence, waged a sacred struggle; Our people are constantly rising amidst the fall. His power grows and expands. The earthly god belongs to us, whom Aaron cast for us in the wilderness with such disgust and sorrow... that golden idol. Whom everyone worships and everyone adores. in many Russian journals and newspapers.

When the earthly gold becomes exclusively our property, power will pass into our hands and then the promise given to Abraham will be fulfilled.

...Gold! It is omnipotence on earth, it is power, joy, reward. This is the secret of Kabbalah... this is the most fundamental science of the spirit that governs the world... this is all the future!

Eighteen centuries belonged to our enemies; but the next ones will already belong to us!

We can rightly be proud that what we strive for is already very close and our future is secured...

...For, fortunately, those dark and sad days when Jews were persecuted have passed... The progress of civilizations among Christian peoples serves as our best defensive shield and in no way hinders our aspirations.

Let us only consider and carefully examine the material means that the Jewish generation can dispose of. In Paris, London, Vienna, Hamburg, Naples, Rome, Amsterdam, all the Rothschilds and in many other large

[1] Pronounced in Prague at the old cemetery, there is a congress of the 12 tribes of Israel, in each century from 12 European provinces. This speech was published in a separate pamphlet in Warsaw and was discussed in many Russian magazines and newspapers.

cities of Europe, Jews own several billion francs; moreover, in any more or less significant locality there are also Jews who hold in their hands the turnover, money, crafts, trade, and agriculture of the locality and its surrounding areas.

Currently, all ruling tsars, kings, and princes are deeply indebted for the maintenance of huge armies. The stock exchange regulates these debts; if we master the stock exchange, we will significantly approach power in the state. Therefore, it is necessary to facilitate loans for the government so that it holds it more and more firmly in its hands. For the capital we provide, it is necessary, as far as possible, to take as collateral railways, tax administration, forests, factories, and all kinds of rents.

Land ownership always remains, so to speak, an iron, durable asset in every country. It follows that it is necessary, as far as possible, to acquire land property, and the more we can influence the division of large estates, the easier they will fall into our hands.

Under the pretext of alleviating the poor classes, the entire burden of state and secular taxes must be shifted onto the farmers. As soon as we own the land all the labor of Christian workers will bring us extraordinarily profitable income.

Labor was and is a slave to speculation; the exploitation of labor and the influence stemming from it are servants of the mind... Who can dispute that Jews lack intelligence, dexterity, and cunning?

Our people are proud, inclined to unbridled arrogance, and love luxury. Where there is light, there is also shadow; not without reason did God endow us, His chosen people, with quickness of mind, the cunning of a fox, the keen sight of a falcon, the memory of a dog, the diligence of an ant, the unity in fellowship and solidarity of a beaver. We were in Babylonian captivity, and yet we have now become powerful.

Our temple fell, but we built thousands of other temples. For eighteen hundred years we were in slavery, and today we have outgrown all the nations that despised us.

They say that many Jews are being baptized. This does not harm our cause at all. The baptized will be our helpers and steps by which we will enter newly opened paths, still unknown to us at present, for those who have just been baptized always cling to us and, despite outward baptism, their spirit and way of thinking remain Jewish forever.

A time will come in a hundred years, no more when non-Jews will convert to the Christian faith, and Christians will strive to become Jews, and then Israel will cast them off with contempt.

The natural enemy of the Jews is the Christian Church, therefore we must strive with all our might to instill in it freethinking, skepticism, unbelief, schism; we must stir up all sorts of quarrels and disputes among various Christian sects. In logical sequence, we will begin with the priests, declare open war on them, surrounding them with suspicion and ridicule, diligently

observing and exposing scandals in their private lives.

The greatest enemy of the Church has always been education, stemming from the spread of public schools: we must strive to gain influence over the youth. The progress of civilization entails the equalization of rights for all religions, and this, of course, is enough to erase spiritual sciences from the curricula of Christian schools. Jews, however, will be able to occupy teaching positions in all Christian schools and educational institutions.

From this it will follow that religious education will have to be limited to the confines of home education; and since there will not be enough time for this in most Christian families, it is natural that the religious spirit will gradually decline and, finally, completely disappear. The deprivation of the Church's landed property will result in these possessions, which belong to governments, passing into our hands through loans in a short time, which we will, of course, not cease to refuse. All these circumstances combined will serve our benefit and for the increase of the power to which we aspire.

All trade, combined with speculation and the profits derived from it, must not leave our hands, for this is, so to speak, the inherent right of Jews. First of all, we must master the trade of alcohol, oil, bread, and wool, and then agriculture and all rural economy will already be in our hands. We will be able to supply bread always and to everyone; but if any discontent arises among the people, stemming from the high cost of living and the resulting poverty, we can very easily shift the blame for this onto governments and incite some disorder, as every revolution, every upheaval contributes to the increase of our capital and brings us closer to the goal once set.

All government positions must be accessible to us; and only when we obtain them the cunning and flattery of Jewish factors of various classes and types will help us penetrate where influence and real power truly reside. It goes without saying that we are only talking about such positions that are inseparable from honors, power, privileges, and the resulting profit, as those duties, for the fulfillment of which knowledge and labor are necessary and which provide a moderate remuneration, can fall to the lot of Christians. Jurisprudence is very important to us. Advocacy is a big step forward, because it is a specialty leading to the highest levels of a career, mostly going hand in hand with cunning and evasiveness, which were instilled in us from childhood and considered a virtue, and which can help us so much in achieving power and influence in relation to our natural, mortal enemies... Christians.

And why couldn't Jews be ministers of public education, when they have already held the post of ministers of state property so many times? Jews must everywhere equally become legislators to destroy the rights of goyim (unbelieving sinners), harming the sons of Israel. We, for our part, remain forever faithful to the laws bequeathed to us by our fathers, i.e., we

maintain an implacable hatred for the enemies and adversaries of Israel... for Christians.

However, we no longer demand laws for our protection, because they, with the so-called progress of civilization, are already given almost throughout Europe. At this very moment, we should strive to obtain such rights that would be exclusively useful to our people, for example, a lenient bankruptcy law, approved with a humane purpose, would become in our hands real gold ore, more abundant than the inexhaustible mines of California.

Jews must take the lead in all speculative societies, without risking, however, any danger arising from violating the laws of the country, which they, thanks to their cunning, must skillfully circumvent. For this, they should engage only in such sciences that go hand in hand with the cunning and evasiveness inherent in Jews, and which for this reason can be more useful to them. It is most convenient for Jews to choose as their specialty jurisprudence, medicine, music, and various economic sciences, because these specialties are inseparably linked with speculation. As for the arts, Jews will always find various ways to give a good reception to a debutant, even if he is very mediocre; they will be able to surround him to a certain extent with an aura of illusory glory and encouragement.

From the sciences, medicine and political economy belong to our tribe. The doctor of medicine always has access to the most cherished family secrets... In his hands is the life of our enemies. Jurisprudence has already been mentioned... With the power of political economy, it is very easy to create confusion in the minds of the uninitiated and to present white as black, and black as white.

We must encourage the efforts of Christians to change the church marriage ceremony into a simple contract before a civil official, for then their wives and daughters will strive to come to our camp, where gold will attract them.

If gold is the first powerful force in this world, then the second, probably, is the press; but what can it mean without the participation of the first? Therefore, all the above principles, advice, and plans will only be put into effect when the press is subservient to us. By virtue of this, Jews are obliged and must seize control of the daily press in every country...

We are cunning, agile, and possess money: from this it follows that through the mediation of all kinds of political journals, public opinion should be formed and guided exclusively in accordance with our views: it is necessary to criticize writings, the stage, and gain influence over our society or the proletariat.

Going this way step by step, we will push Christians away from all influence and dictate to the world everything it must believe, what it must despise, and what it must curse.

Let us repeat the mournful cry of Israel and the complaint of oppression that has weighed upon us for so long!.. Then our enemies will act individu-

ally, reproaching us for our aspirations: but foolish and dark masses will be on our side. We, holding the press in our hands, will be able to turn truth into falsehood, elevate dishonor to true virtue, shake the hitherto inviolable family structure and break its members into separate parts... We will then be omnipotent to eradicate everything our enemies have believed in until now... we will be able to destroy credit, ignite passions, impose glory or plunge into the abyss of dishonor whomever and whatever we wish!.. May all this remain imprinted in the memory of every Israelite!..

Our power will develop into a giant tree, whose branches will be: happiness, wealth, might, and luxury; contentment will be our reward for the misfortune, danger, and contempt that have been our lot for eighteen centuries.

Therefore, every Israelite must help another. If only one steps forward, let him drag others along; if his foot slips let everyone run to his aid. If any of ours are brought before a Christian court for violating the laws of the country where the offender lives, then other Jews must help him, but only if the accused acted in accordance with the laws governing the people of Israel.

Our people are conservative: they protect and preserve religious rites and statutes from the earliest times of their origin. They stand firm for routine; but in our cause, we must strive not only to participate but even to give direction to the reforms that are on the agenda, such as: improving the material condition of the working and poor classes. Therefore, we must take part in this movement; but only outwardly, in reality, we must to strive to give direction to the entire flow of these reforms in accordance with our tasks and goals.

The masses, foolish and blind, always voluntarily allow themselves to be led by shouters... And who better and louder than a Jew can shout and blind with stupidities? Therefore, ours have primacy in the press and in the courts of all Christian cities.

The more circles and gatherings, the more reasons for discontent and unwillingness to work: hence, the impoverishment of peoples must inevitably follow and their subordination to the power of those who possess money or means for the improvement of the proletariat. Any movement aimed at change enriches us and leads to the decline of small holdings, which must sink into debt. The fragility of foundations elevates our influence and power, and therefore one should contribute to any discontent and the resulting upheavals, because they contribute to the increase of our wealth and bring closer the moment of achieving our sole goal... that is, domination and supremacy on earth.

3.3 Jewish Synod In Leipzig

On June 29, 1869, when the Ecumenical Council was convened by the head of the Catholic world, the first Jewish council opened in Leipzig under the name of the Jewish Synod. It met for several days under the chairmanship of Professor Lazarus from Berlin and two vice-chairmen: Rabbi Zeiger from Frankfurt and Knight Joseph Wertheimer from Vienna.

This council was attended by representatives from Germany, Russia, Turkey, Austria, England, France, the Netherlands, etc.; it was divided into two large parties reformers and orthodox.

The following words served as its epigraph, extracted from a proposal made by Dr. Philippson, from "Banlie", approved by the great Belgian Rabbi Astruc and unanimously adopted by the council:

The Synod recognizes that the development and implementation of modern rules represent the surest guarantee of present and future Jewry, an energetic and living condition for the expansion and development of Judaism.

Thus, modern rules in politics and science, rules of revolutionary and Masonic freethinking are approved by the national Jewish union and the great Rabbi Astruc.

If a Jew, even by renouncing his law, preserves and zealously maintains the banner of his religion, the last refuge of his nationality; if he prematurely extends his hand to the world; if he continues to believe which the most important organs confirm to you in a future Messianic era, which will elevate him to the status of a dominant people and the ruler of nations, then it is extremely interesting and important for us to know the means by which Jews among Christian peoples can influence the course of affairs and the preservation of social order in Europe, partly still based on ancient and firm beliefs of former times.

We learn that Jews support their desires and hopes thanks to the power that gives them the ability to form from scattered members of their family a separate state within a state; the help that secret societies of followers of all faiths give them; thanks to their dominion over societies and even entire nations, where the secret movers are influential persons of Jewish origin. The inimitable art of Jews to make these societies work for their benefit; constantly increasing immense wealth; an innate and characteristic cunning with which they fleece gold from other peoples; the omnipotence provided by this gold to stir up and move public opinion; amazing flexibility of abilities, unyielding will; unshakeable constancy of thought and, finally, the strange and wonderful advantage of physical nature, making Jews the only people capable of impunity enduring the most opposite climates, creating a homeland for themselves on any soil, and having developed from themselves the only model of man, who, without exaggeration, can be called a cosmopolitan or a world citizen: all this contributes to the support of their cherished hopes and desires among Jews.

In our days, the spirit of so-called liberal people irresistibly and secretly penetrates into the upbringing of our children; the spirit of those instigators and flatterers of revolution, who self-proclaimed themselves priests of the press, serving, at the same time, as obedient tools or mediocre leaders of secret societies, at the head of which stands a Jew!

If, as the organs of revolution repeat, man must be a cosmopolitan, and tribes, constituting separate races, must in time unite into one family, into one universal republic, then, as an undeniable conclusion, it follows that these people will in time certainly be subject to Jews.

Of all peoples, only the Jewish people can consider every country in the world their homeland, and only they, living among foreign peoples, remain true to themselves, representing in this regard an exceptional example, because only they alone are able to gather their members from different ends of the earth and unite them in one common assembly. Thus, only they alone can represent all peoples, all dialects, all interests, all nationalities and lands. Being a representative of the whole world, in this sense the Jewish nation forms a kind of network, with which it hopes in time to entangle all humanity alien to it.

Being under the mysterious influence of the synagogue, the Jewish people saved themselves from storms that threatened to drown them in the eternally turbulent depths of the sea of life. Swayed by eternal movement, the Jew always found himself in no support among peoples, irritated against his fanaticism and national customs.

Persecuted for eighteen centuries with hatred and contempt, scattered across the face of the earth, the Jews, finally, as if involuntarily, united into a vast friendly society, the secret of which was preserved for their own protection and for the realization of hopes inspired by their religion.

Thus, among the hating nations, the Jews loudly lament their apparent weakness, which caused their dispersion, and at the same time cover the globe with a family of their brothers, a sacred union, each member of which is a helper to his comrade and, in turn, is supported by all. This union is like a huge polyp that spreads countless tentacles in the depths of the seas, wavers and feeds on the eternal movement of will. This organization of Jewry arranged itself, so to speak, on its own; it always existed and seemed sufficient until the weakening of religious ties led to a weakening of the connection in Jewish nationality.

This decline attracted the serious attention of the leaders of Jewry and forced them to take measures to replace the natural organization of Jewry with an artificial one. The main means for this purpose turned out to be societies organized on new principles, corresponding to the spirit of modern times and contemporary politics.

3.4 The Jewish Secret Union

One of these societies was organized under the name of the Jewish Union, whose insidious designs we have already had occasion to point out. At first glance, this institution seems an unnecessary repetition. But its strength lies in the fact that, open to dreamers, defectors, and revilers of all religions, it prepares and completes the unification of all foreign elements, and at the same time provides a framework infinitely expandable for all sorts of combinations. It helps Jewish progressives, disguised by political and religious liberalism, to subjugate gullible masses and, under the pretext of serving public interests, to place Jewish leaders at their head.

Finally, it unites Jews with those Christians by birth who unconsciously become allies and slaves of Jewry, and teaches them to sympathize with the sympathies and hatreds of those people whose name was formerly for them an expression of the highest contempt.

The entire mass of these people of various shades and conditions, supported in antisocial prejudices, indifferent to all beliefs or secretly hostile to Christianity, turns to Freemasonry, the main of modern secret societies, which is a huge fellowship. Its true leaders are barely known to a negligible number of initiates in secret societies and and are closely connected with the supreme Jewish Kabbalists. However, they should not be confused with nominal leaders.

So, this is the select grain of society, these are its true leaders, known only to a few members, and then usually only by nickname, for example, Nubius and the Jew Piccolo-Tiger, acting in secret dependence on Jewish Kabbalists.

This phenomenon occurs due to strict silence, to which terrible oaths and threats compel them, and also thanks to the majority of Jewish members in the supreme council.

All secret societies are merely a variety of Jewish institutions under the guise of Christianity; that one idea guides them, we were convinced of this even before the correspondence between Nubius and Piccolo-Tiger was revealed, for all their work, all their activity aims solely at spreading ideas and facts that seek to undermine the teachings of Christ in Christian societies.

All their efforts lead to nothing but the triumph of the idea of Judaism, proclaimed by the Jews themselves under the name of modern rules, the consequence of which will be the era of the Messiah, which they always hoped for.

The characteristic pliability of the members of secret societies allows them to appear as anything they wish; the flexibility and unpredictability of their teachings are incomprehensible; they can at the same time extol Christianity and revile it as the object of their irreconcilable hatred. Members of secret societies bear Christian names and infiltrate social circles to achieve their secret political goals. Deceived by these respectable names,

entire masses are carried away by such a false philanthropic appearance. The oversight of some members, who dared to tear off their mask in the certainty of an imminent triumph, revealed their secret, and it has already been publicized by Parisian literature, from which we borrowed these facts, and also personally obtained by us, we affirmatively speak of the state and power of secret societies, where Jews lead entire masses under the name of the Society of New Masonry.

3.5 Masonic Jewish Societies

From Russia, a Jewish traveler writes in the newspaper ńVoshodż the following: ńHaving become acquainted with the external life of the Cairo Ashkenazim (Jewish sectarians), I began to search for any societies manifestations of spiritual aspirations, and, of course, found an alliance called ńMaïmonides Logeż, which is a branch of the unknown society ńBnei Brithż, as is known, founded in New York a long time ago, namely in 1842. The goal is to raise morality, spiritual development, brotherhood, love among members, etc. For 40 years the society remained within narrow limits, but in 1881 it was decided to embark on intensified propaganda and the establishment of branches in Europe. The society had particular success in Germany, where many prominent personalities joined it and many branches were founded. From there, circles spread throughout Austria and other cities. The Order "Bnei Brith", in all probability, has a brilliant, perhaps historical future. Suffice it to say that by 1881 up to 400 branches with 40,000 members had been founded. The society has its own newspaper "Menorah", which is published in New York in English and German and is distributed in huge quantities of copies. Every five years in New York there are general meetings of representatives of the main lodges, and small lodges combine among themselves, and upon acquiring a thousand members, they form one the main lodge. All lodges enjoy complete independence from the main administration, dispose of their money at their own discretion and are only obliged to send detailed reports of their activities annually, which are also published for general information in "Menorah". Each branch, in addition to the general name "Unabbangiger Orden Bnei Birth", called itself "Maimonides Lodge", after Maimonides, who, they say, lived in Cairo for a time. The founder of the local branch was Sigismund Zimel, who visited Cairo in 1887 on his way to Palestine. Each member of the society contributes 2 francs per month. Two years ago, the main administration in New York proposed to its branches to send one more franc from each member for assistance to two schools in Jerusalem: the school of Dr. Herzberg and the "Alliance" school, whose director is Nisim Behar. I don't know about other branches, but the Cairo one accurately sends its share. With all other money, the local branch disposes

of it at its own discretion. The establishment of Jewish schools in the East a matter of great importance."

3.6 Efforts Of The Jewish Union For The Enlightenment Of Jews

"Only after becoming acquainted with the state of affairs here does one begin to fully realize the absolute necessity and significance of the intensified establishment of Jewish schools in the East, to which the Parisian "Alliance Israelite Universelle" is so persistently devoted, to the best of its ability. Missionaries (Christian) although they spent enormous sums of money throughout the period of disorderly emigration from Russia, they could do nothing with adults and in all 8-9 years have only one or two converts."

In the same above-mentioned Jewish journal, it is written from Kovno: "The recent past of our Talmud-Torah (school), when it was in the most deplorable state, is still so fresh in our memory that one cannot but rejoice at the change that has recently occurred in the fate of this institution; and in its studies, progress is noted, with the removal of the former head and the entry of the Talmud-Torah 'under the jurisdiction of the educational department.' Consequently, in Russia, there is no need for the assistance of 'Maimonides Masonic Lodges,' as it turns out that the best Jewish Talmud school is under the jurisdiction of the Vilna Board of Trustees of the Educational District. In general, in this region, Catholics, Lutherans, Calvinists, and Mohammedans do not have their own home primary schools, and everyone is obliged to send their children to state schools and begin their education with the Russian alphabet. Only Jews, with their innate ability, by roundabout ways, managed to defend the fact that the Jewish cheders (schools) remained as before, with their Old Testament melameds, who still fantasize Jewish children from uncensored books."

It is necessary to eliminate the influence on the lives of Jews of the "World Jewish Union," by closing the department of this union in Russia, operating under the name "Society for the Dissemination of Enlightenment among Jews in Russia." The "Society for the Dissemination of Enlightenment among Jews," which met with warm sympathy among Russians at its inception, should exclusively provide assistance to Jews seeking enlightenment, i.e., wishing to receive education, Russian of course, and to spread Russian literacy among Jews, is, in essence, a national-Jewish body which, currently guiding the lives of Russian Jews in general and heading all their institutions, constitutes a department of the well-known "World Jewish Union."

For a co-religionist, as is known, Jewish institutions always remain obscure, inaccessible. To judge the activities of these institutions by their statutes, especially if these statutes are approved by a co-religionist author-

ity, or by official reports that are published or submitted to local institutions, would be erroneous. Here, under a legal label, contraband is almost always hidden. This phenomenon is the natural fruit of the religious and historical life of Jews, starting from their return from Babylon. From that time, Jews always kept "Megillot Setorim" (secret scrolls)[1] alongside the scroll of the Pentateuch, into which the eye of a non-Jew could look; alongside journals, lists, reports, estimates, revision tales, by which Jews provide official information about themselves to non-Jewish authorities and in which Jewish life is depicted in the form it should have according to the wishes of Jewish representation, other lists and kahal books, as is known, fearing light and publicity more than fire, especially the eye of a non-Jew, but presenting Jewish life in its natural form. In a word, ambiguity is a typical feature of all Jewish institutions, and this is what distinguishes the "World Jewish Union", with its departments spread throughout the world, openly or secretly subordinate to it. The "World Jewish Union" takes under its, so to speak, state patronage the Jews of the whole world, and Jews in Russia, where there are more of them than in all states of the world combined, are not exempt from the care of this worldwide body.

The intervention of the "World Union" in the case of the Minsk Jew Boroda, who was sentenced to death by a local military court in 1864 for arson; the Union's correspondence with the Russian envoy in Paris in 1868, concerning the conversion of a Jewish woman to the Orthodox faith; the raising by the World Union, through Count Beaconsfield and Saint-Hilaire, at the Berlin Congress of 1878, of the question of granting equal rights to Jews in Russia and Romania; finally, the bold representation of this Union to our government regarding the current unrest in the South, which provoked an energetic official note from the "Agence Generale Russe" all these facts prove that the Union does not exclude Russian Jews from its political patronage.

The emergence of Jewish world unions belongs to the most recent times. And it is no wonder that peoples who allowed Jews to deceive them and, under the guise of notorious equality, opened up full scope for destructive work, were stirred up. Not only Germany, Austria, Hungary, and Romania, but even countries like France and Belgium, felt the burden of the Jewish yoke imposed on them under the guise of this equality. In the press and on the stock exchange, the Jew already reigns; in parliaments, too, he makes his presence strongly felt. The "Alliance" currently, even according to its public reports, numbers about 50 thousand members, with an annual contribution of over a million francs. If we take into account that all influential and wealthiest representatives of Jewry are grouped in the "Alliance", then we will understand what enormous power this international hotbed of Jewish conspiracy against Christian civilization and Christian peoples rep-

[1] From these secret scrolls, the current Talmud was compiled.

resents

Book One. Section Four: Dogmatic

Treatise I. The Teaching Of Kabbalists About Jehovah

1.1 Names Of Jehovah And The Name Of The Parts Of His Body

"Adinoy" is the highest formation for designating Jehovah; "Shaddai" is His second name; "Shekhinah" is the life-giving Spirit of God; but we will use the name "Jehovah" as more common and understandable. Jehovah, according to the teaching of the Kabbalists, governs the Universe through Elohim, just as the sun shines through a case. With the advent of the Messiah, Elohim and the solar case will be destroyed, and then the sun's rays will burn sinful Jews, serving, at the same time, as a strengthening means for righteous Jews rabbis and tzaddikim. According to the teaching of the Kabbalists, every true believer comes into contact with Adinoy with all parts of his body. The personality of Adinoy is outlined by the Zoharists with the coarsest material colors. The head of Adinoy is called resh, the mouth malches, the heart bino, the right hand chessed, the left gviro, the space from the hands to the knees tiferes, the knees netzakh vi-goyd, the sexual organs isod, or osbrishkoydes.

Adinoy, thus materialized, is in communion with His Knesset- Israel, i.e., the faithful, through the Bible and through isod, or osbrishkoydes, for He Himself gives birth to tzaddikim (in Hebrew, ishishen).

The undivided essence from Jehovah consists of ten luminaries (eser sfirot eires), in which His will is manifested, which gradually created (gishtantelos), one after another, four worlds: the world of ideas (atzilut), the world of creation (briyah), the world of formation (yetzirah), and the material world (asiyah). In all these luminaries and worlds, the Supreme Being is the beginning of all beginnings.

It is known that ancient philosophers, delving into the development

of the theme they created on the question: how the material and limited world originated from the one, omnipresent, boundless in space and time, beginningless and endless God eventually came to prohibit any judgment of "malemalo, umalemalo, malefonim, umaleokhor," then there is a way of thinking about how to know God in His eternal existence above the heavens and below the earth, what was before the creation of the world and what will be at its end.

The elder Talmudic teacher, Rabbi Meir, presents a remarkable view for strengthening the people in suffering. According to Rabbi Meir, quite clearly formulated, Jehovah suffers in man himself: The sufferings of people are the sufferings of Jehovah. Jehovah cannot redeem human sufferings in any human epoch, and as long as man on earth is only a victim of sufferings, until then Jehovah will suffer with man, will suffer for him. Jehovah can never separate Himself from man, as from His image and likeness, and shares His fate with him. Such a beginning differs from the Mosaic teaching, according to which Jehovah is a force that equalizes people among themselves in personal and material blessings. According to the law of Moses, all Jews are servants of Jehovah, all the earth belongs to the Lord, and hence complete equality of people among themselves. Jehovah of the prophets goes further, making the first attempt to draw people to Himself, turning them from the form of religion to its true content. Rabbi Meir goes even further: he brings equality to the union of man with Jehovah, and if the sufferings of many constitute half of the consolation, then how much more complete should the consolation become with the conviction that Jehovah Himself suffers with man! Jehovah, thus, according to Rabbi Meir's belief, leads man on the path of suffering, but does not abandon him alone on this difficult path: He suffers with him and will suffer until He leads man to a bright road, where there will be neither sorrow nor torment, when people come to realize that it is necessary to free their original image, their original likeness, from suffering.

Such a view could only have developed during an era of inhuman suffering for the Jews, during the time of Hadrian's edicts, and the teacher could not give his people better consolation than to say that God suffers with them. Thanks to his extraordinary energy and activity, which was distinguished by practical sense, Rabbi Meir emerged victorious in the most difficult epoch of Jewish history, in an era of revival and the clash of the most diverse views, and under these exceptional conditions, he managed to prepare a rather solid ground for the further development and strong consolidation of Judaism.

In the Talmud it is said: The day consists of 12 hours; during the first three hours God sits and studies the law; during the next three hours God provides; during the following three hours God gives life to the entire universe, and during the last three hours He sits and amuses Himself with Leviathan, the king of fish; at night, adds Rabbi Menachem, God studies

the Talmud. (Pentateuch 79, 3, p. 17. The same is found in Targum Kanth. 5, 10).

Zohar a book of Kabbalists interprets the names of God and His ten attributes, in a very crude materialism. Modern, most intelligent Talmudic rabbis, to soften the Talmudic ravings, began to approach the Mosaic teaching about Jehovah, i.e., God, and even introduced into Gurevichs new prayer book that the dogmas of faith are considered to be 13 symbols of I believe, presented by Maimonides, at the head of which dogmas stands the absolute incorporeality of God. Every Jew daily repeats the words: "I believe with perfect faith that the Creator is not a body and that He is not subject to any bodily accidents." But as for the Talmud, in many places one encounters its very strange and ridiculous judgments and expressions about God, completely contrary to the teaching of the Mosaic Law.

Many Talmudic philosophers, each cunningly reasoning in their own way, contradict not only each other, but most importantly as if in mockery of the Mosaic Law, so that in their ridiculous contradictions they show their complete mental derangement.

Saadia Gaon (the highest spiritual degree Gaon) in his work "Emunot ve-De'ot" considers as baseless the well-known Talmudic saying, which states that "it is better not to be born into the world than to be concerned with four things: that which is above us and below us, and that which was before us and will be after us." In his first works, Saadia understands the connection between religion and philosophy too formally. Thus, in polemical works written by him against the Karaites, he tries to prove that the ten biblical commandments coincide with the ten logical categories of Aristotle. In his later work, which is a commentary on the "Book of Creation," Saadia, obviously under the strong influence of the commented book, inclines towards pantheism: he asserts that the omnipresence of God should be understood as the vital force inherent in the universe and the consciousness underlying it; that all substances are permeated by ether, through which the Divine communicates life and movement to the whole world; the Talmudic expressions "Divine Majesty," "Shekhinah," and "Life-giving Spirit of God" the Book of Creation mean, according to Saadia, the same ethereal medium that fills the world, forming an intermediate link between Him and the Godhead. Such are the reasonings of rabbinic philosophy! All Kabbalistic philosophers, Talmudists, and commentators of the rabbis, regarding Gentiles (Christians) enemies of God are in full agreement, and unanimously teach about their extermination without mercy, of course, by secret means, and not openly yet; this is evident from the acts of ritual murders of Christians: all for one and one for all.

1.2 The Size Of All Members Of Jehovah

Among the Jewish Kabbalistic sages (Hasidim), everything is the opposite: what is difficult for other peoples to understand, for them everything is comprehensible. For example, according to the teaching of the Tzaddikim, in the book "Raziel," which an angel handed to the first man, this is how the measure of Shekhinah, or Adinoy, is defined: "Nemael said that Metatron, the great prince witness, told him: 'I transmit the testimony of Adinoy himself, the God of Israel, the living and eternal God, that, sitting on the throne of His dominion, He occupies upwards one hundred eighteen times ten thousand miles, and from the place of His dominion downwards one hundred eighteen times ten thousand miles. Therefore, He is called God great, strong, and mighty." Further in the same book, the measure of Jehovah is defined in more detail. Rabbi Ishmael recounts that "he saw the King of kings, sitting on a throne high and exalted: before Him stood princes on His right and left hand. Then an angel, the prince of justice, who is called Metatron, said to me: 'Listen, I will tell you the measure of the Holy One of Israel, hidden from all creatures, from the sole of His foot to His shin, one thousand times ten thousand and five hundred miles; from His shin to His knees, ninety times ten thousand, one thousand miles and four miles. From His knees to the torso of Adinoy, twelve times ten thousand and one thousand four miles; from His torso to His neck, twenty-four thousand times ten thousand miles. The height of His neck is three hundred thousand times ten thousand eight miles. The pupils of His eyes are eleven thousand five hundred miles each in diameter. His right hand is twenty-two times ten thousand and two miles long; His left hand is of the same length. From His right shoulder to His left, six hundred thousand times ten thousand miles. The fingers on His hands, all together, twelve thousand times ten thousand miles. His beard is eleven thousand five hundred miles long; the crown on His head is sixty times ten thousand miles.' 'Who knows this measure of our Creator,' says Ishmael to his disciples, 'he will be a son of the future world.' Rabbi Akiva adds to this that the angels serving Jehovah perform their service in reverent distance from Him of thirty-six thousand times ten thousand miles."[1]

It is difficult to imagine what fantasy was needed to substantiate all this in Holy Scripture. But the Kabbalists are confident that they do not deviate one step from the law and the prophets. The main source from which they derived this strange personification and measurement of the Deity were the words of the prophet Isaiah: "Heaven is My throne, and the earth My footstool."[2] If the earth or the world is Jehovah's footstool, the Kabbalists conclude, then the sole of His foot must fit exactly on this stand.

[1] Otiot Rabbi Akiva, leaf 16, ch. 3.
[2] Isaiah, 66, 1.

To clarify these phrases, we will cite two verses from a psalm familiar to all: "Dixit Dominus Domino meo, Sede a dixtris meis; Donec ponan inimicos tuos, scabellum pedum tuorum." The Kabbalists, based on various similar expressions in the psalms and in the Bible, make geographical and geometrical measurements and draw a positive conclusion; then they elevate all this into a sacred dogma for their ignorant and fanatical crowd.

Following the fantasy, or hallucination, of the Kabbalists, if one were to determine the width and length of the globe, it would mean determining the width and length of Jehovah's foot. Furthermore, just as the earth is equal to God's foot, so heaven is equal to God's span, because the prophet says: "He measures the heavens with a span"[1].

This Divine span can also encompass the entire earthly world, from end to end, because the prophet adds: "He defines the world by a span." Thus, heaven and the heaven of heavens are equal to His earth. And the distance between heaven and earth is equal to the height of Jehovah's foot. Proportionally with these fundamental positions, the Kabbalists, from the figures we have shown, have constructed the entire imaginary figure of Jehovah, though not entirely proportionally.

1.3 Distance Of Angels From Jehovah

The space, or distance from Jehovah of the ministering angels, is based on the second verse of the sixth chapter of the prophet Isaiah: "Seraphim stand before Him." The last words, in Hebrew, 'memmal-lyo', combined, in Kabbalistic arithmetic give thirty-six thousand miles. However, such a calculation is made only by Akiva; other Talmudic teachers for determining the space that defines Jehovah and His servants, take one Hebrew word: 'lyo', which means thirty-six miles. As for the unit itself, adopted in these calculations, or the Divine mile, this mile is equal to a million divine cubits, and each cubit contains four divine spans; and the divine span is equal to the space of the earth. Thus, the unit is the space of the earth, increased by four million times[2]. Having defined the divine physiognomy and appearance of Jehovah with such extremely material features, the Talmud defines His activities. Thus, according to the teaching of the Talmudists, at night Jehovah studies the Talmud, choosing the most exalted passages from it for reading and inviting angels, as His closest servants, to these, so to speak, literary nights. Asmodeus, the king of devils, also participates in these studies with Jehovah, ascending to heaven daily to study the Talmud[3]. Furthermore, previously Jehovah was devoted to other, more playful activities, with which He

[1] Isaiah, 40, 42.

[2] Works of Kyiv Theological Academy, 1872, article by O. Olesnitsky.

[3] Tractate Gittin, p. 68. According to the teaching of the Talmud, rabbis of all ages have the same significance before God and before the world. Therefore, even in our time,

amused Himself among His creations. One of the divine activities consisted of dances, and the Talmud testifies that once, after the creation of man, Jehovah first began to dance with Eve, as soon as He endowed her with all perfections and braided her hair into plaits[1].

1.4 Jehova's Occupations

In the treatise Bava Metzia, p. 86, line 1, it is quite loosely stated about the scholarly activities of the "Heavenly Academy" under the chairmanship of Jehovah. Once, they were studying the book of Leviticus there, and the discussion was about the following verse (XIII, 4): "And if there is a white spot on the skin of a sick person, which does not appear to be deep in the skin and is not covered with whitened hair, then such a sick person must be confined by the priest for 7 days." The question is asked: is this sick person clean or unclean? Jehovah says: unclean. The academics assert the opposite, stand firm in their opinion, and do not yield. Then one of the angels is given the command: "Bring the soul of Rabba bar Nachman, the most learned and eloquent of the rabbis." The angel found Rabba immersed in his Talmudic studies, and thus could not take his soul. He returns and recounts what he saw. And the one who sent him says to him: "Hide not far from Rabba, set the surrounding trees in motion with a strong wind, and when he is distracted from the book, seize his soul." The angel followed the Lord's command and brought Rabba's soul. And then the soul cried out: "Clean, clean!" contrary to the Lord's opinion. The Lord then admitted defeat... It is further recounted that when Rabba bar Nachman died, a terrible hurricane arose, threatening to destroy the world. This was Rabba's attempt to ascend to heaven. Then an Arab asked: "What does this mean?" and they answered him: "Ben Nachman is ascending to heaven." The Arab began to reproach the Lord with the words: "You created Ben Nachman, and You took his spirit away: for what reason should the world be destroyed?" Then the wind ceased.

The Talmudic Aggadah, adhering to simple popular beliefs and concepts concerning the afterlife, expressed the popular notion of the physical nature of the judgment in the afterlife in a parable, often cited by rabbinic authorities to characterize post- mortem judgment.

According to Jewish belief, Jehovah is the creator of the whole world. In the treatise "Berakhot" (p. 37, line 1), expressions concerning Jehovah

there is a teaching among Jews according to which the words of some rabbis have the meaning of the Divine word. The great Rabbi Menachem (in 1200 AD) teaches that "God commands to seek the advice of rabbis on earth if any dispute arises in heaven regarding the law." The Jewish book from 1590 says: "You must know that the words of rabbis are more important than prophets" (Pentat. 28, t. 129, c. 3; Laphtuph, t. 121).

[1]Tractate Berakhot, p. 61.

are found: "through His word everything came into being." Jehovah is the source of life and resurrection. Rabbi Yohanan says that three keys are in the hand of the Holy One, which are not given into the hands of an angel, namely: the key of rains, the key of life, and the key of the resurrection of the dead (treatise "Ta'anit," p. 2, lines 12). Although in the Talmud Jehovah is considered the creator of the world and everything existing in it, alongside the creating Jehovah, another principle, hostile to the divine plan, is also allowed. In the treatise "Chagigah" (p. 121), Rabbi Judah, in the name of Rabba, says: "When the Holy One, blessed be He, created the world, it, i.e., the world, expanded and developed like two skeins of warp, until the Holy One, blessed be His name, did not cry out to it and did not stop it." Likewise, Rab. Resh Lakish says: "When the Holy One, blessed be His name, created the sea, it expanded and developed until the Holy One, blessed be His name, did not cry out to it." Here, opposition to matter is clearly allowed to the Creator of the material world. In the Talmud, the idea that Jehovah is the creator of matter itself is not clearly expressed. Jehovah's creativity here is presented as the work of an architect, not as creating out of nothing.

The schools of Shammai and Hillel argued among themselves: the first taught that heaven was created first, and then the earth; the second taught that the earth was created first, and then heaven (tractate "Hagigah", l. 12-1).

"Antoninus (Roman Emperor) once turned to Rabbi Yehuda HaNasi (head of the Jerusalem Academy) with the following question: "Indeed, the body and soul can escape any judgment (not heaven). The body can say: "I have not sinned at all, only the soul has sinned, for from the day it left me, I lie like a mute stone in the grave." And the soul will say: "Not I, but the body sinned, for from the very day I left it, I fly like a bird in the air." Rabbi Yehuda answered him with the following parable: "There was a king who had a beautiful garden, and in this garden grew beautiful fruits. The king placed a lame man and a blind man as guards in the garden. One day the lame man said to the blind man: "What beautiful fruits I see in this garden! Come on, I'll ride on your back, we'll bring them and eat them together." And so they did: the lame man rode on the blind man, they brought the fruits, and they ate them together. After some time, the owner came to the garden and asked: "Where did you put these beautiful fruits?" "How could I take them?" answered the blind man, "can I see?" "And how could I touch them?" objected the lame man, "could I walk?" What did the king do? He placed the lame man on the blind man and judged them both in that state, saying: "In this very state you committed the crime and in this very state I judge you." This will also happen in the world to come. God will take the soul and put it into the body, and will judge them together, as it is said (Psalms, 50): "He will call the heavens from above (the soul, created from the heavenly element) and the earth from below (the body, created from

the earthly elements), to judge His people" (Tractate Sanhedrin, l. 91; also Midrash Vayikra Rabbah, ch. IV).

The Talmudic Aggadah gives several descriptions in this vein. "To a person," says the Aggadah, "they enumerate all his deeds in the heavenly court and say: "This is how you acted in such and such a place and on such and such a day," and he answers: "Yes!" They say to him: "Sign," and he signs, as it is said: "By the hand of every man it shall be signed" (Job, 37). Moreover: he further confirms the justice of the judgment passed upon him (Taanit, 18).

In the Midrash "Shocher Tov" it is presented how Jehovah judges scholars. A person comes to judgment who studied only the Holy Scripture and did not engage in the Mishnah at all; then "God turns His face away from him, and the servants of Gehenna rush at him like wolves and throw him into Gehenna." Only then does Jehovah remain pleased when a person who studied the Talmud and primarily Gemara is brought to Him (see "Shevet Mussar" II, 96).

Here, an extreme narrowness of views is already manifested, and in the latest didactic books, the judgment of the afterlife is presented, moreover, as something terrible, shocking, which in itself serves as a punishment for the interrogated sinner.

Another occupation of Jehovah was constant amusement with Leviathan, with whom he often played[1]. This order of domestic life and daily life of Jehovah continued only until the destruction of the Jerusalem temple. Since then, the main, almost exclusive occupation of Jehovah has continued only until the destruction of the Jerusalem temple. Since then, the main, almost exclusive occupation of Jehovah has been weeping and sorrow[2]. The first and most important reason for Jehovah's incessant weeping is the destruction of Jerusalem. "He confined himself to a hidden place, Mistoreem," says one aforementioned Talmudic treatise, "and weeps over the destruction of his people's daughter, fulfilling the words of the prophet Jeremiah: 'If you listen to him, my soul must weep in secret places for your glory'[3]. This hidden place, Mistoreem, represents a lowly region of heaven, into which Jehovah descended to mourn his unfortunate people. He had to descend because in the higher regions of heaven "weeping is impossible for him," as it is said: "Joy and gladness are in his holy dwelling"[4]. Together with Jehovah, angels also descended to mourn Jerusalem, as Isaiah says[5]: "Behold, their mighty ones cry outside the walls; the angels of peace weep bitterly."

More than once Jehovah threatened his people, demanding correction, but the people paid little attention to these threats. And then, once an-

[1]Tractate Berakhot.
[2]Tractate Hagigah, fol. 5, art. 2.
[3]Jer. 13, 17, where the weeping of the people is mentioned.
[4]Parp. 16, 17. Tractate Berakhot, fol. 11, 1, art. 1.
[5]Isaiah 22, 12.

gered at the people, against His will, Jehovah could not restrain Himself and uttered a terrible word of curse upon His people, as Jeremiah says[1]: "In the heat of His anger He turned His right hand from the enemy and struck down all that was pleasant to His eyes." As a result of this terrible curse, enemies suddenly attacked the Jerusalem temple, and its desolation began. This first desolation was so heavy that the heat of Jehovah's anger towards the people instantly cooled, and He was the first to shed tears. "Woe is me," says Jehovah to the angels surrounding Him. "I must lose the only dwelling I had on earth, so I must leave the world and return to heaven. Upon me are fulfilled the words of the prophet Hosea: 'I must go, return to my place, until they acknowledge their guilt and in their affliction seek me earnestly'"[2].

1.5 Jehova's Lament Over The Jews

"O Israel! From it I must condemn My precious dwelling to scorn by enemies." In silent sorrow, the angels listened to these complaints, not knowing what to say in consolation. Only Metatron-prince came forward, embraced Jehovah and said: O my Lord! Blessed be Your name. Allow me to weep. If You forbid me to weep here, in the place You possess, then I will withdraw to a secret place where Your power does not extend, as Jeremiah says: My soul will weep in a secret place. This scene took place outside the temple, in the place where Jehovah withdrew during the first attack of enemies on Jerusalem, together with a retinue of angels and the prophet Jeremiah. Meanwhile, over Jerusalem, the glow of the fire was already smoking. Jehovah wanted to look at His dwelling place once more. Come with Me, He said to the angels, lets look at My house, what the enemies have done to it. The retinue set off accompanied by Jeremiah. As soon as Jehovah saw Jerusalem and the temple nearby, He wept and said: Is this My house? Is this My resting place? Where are My children? Where are My prophets? Are these My priests? I guarded you, but you...? I am like a man, Jehovah then turned to Jeremiah, who had one son, of whom he was long proud, on whom he placed his hopes, and who died. Let them come, Jehovah raised His voice, to see this spectacle, the patriarchs of My people and their leaders. Let Abraham, Isaac, Jacob, and Moses come here to weep; go call them. Jeremiah knew the tomb of the patriarchs, but did not know where the great leader of Israel rested. Lord of the world, he said, I do not know where to look for Moses tomb. Jehovah said: Go out, stand on the bank of the Jordan, raise your voice and cry out: O, son of Abraham, son of Abraham! Arise, look at your sheep, plundered by enemies. Jeremiah first went to the patriarchs and soon found the cave in Hebron where they were

[1] Lamentations Jer. 23.
[2] Hosea 5, 15.

buried[1]. He awakened them by Jehovahs command and said: Fathers of the world, arise, the time has come to appear before Jehovah. What happened? the patriarchs ask. I dont know, Jeremiah evasively replied, and leaving the patriarchs in bewilderment, he himself went to the bank of the Jordan, stood and cried out: O, son of Abraham, son of Abraham! Arise, the time has come to appear before Jehovah. Immediately Moses came out of his hitherto unknown grave and spoke to Jeremiah, and turned to the angels who were present there in the embassy, with whom he had been acquainted since the time of the Sinaitic legislation. You, servants of the Most High, he said, do you not know why Jehovah calls me? You are the son of Abraham, and let it be known to you that Jerusalem is destroyed, and the children of Israel are led into captivity. At these words, the leader of Israel wept loudly and cried all the time until he came to the cave where his patriarchs awaited him. Learning of the misfortune, the patriarchs tore their clothes, put their hands on their heads[2] and cried gevalt and wept all the way to Jerusalem, in fulfillment of Isaiahs words: The Lord of hosts invites you on that very day to weep and mourn, to shave your heads and put on sackcloth[3]. They walked from one gate to another, like those condemned to death. And Jehovah wept and said: Alas, O king, happy in youth, whom misfortune visited in old age.

Jehovah, full of inexpressible sorrow, walked back and forth in the temple: he walked from the cherubim to the entrance of the temple, from the entrance of the temple to the cherubim, from the cherubim to the eastern gates, from the eastern gates to the porch, from the porch to the altar, from the altar to the wall, to the city, from the city to the Mount of Olives, and so on. Then he returned to the temple again, embraced and kissed its walls and pillars, and said with tears: "O peace of My holy house! O peace of My kingdom, O peace!"... And he knelt in sorrow on His half-ruined throne. A swarm of spirits surrounded Him, who with their bright faces thought to comfort the sorrow of the Almighty; but He sent them away, not accepting comfort, in fulfillment of the words of Isaiah: "Depart from Me. I want to weep bitterly; do not try to comfort Me concerning the lost daughter of My people"[4]. Meanwhile, fire already enveloped the temple, and the sanctuary filled with smoke, while Jehovah continued to sit and weep. Then Asaph decided to approach Him and said: "O Master of the world, may Your name be blessed! Your house is burning with fire, and You are sitting. Arise and leave Your house, as it is said in the psalm[5]: "Move Your steps among the eternal ruins, because the enemy has destroyed everything in the sanctuary."

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[1]Gen. 23:17.

[2]This is how the ancient Jews expressed the highest degree of sorrow. Jer. 2:37. 1 Sam. 13:9.

[3]Isa. 22:12.

[4]Isaiah 22:4.

[5]Ps. 74:3.

At this time, all the prophets gathered in Jerusalem to comfort Jehovah with predictions of better times in the future; but all was in vain. Sorrow did not cease in the subsequent time, and since then it has not ceased to poison the Divine life of Jehovah. He chose as a place for pouring out His sorrow for some time the Sinai desert, where more than once great rabbis heard His voice, sometimes soul-rending, like the roaring of a lion, sometimes mournful, like the cooing of a dove. "I swear by your life," says Elias to Rabbi Jose, "by the life of my head"[1], that the voice in the desert three times daily says: "Woe is Me, why did I destroy My house!" And when the Israelites go to the synagogue and say: "Amen, may His kingdom be blessed," Jehovah sadly shakes His head and says: "Happy is the king who lives in his house; but what kind of father is he who led his children into captivity? Poor are those children who are removed from their father's hearth." An Arab dared to approach Mount Sinai closely, but white scorpions-guards surrounded the mountain; he limited himself to only listening from afar to the same eternal cry: "Woe is Me, why should I have cursed them."

1.6 Sorrow And Irritation Of Jehovah

Amidst such constant sorrow, Jehovah forgot His usual occupations and became extremely irritable. Before the destruction of the temple, He had the habit of playing with Leviathan for a third of the day, but from the time of the destruction of the Jerusalem Temple, He forever abandoned this amusement. His divine glory became unpleasant to Him now, so much so that since the destruction of the Temple He has not once ascended His throne. "From that time," says Jehovah to Moses, "when Nebuchadnezzar destroyed My house, I swear by your life and the life of My glory, I have not once ascended My throne. If you do not believe, then look: My head is covered with dew, as it is said: 'on My head is dew. On My long hair are drops of night[2],' because I live under the open sky, among deserts, and, I swear, I will not enter the heavenly Jerusalem until the Israelites enter the earthly Jerusalem." This sorrow made Jehovah so irritable that not a day passes in which He would not be irritated with anger. When Jehovah opens His eyes and sees that the wicked prosper on earth, and His children suffer, wrath rises in Him, and He roars so that the earth and heaven tremble, as the prophet Joel says: "The Lord roars from Zion, and utters His voice from Jerusalem, and the heavens and the earth tremble." That is why earthquakes, according to the teaching of the Talmud, became known from the time of the destruction of Jerusalem: before this event, the earth did

[1] Yalkut Shimoni, fol. 166, 4.

[2] Talmud, tractate Bava Batra, fol. 74, col. 1 et seq.

not tremble[1].

1.7 Jehova's Roar In The Forest Of Elai

Regarding this roar, the Talmud relates that Jehovah roars with the voice of a lion from the forest of Elai. The Roman Caesar once wished to see this lion. When he was ordered, and he was still 400 miles from Rome, he roared so that all pregnant women miscarried, all stone walls collapsed; when he roared a second time, being only 300 miles away, all the inhabitants' teeth fell out, and the Caesar himself fell from the throne. Of course, the lion was not brought to Rome, but sent back[2].

Besides this general lamentation over the loss of His possession, Jehovah also, in particular, laments the destruction of the first and second temples and the captivity of the Jewish people, as Jeremiah says: "In secret places I will weep; My eyes will pour out tears.[3]" "Why," asks Rabbi Eliezer, "are tears mentioned three times here?" Answer: "The first tears are for the first temple, the second for the second temple, and the third for the scattered Israelites." When Jehovah remembers the hardships His people endure among the Gentiles, two large tears appear from His eyes and fall into the ocean, and the sound of their falling their sound is heard from one end of the world to the other[4]. This is the second cause of earthquakes. Jehovah's sorrow is all the heavier because He has no means to stop the current circumstances, which depend on another power. In general, it should be borne in mind that Talmudic dogma presents Jehovah as very limited in His Divine perfections and might. Thus, according to the testimony of the Talmud, when the Moon began to complain to Jehovah about Him having offended her by creating her smaller than the Sun, Jehovah Himself expressed, as it were, regret and repentance for His mistake and immediately commanded: ńBring Me a sacrifice of propitiation, for I created the Moon smaller than the Sun[5].ż According to the teaching of the Talmud, Jehovah cannot always avoid mistakes, and if anger instantly and unexpectedly embraces Him, under its influence He can act thoughtlessly[6]. Sometimes Jehovah even swears falsely; thus, He swore that none of the Jews who traveled in the desert would attain eternal life, but afterwards grieved over this oath and refused

[1]Talmud, tractate Avodah Zarah, leaf 3, 2; tractate Hadash, fol. 74, 4; tractate Pesachim, rub., fol. 52, 23 and other tractates Sohar Vajikra, in Parashe Vajikra col. 24. Schemsth rabba 29 Parashe, 118, 3.

[2]Talmud, tractate Chullin, fol. 59, col. 2.

[3]Jeremiah 13, 17.

[4]Talmud, tractate Berakhot, l. 59, 1; tractate Hagigah, l. 5, art. 2.

[5]Talmud, tractate Hullin, l. 60, art. 2; Shevu'ot, l. 9, 1.

[6]Tractate Avodah Zarah, l. 2, 2.

to fulfill it[1]. Sometimes, having bound Himself by a false oath, Jehovah demands that someone release Him from it.

1.8 Jehovah Asks To Be Freed From The Oath

A certain Jewish sage heard the voice of Jehovah: ńWoe is Me! Who will free Me from My oath?ż[2] and when he told his companions what he had heard, they called him a donkey for not having released Jehovah from His oath[3]. Sometimes Jehovah even simply lies: thus, He allowed Himself to lie to reconcile Abraham with Sarah, and therefore the Talmud permits lying when necessary[4]. According to the teaching of the Talmud, Jehovah Himself is the cause of sins on earth, because He created man capable of sin[5], and He even predestined him to a sinful life[6], and even forced Jews to accept the law[7]. Therefore, neither David's adultery[8] nor the crime of the sons of Eli[9] are imputed as sins.

Between heaven and earth stands an angel, named Mi, who invalidates decrees sent from heaven, so that they do not reach the earth, no matter how much Jehovah tries to achieve this[10]. Thus, Jehovah once even with an oath he declared that Moses did not divide the Red Sea; but this oath was destroyed by the angel Mi and the Red Sea was divided. This angel Mi invalidates all complaints of Jehovah about the temple and the people.

With Jehovah's lament over the destruction of the people is connected the lament over the death of Moses, whose name, as we have seen, is included in the legend of the destruction of the temple. Displeased with the Israelite leader, Jehovah sent the angel of death, Sammael, to take his soul. Moses resisted; then Jehovah Himself descended from heaven and kissed Moses: with this kiss the soul of the latter departed. It was precisely this circumstance, that Jehovah Himself took Moses' life, that only intensified His sorrow for His servant, when He remembered the words of the prophet: "There has not arisen in Israel a prophet like Moses"[11].

The Talmudic teaching on the creation of the world narrates thus: "When God desired to create the world, all 22 letters of the Hebrew alphabet gathered before Him, inscribed with a fiery pen on His crown, and

[1]Tractate Sanhedrin, l. 110, art. 2.
[2]Tractate Bava Batra, 74, art. 1.
[3]Ibid.
[4]Tractate Bava Metzia, l. 87, art. 1.
[5]Tractate Bekhorot, l. 32, 1 and 61, 1.
[6]Tractate Avodah Zarah, l. 4, 2.
[7]Tractate Avodah Zarah, l. 2; tr. Shabbat, l. 88.
[8]Tractate Shabbat, l. 56, 1.
[9]Tractate Shabbat, l. 55, 3.
[10]Megalleh Amukot, ch. 1, l. 4; Amudha Shila, l. 57, art. 1.
[11]Deut. 34, 10; Rabbot, 274, 4.

each of them asked to begin creation with it. God chose the letter 'Bet' for this, with which the hymn of praise 'Blessed be the Lord God forever; amen, amen' begins, and wrote the words: 'Bereishit bara'. All this time, only the letter 'Aleph' (A) stood silently aside and asked for nothing. 'Why do you alone remain silent and ask for nothing?' the Creator asked it. 'O Master of the world! Aleph replied. I am the poorest of all letters; my numerical value is only 1 (among Jews and in our church books, numbers are denoted by letters), how dare I, insignificant, approach You, Master, and speak with You?' 'Then be the first among letters,' said the Lord, 'for your modesty and humility. You signify one, and I one, and Sarah one'..."

Further, the Talmud continues: "After the creation of the world, trees for the first time saw iron and trembled in fear for their lives. 'Here comes a man,' they thought, 'he will make iron axes and destroy us all.' But the iron said: 'Why are you afraid? Live only in peace, do not change each other, and I will not be able to harm you: for where will I then get wood for an axe handle?'"

Further, it is said: "The Sun and the Moon at first shone equally brightly and strongly upon the earth; but the Moon desired to be preeminent. 'Lord! she said, it is not good that the color of the sun is equal to my light, for now no one can distinguish the Sun from the Moon.' 'Very well then! God decreed. Henceforth everyone will distinguish you, for because of your arrogance and envy I diminish your light...'"

When the Lord, surrounded by a host of angels, proclaimed: "Let us make man in our image," then Truth appeared before the Divine throne, bowed down and said: "Do not create man, for he will be full of hypocrisy and lies." But after her, Mercy appeared and asked to create him merciful and good; then Peace appeared and pleaded: "Why do You need this evil and cunning man?" But Justice, which appeared, said: "Create him, for he will intercede for the poor, protect the orphan and the needy."

God heard all this, took Truth and cast it down to earth. "Why are you doing this?" the angels asked, "for Truth is Your sorrow!" The Lord replied: "Man will walk in the paths of Truth, love it with all his soul, and then it will ascend to Me again."

1.9 On The Slaughter Of Jewish Infants In Egypt

Upon the multiplication of the sons of Israel in Egypt[1], a new Egyptian king, and with him the people, fearing that the Jews would not become their enemies and in time would not overcome them, ordered all Jewish infants

[1]The Talmud asserts that almost every Jewish woman gave birth to two or three children at once, and there were even cases where some gave birth to four, five, or even six infants at once.

to be killed; but the Lord miraculously preserved the lives of infants born secretly in the fields, under apple trees. For their nourishment, He sent to each infant, with an angel, two small stones filled with honey and oil. When the Egyptian sages announced the imminent birth of a child who would free the Jews from captivity, the king ordered the strictest supervision over the killing of Jewish infants. And behold, at this very time of the merciless slaughter of the Jewish people, Moses was born. Such is the biblical narrative. In the Talmud, however, there are rather strange tales about the birth and deliverance of Moses from death. Thus, explaining the place where it is said that Jochebed, Moses' mother, hid her child at home, the Talmud asks the following question: how could she have done this? We know, the Talmud continues, that the Egyptians carefully inspected Jewish homes, even counting the days when Jewish women were expected to give birth, and it was therefore more difficult to hide newborns. Since Pharaoh intensified his orders for the slaughter of infants day by day, Moses, according to the Talmud, was in his mother's womb for only six months and one day, so that Jochebed, Moses' mother, could enjoy the sight of the child longer, because until the 9th month the Egyptians did not come to search; consequently, she could keep the infant for three months. The second miracle occurred, according to the Talmud, at the moment of Moses' birth: the whole house was illuminated by some extraordinary light, which reflected from the newborn. The Talmud proves this with the words of Holy Scripture: "A woman conceived and gave birth to a son, and seeing that he was very beautiful..." (here, of course, according to the Talmud, not ordinary beauty, but a wondrous radiance, reflected from Moses). With Moses' age, wondrous signs emanating from him also increased. When Dathan and Abiram reported to Pharaoh that Moses had killed an Egyptian, he ordered the executioner to kill him, and however many times the executioner struck him with a sword on the neck, the sword always bounced off Moses, and he remained unharmed, and then, in the sight of all, miraculously disappeared.

Regarding the marriage of Moses and Zipporah, the rabbis relate the following: Jethro captured Moses to later hand him over to Pharaoh. Jethro's daughter fell in love with the captive and asked her father for his release. He promised not only to free him but also to give Zipporah to him in marriage if he could pull out a sapphire staff from the ground, which grew in his garden. Many desired and tried to pull out this staff, but they failed. Moses appeared and did it without much effort. Jethro gave him his daughter. The holy name of Jehovah was written on the staff, and this staff was the very one with which Moses performed miracles. The power of Moses' miracles, according to the Talmud, lay in the staff and the name of Jehovah written on it.

1.10 Roman Writer Tacitus

Tacitus, in his Annals, Book V, states the following: ńMost historians agree that when a plague spread in Egypt, causing people's entrails to fall out, King Bonchoris appealed to the Ammonian oracle for salvation. The oracle replied that in order to cleanse the state of this kind of people, despised by God (!), they must be settled in other lands. As a result, all this "rabble" (!!) was gathered together and led into the desert. To the helpless and weeping remnant, Moses, one of the exiles (?), said that they had nothing to expect from people who had rejected them, and that they only had to rely on him, as a heaven-sent leader, capable of providing first aid in their current dire situation.

ńThey agreed and, unfamiliar with anything, fortunately set out. Moses, to bind the people to himself for the future, introduced new customs, not adopted by other peoples; what was forbidden among us became sacred to themż.

ńThe image of an animal, by whose guidance they were freed from thirst and found the right path, they made a temple sacred, and they sacrificed a ram to glorify Ammon. The ox, which the Egyptians worship as Apis, is also offered to them as a sacrifice. They abstain from eating pork because this animal brought them the leprosy to which it is susceptible. Their former prolonged hunger is marked by frequent fasts, and the stolen (!) fruits from the field signify unleavened Jewish breadż.

ńThey say that they marked the seventh day as a release from work because on that day they were freed from their torments, or rather, because they enjoyed idleness; the seventh year was dedicated to laziness. Others think that the celebration was established in honor of Saturn, perhaps because they borrowed their religious concepts from the Jews, who worshipped Saturn and are considered the progenitors of the Jews, or perhaps also because, of the seven planets governing the earth, Saturn is the largest and has the most extensive movementż.

ńThese customs, no matter from whom they originated, are justified by their antiquity; the rest established ones are also justified by foolishness and are caused by godlessness.ż

ńThe state property of the Jews is explained by the fact that they treated each other with unwavering loyalty and generously helped in need, whereas they hated all other nations as enemies.ż

ńThey do not eat with anyone, sleep separately, and, despite their lustfulness, refrain from intercourse with women of other nations; only in their own environment is nothing considered impermissible. They introduced circumcision to have some distinguishing mark. One entering their sect observes this rite, and the first thing required of him is contempt for the gods and renunciation of both his Fatherland and his parents and relatives.ż

ńLikewise, they pay attention to population growth; and if any of the

natives die, they consider this a sin for themselves; but the souls of those who died in battle or by execution are revered as living after death. On this basis, their desire to multiply and fear of death.ż

ńThey prefer to bury the dead in crypts rather than commit them to cremation, like the Egyptians, with whom they have a common concept and idea of the underworld; not so with the concept of God. Egyptians worship many animals and carved images, Jews worship only one God and that only mentally. Images made of perishable matter in the form of people are not considered sacred by them. Their God is the highest and eternal and unchangeable, in no way transient.ż

2.1 Talmudic Account Of Yeshu Ha-Notzri

Despite the complete absence in the Talmud in its modern form of anything that would in any way concern the history of Christianity, various absurd traditions about the person of Jesus Christ circulate among the Jewish people. These traditions foster contempt and hatred in the masses of the Jewish people for everything that bears the name of Christ, and many opinions of Jewish scholars about Christianity, in addition to these dark traditions, were openly expressed in printed for public compositions. In this chapter, we will present those traditions about the person of Jesus Christ, which are grouped into two compositions: "The Book of the Lineage of Yeshu." Manuscripts of these books, despite the rarity of their printed editions, circulate among modern Jews, carefully preserved by them in all sorts of secrecy. As for the existence among Jews of traditions corresponding to the accounts contained in the mentioned books, anyone can verify them directly from the Jews themselves.

One such tradition states that in Yeshu (Jesus Christ), even in childhood, impudence and shamelessness began to manifest to the highest degree: each time, upon meeting elders and teachers, instead of uncovering his head, he exposed the nakedness of his body. Yeshu was sent to the school of Rabbi Yeshu. Yeshua. Yeshu's brilliant successes soon attracted the teacher's attention, but his comrades, envying him, mocked him. The teacher did not restrain them. Yeshu became embittered and decided at all costs to disgrace the teacher and his comrades, and achieve fame. Yeshu's first audacity was manifested in the prayer to God, by which he asked God for divinity. "We already know," say the compilers of "The Book of the Lineage of Yeshu," that with God there is such a moment in which He is so merciful that He fulfills every prayer addressed to Him at that moment. R. Yeshu belonged to the number of people who knew how to recognize these precious moments: one could see every day how he, amidst his studies with his disciples, would suddenly turn to God in prayer, and then continue his studies again. No one could know by what signs R. Yeshu determines this moment, and although R. Yeshu taught for 120 years, no one else appeared who dared to grasp this mysterious moment. But as the secret was not guarded, it did not survive when Yeshu decided to master it. Having waited for the desired moment, Yeshu said in his prayer to God: "May it be pleasing to You, that I become God." This prayer could not remain unheard: at that very moment, a voice from heaven was heard, saying: "You shall be!" Immediately after the assurance from above, Yeshu went to Jerusalem, to master the secret of the mysterious name of God "shomash-biya." The mysterious name of God, by the power of which Moses and the prophets performed miracles, was kept in the Jerusalem temple and was used only by the high priests in matters concerning their high service. To prevent access to this mysterious name from the curiosity of outsiders, by the power of the same mysterious name, two

miraculous lions were created, which, standing on the sides of its sanctuary, guarded access to it, deafening to death anyone who happened to hear their roar. But, despite the formidable appearance and terrible strength of these lions, Yeshu ben Pandira approached the most mysterious name, read it, wrote it down, and, cutting the skin on his body, hid it there, so as never to lose its miraculous power; after this, he passed safely: the miraculous lions did not even emit a slight growl. Possessing the power of the mysterious name, Yeshu first went to Bethlehem, his birthplace, and then to Nazareth, from which the name Yeshu Hanozri originated. In Galilee, famous for its ignorance, Yeshu began to fly through the air, walk on water, calm storms, heal the blind and lepers, to resurrect the dead and perform other, much greater miracles than those known about him. The common people, stirred by rumor, went in crowds to Yeshua and accompanied him constantly. With this crowd, Yeshua Hanozri went to Jerusalem and solemnly entered it, riding on a donkey. The priests could not help but pay attention to the actions of Yeshua Hanozri, and presenting his behavior before Queen Oleina, who then reigned with her son Mombasa, demanded consent for Yeshua's execution. But Yeshua, appearing to Oleina, attracted her to his side with his miracles. To find a way to seize Yeshua, the Sanhedrin, together with the high priest, recognized that there was no other means in this, except to communicate to one of their members the secret of God's miraculous name, with the help of which, by depriving Yeshua of his miraculous power, he could be seized and put to death.

2.2 Yehuda Ishkariot

One of the members of the Sanhedrin, Yehudah Ishkariot, decided to take upon himself the common cause of the entire Sanhedrin and promised to use all means on his part for the successful fulfillment of the task entrusted to him, with the only condition that he would not be held accountable for what he would be forced to do. Having settled these negotiations, Yehudah was informed of the secret of God's mysterious name, and he set to work. In the power of his miracles, Yehudah was in no way inferior to Yeshua, and even surpassed him, but for all that, he could not overcome him. After an unsuccessful struggle with Yeshua, the disgraced Yehudah, in order to get out of his awkward position, decided to join the ranks of Yeshua's disciples; here he soon gained his complete trust, learned all of Yeshua's weaknesses and crimes, and revealed the whole matter to the wise men and the Sanhedrin. According to the plan previously drawn up by Yehudah, as soon as Yeshua Hanozri entered the temple, he was immediately seized along with some of his disciples; the rest of his disciples scattered. Yeshua was tied to a marble pillar, designated for the punishment of criminals: he was beaten,

a crown of thorns was placed on him, and when he felt thirsty, he was given vinegar mixed with gall to drink, so that he would lose consciousness and forget the use of God's miraculous name.

2.3 The Stoning Of Yeshua

By the decision of the Sanhedrin, Yeshua was stoned, and then, for greater disgrace, they wanted to hang him: but, no matter how many trees they took for this purpose, each split into splinters as soon as they began to carry out the execution. The fact is that Yeshua, foreseeing the nature of his death, even during his lifetime cursed all trees with the power of "shomash-biya", so that none of them could be suitable for his hanging. Yehuda helped the matter, having presented in advance a special tree prepared by him from his garden, on which Yeshua HaNotzri was hanged, despite the incantations he had made beforehand.

Knowing that Yeshua, during his life, preached about his resurrection, and fearing that the disciples would not reveal his resurrection, having stolen his body beforehand, Yehuda took Yeshua's corpse and hid it in a pit he had made at the bottom of a rotten stream. After special preparations, he, of course, with the power of the mysterious name of God, turned the stream's flow upwards, dug a pit in the thus freed place, hid Yeshua's body there, and then again gave the stream its proper course, so that no one could guess where Yeshua's body was. But the latter's disciples, not finding their teacher's body where they had buried him, began to preach that he had resurrected, and Queen Oleina proclaimed him the Son of God. Then Yehuda Iscariot exposed the deception of the disciples and the queen's delusion, presenting Yeshua's very corpse, which now, by the decision of the Sanhedrin, was tied to a horse's tail and dragged through the city streets and before the queen's palace. The queen did not know what to do or say, finding herself in such an awkward position. Yeshua HaNotzri's corpse was mocked in every possible way: they spat on him, pulled out the hair from his beard and head, so that in the end he looked as if he had been shaved, "galakh". The disciples and followers of Yeshua HaNotzri, embittered by the disgrace inflicted upon him by the Jewish people, separated from the Jews, formed a special sect called Notzrim, and began to shave in memory of the disgrace inflicted by the Jews upon their teacher.

Everywhere, the Notzrim began to assert faith in the hanged one; twelve chief disciples of Yeshua went to all ends of the earth to preach about him. The Sages ("hakham") and the Sanhedrin, troubled by the success of the preaching, especially that accepted by the common people ("gamuretz"), in order to prevent its spread, sent from among themselves a certain Shimon Kifa so that he would enlighten the Notzrim, and for the greater success of

the task entrusted to him, they imparted to him the secret of the miraculous name of God. But Shimon Kifa unexpectedly betrayed the Jews and his mission: appearing in the main dwelling place of the Notzrim and performing several miracles before them, he demanded from them that they agree to fulfill what he would command them. When they expressed their consent, Shimon Kifa commanded them to hate the Jews and to celebrate the day of Yeshua's death instead of the Passover day, and instead of the fiftieth day after Passover the fortieth day. The Notzrim agreed to follow Shimon Kifa's commandments, but only if he remained with them forever. When Shimon Kifa expressed his consent to this, a pillar was built for him, in which he enclosed himself. He lived in this pillar on bread and water for six years, after which he died. Even now, this pillar, or at least the stone on which Kifa sat, can be seen in Rome. When Shimon was no longer in Rome, someone named Elijah appeared and began to preach that Shimon had not accurately conveyed Yeshua's will to the Notzrim; that he deceived them, and that Yeshua instructed him, Elijah, to convey his instructions to the Nazarenes. This Elijah, having freed the Nazarenes from the need for circumcision, instead of the Sabbath began to preach the celebration of the day following it; but at the very proclamation of this new teaching, a stone that fell from heaven struck him on the head and killed him on the spot: thus perish those who hate the Lord. Such is the Jewish tradition about the person and deeds of Jesus Christ.

As for the teaching of the Talmud about Jesus Christ, the concepts of the Talmud about him are very crude and strange. But all this, of course, cannot be attributed to the actual concepts of Jews about the person of Christ, but rather to intrigue and deception of their co- religionists, for the more successful blinding of the malicious and fanatical crowd. For example, Jesus Christ is mentioned as a contemporary of Yeshua ben-Parachia, who, meanwhile, lived 150 years before the birth of the Savior. This extremely strange slander by Talmudists against the divinity of Jesus Christ and all of Christianity is largely concentrated in a separate book called ńToledot Yeshuż. The learned monk, a deep connoisseur of Jewish literature, de Rossi, spoke of this work, that the tales and absurdities contained in it are so crude and nonsensical that, thanks to this very fact, they cannot harm Christian doctrine; and that it, despite the most unfavorable mood, cannot but recognize the presence of ńShem- Hamforatż (God's name) in Christ, but rather, on the contrary, can serve as an aid for proving the divinity of our religion.

2.4 The Book "Toledot" Yeshu

Besides the book ńToledot Yeshuż mentioned by us, in Jewish literature one can find about ten more works specifically directed against Christianity and characterized by extreme intolerance and sarcasm. These works belong partly to Rabbinic Jews, partly to Karaites. The most important and complete of such works was written in 1593 by the Karaite Isaac ben-Abraham, a resident of the city of Trakai, in Lithuania, and is titled ńHizzuk Emunahż. In addition, in ancient editions of the Talmud, the name of the mother of Jesus Christ, Mary, has been preserved, only it is mixed with another name Mary Magdalene. And to this Mary Magdalene, the Talmud attributes the occupation of cleaning women's hair. In the Talmud there is such a story: when R. Bibai ben-Abai was dying, the Angel of Death said to his servant: ńGo, bring here Mary, who is engaged in cleaning women's hair.ż The servant went and brought Mary Magdalene. Then the Angel of Death said to the servant: ńI ordered you to bring not this Maryż; the servant replied: ńI will take this one where she should go, and bring the one you need.ż Explaining this passage, the Talmud directly attributes it to the person of Jesus Christ. In this explanation it is said: ńThe Angel told at the same time, the story of Mary, who was engaged in cleaning women's hair, which happened during the existence of the second temple; this Mary was the mother of a person whose name should not be mentioned[1]; Mary's husband was some Papus ben-Yehuda, and in another place, some Satda.

We will not continue further with such vile and black slander of the Talmudists concerning the person of Jesus Christ and His Mother, the Most Holy Theotokos. Since Christian feeling does not allow this to be repeated, we suggest: let reasonable Jews blush with shame, as admirers of the Talmud and those well acquainted with all these insults to Christianity, which are found in the Talmuds.

2.5 Rabbi Yeshua Ben-Parachia

The Talmud calls Rabbi Yeshua ben-Parachia the teacher of Yeshua, about whom the following story is told. When King Yannai began to kill rabbis, Rabbi Yeshua ben-Parachia and Yeshua went from Jerusalem to Alexandria in Egypt. When peace was later established in Jerusalem, Rabbi Shimon ben-Shetach sent the following letter to Rabbi Yeshua ben-Parachia: ńTo you, Alexandria of Egypt, peace from me, the holy city of Jerusalem. O my sister! You have taken your husband to yourself, and I must live without experiencing any consolation, knowing no joy.ż Having received such a letter, Rabbi Yeshua ben-Parachia decided to go immediately to Jerusalem

[1]Tractate Hagigah, 4, 2.

and only stopped to bid farewell with all honors and respect.

After bidding farewell to the master of the house, Rabbi Yeshua ben-Parachia said, addressing Yeshua: ńWhat a glorious host here!ż But Yeshua thought that Rabbi Yeshua ben-Parachia was praising the hostess, and said: ńNo, teacher, she has bad eyes.ż When Yeshua so clearly revealed his sensual inclinations, Rabbi Yeshua ben-Parachia, having denounced Yeshua, solemnly excluded him from his community and excommunicated him. Yeshua often appealed to Rabbi Yeshua with a request for mercy, but Rabbi Yeshua paid no attention to him. Once, Rabbi Yeshua, during prayer, saw Yeshua passing by and began to wave his hand as a sign of his readiness to accept him. But Yeshua, thinking that Rabbi Yeshua was driving him away with this gesture, took out a brick and began to worship him as God. Rabbi Yeshua undertook to admonish him, but Yeshua told his former teacher that, according to his own words, repentance cannot be accepted from one who sinned himself and led others to sin. After this, Yeshua began to learn magic and brought great calamities upon Israel[1].

The same story is repeated in another place in the Talmud[2].

Regarding this account, it should be noted that the rabbis present Jesus Christ as a disciple of R. Yeshua ben-Parachia, a contemporary of R. Shimon ben-Shetach, who lived during the reign of King Yannai[3], therefore for them Jesus Christ is represented as having lived 152 years after the construction of the Temple and 70 years before the Hasmonean war with the Greeks.

The author of the aforementioned work asserts that the well- known person, i.e., Yeshu HaNotzri, lived in Egypt with R. Yeshua and was among his disciples; that this Yeshu was born in the 4th year of Yannai's reign, 263 years from the construction of the Second Temple, 3671 from the creation of the world according to the Jewish calendar, 91 years before our era. Due to the inconsistency of this chronology with actual events, R. Gedalia and Yeshu HaNotzri give some other rabbi, Yeshua[4], and thereby acknowledge from their side all that is said in ancient editions of the Talmud regarding the person of Jesus Christ, mostly referred to as Yeshu, or simply a well-known person.

According to the Talmud, Jesus Christ is attributed with preaching false and idolatrous doctrine.

Thus, in one place in the Talmud we find the following instruction: "Let there not be a son or disciple of yours who would defile food in the sight of all, i.e., preach heresy instead of true worship, just as Yeshu HaNotzri did"[5]. Furthermore, we have already seen how the Talmud attributes to

[1]Tractate Sanhedrin, 107, 2.
[2]Tractate Sotah, l. 47, 1.
[3]Tractate Berakhot, 48, 1.
[4]Shalshelet ha-Kabbalah 17, 1.
[5]Tractate Sanhedrin, 103, 1.

Jesus Christ the beneficence of a brick[1]. Regarding the miracles of Jesus Christ in the Talmud, there is an acknowledgment of their reality, and it is only said that they were performed by a special magical power. There is a tradition in the Talmud that R. Eliezer asked the sages whether it is true what they say about the son of Satda, that he, by carving magical signs on his body, thus transferred magic from Egypt to Palestine. The sages replied: "This man was foolish, and from a fool, nothing good is to be expected that he would do"[2]. Rashi explains on this matter that the Egyptians, in order not to allow the spread of magic in foreign lands, searched everyone crossing the Egyptian borders and confiscated magical books. Yeshu HaNotzri, in order to appear in Palestine with knowledge of magic, cut his leg, hid a magical book in the wound, and thus carried it across the Egyptian border.

2.6 The Death Of Yeshu Hanotzri

Regarding how Yeshu HaNotzri, for his crimes and especially for leading the people into idolatry, was condemned to death in the Talmud, the following indication is found: the law prescribes stoning for leading others astray from the path of true worship, for stubbornness in error and impenitence. This legal definition was carried out in the city of Lud (Lydda) against the son of Satda, who remained extremely stubborn in his delusions and was hanged on the eve of Passover[3]. In the Talmud, for insult and mockery, Jesus Christ is called an idol or a demigod[4], and they often avoid the name Jesus Christ, calling Him "a certain man," or saying: "Let His name and memory be erased." It is also stated there that Jesus Christ engaged in sorcery and magic; they call Him a fool, an eccentric, a deceiver[5]. Elsewhere in the Talmud, it is narrated that the Sanhedrin took all measures to justify Yeshu HaNotzri and to free him from the death penalty he deserved, if it had been possible. For forty days, Yeshu was led through the city, and a herald rode ahead, crying out: "Here is a criminal, destined to be stoned; he practiced sorcery, seduced the people, preached idolatry. If anyone can say anything in favor of his innocence, let him come forward and speak what he knows." But since no one was found who could say anything in favor of Yeshu, he was taken and hanged on the eve of Passover. On this occasion, Ula said: "Could anyone have said anything in favor of one who constantly

[1]Ibid., 107, 2.

[2]Tractate Shabbat, 104, 2.

[3]Tractate Sanhedrin, 67, 1.

[4]Tractate Avodah Zarah, 27, 2.

[5]Tractate Hullin, 13, 2; Tr. Tosefta, 2, 1; Avodah Zarah, 1, 1; Avodah Zarah, 2, 1 and 6, 1; 7, 2; Avodah Zarah, 50, 2; Shabbat, 104, 1; Tractate Sanhedrin, 105, 1; 59, 1; Tractate Avodah Zarah, 3, 1.

turned the people away from the truth? Of such a man[1] it is said: 'Do not spare him, do not cover him.' And it should be noted," adds the Talmud, "that this Yeshu was of royal blood."[2] The great event, which constitutes the main center of human history the appearance of the Savior, His earthly life, teaching, suffering, and death passed almost unnoticed outside the immediate circles in which it occurred. All this happened in one of the most remote provinces of the Roman state, which attracted the attention of Roman and Greek historians and statesmen only because its population, in its religious views, sharply and strangely differed from all other peoples; by order of Pontius (the former procurator of Judea under Tiberius), who wished to please the most influential party the Pharisees zealots of the ancient Judean law, Christ, the founder and head of a new religious teaching, was crucified on the cross in Jerusalem. The Roman, who pronounced the verdict, ordered the inscription "Jesus the Nazarene, King of the Jews" to be nailed to Christ's cross and this inscription not only indicated what, in the eyes of the Roman official was to blame for the suffering, but also bitterly mocked the national aspirations of the Jewish people. And the imperial prosecutor, and that party of fanatics who achieved the execution, equally thought that this would put an end to the matter, which had aroused in the population an amazing, incomprehensible excitement for a pagan. It did not occur to them that the teaching of the crucified Jesus Christ, firmly believed, would be spread throughout the world, and that this teaching, having taken root in the hearts of believers, would unite them into such a close community, against which all human power would be powerless. At first, access to this community was open only to Jews, and the first apostles simple and unlearned people, fishermen from that Sea of Galilee, on the shore of which their Teacher loved to stay quite naturally spread Christ's teaching only among their countrymen. But soon a man was found who decided to expand the boundaries of Christ's teaching: it was Saul, a native of Tarsus in Cilicia, at first a zealous persecutor of Christians, and then enlightened by a miracle, a fervent preacher of the Word of Christ. He was the first to decide to fight paganism in its most chosen centers in Ephesus, Athens, Corinth, and Rome and began to spread the new teaching with the boldness that only a man deeply imbued with the consciousness of his calling could possess, and then with equal fervor preached the Word of the Crucified and Risen Christ before a noisy crowd, disturbed amidst their everyday worries and prejudices, and in the face of the mocking and skeptical representatives of the dominant philosophical schools.

The result of the apostles' activities, including Paul's, was the emergence of small Christian communities in various places: Jerusalem, Antioch, Ephesus, Colossae, Philippi, Corinth, and even Rome, where there were

[1] Deuteronomy VIII, 8.
[2] Sanh. 43.

many Jews; these communities were extraordinarily simply organized at their head stood a council of elders, deacons were responsible under their leadership for collecting alms, and all communities were in close connection with each other, which their apostles, especially Paul, initially supported both by epistles and personal visits. In these nascent communities, there were some differences in views on the specifics of the new faith; but the foundation on which they were built was common: all equally believed in the impossibility of a sinful person being saved without God's help and that the Savior, through His sufferings and death, opened the way to salvation for humanity. It is known from the Gospel that Jesus Christ often denounced those scribes and Pharisees who were compilers of the Talmud. It is very natural to expect that the Talmud may contain a hostile remembrance of our Savior, of His birth, life, teaching, and His crucifixion. The political idea of the Jews was such that, in order to counteract the teaching of Christ, it is understandable the Talmudists made every effort to humiliate the person of Jesus Christ and His teaching. They tried to present everything falsely, in a ridiculous and humiliating way to the people.

2.7 The Origin Of Yeshu Ha-Notzri

The Talmudists, however, trace the lineage of Jesus Christ not from David, but from Herod. The Talmud recounts the condemnation to death of five disciples of Yeshu Ha-Notzri: Mattai, Naqi, Netzer, Beni, and Toda. When Mattai was brought out to be executed, he said to the judges: "Will you really kill Mattai? You must know what is written in the psalm: 'When I come and appear before the face of God?'" But the judges answered him with the words of another psalm: "When he died and his name will perish." When Naqi was brought out, he said: "Will you really kill Naqi, contrary to the words of Scripture: 'Do not kill the innocent and the righteous?'" But the judges told him in other words from Scripture: "We will kill the innocent in an unknown place." When Netzer was brought out, he said: "Will you really kill Netzer, of whom it is said: 'That which grows from the root will bear fruit?'" But the judges answered him with other words from Scripture: "You will be cast out like some branch from your grave." When Beni was brought out for execution, he said: "Will you really kill Beni, of whom it is written: 'My firstborn son Israel?'" But the judges, to show that Beni would also be killed, told him in other words from Scripture: "I will strike your firstborn son." When Toda was brought out for the same purpose, he said: "Will you really kill Toda, of whom it is written: 'In the confession of psalms?'" But the judges said that he who offers a thank offering glorifies God[1].

[1]Tractate Sanhedrin, 43, 1.

Professor I. G. Troitsky, in his lectures "On the Talmud," analyzing the philological meaning of the name "Jesus," as given by the Talmudists under various designations, one of the first academic Hebraists, dwells on this question with particular detail and states the following: Christ the Savior is called by various names in the Talmud: in Sanhedrin 43, a, 107, b Yeshu, according to another edition of the Talmud Yeshu Ha- Notzri, in Sotah 47, a Yeshu Ha-Notzri, in Avodah Zarah 16, b, 17, a Yeshu Ha-Notzri, in Gittin f. 56, b, 57, a Yeshu, i.e., Jesus, or Jesus the Nazarene; in Berakhot 18, a Ha-Notzri-Nazarene (or with the addition of Yeshu); but in Shabbat f., 104, b, Sanhedrin 67, a he is called the son of Sateda (Stada), the son of Pantera; Yerushalmi Talmud Sanhedrin 25 c-d the son of Soteda (or Sotera). That in all these cases the redactors of the Talmud understood one person is evident from Yerushalmi Talmud Avodah Zarah f. 40, where Jesus is called Yeshu son of Pandera, Yerushalmi Shabbat XIV, 14, d: Yeshu Pandera, as well as from additions to Shabbat f. 104, b.

As for the name of the Savior as Nazarene, it requires no explanation, being understandable from the Gospel. As for His being called the son of Stada or Sateda, the son of Pantera or Pandera, this requires some explanation. Jewish scholars, apparently, did not understand the meaning of these names themselves. The Babylonian Gemara attributes the name "Stada" or "Satada" to the Mother of God, and explains it as consisting of two words "satat-da", i.e., "she who turned away from her husband" (cf. Shabbat 104b, Sanhedrin 67a), and in this name sees an indication of the Savior's origin not from the husband to whom the Mother of God was betrothed and who is here called "Papos son of Judah", but from another person, who is called "Pantera" or "Pandera". Thus, understood in the sense of the Babylonian Gemara, this name "Stada" or "Sateda", strictly speaking, serves as an indication that Jewish Talmudists knew that the Blessed Virgin Mary conceived the Savior not from the husband to whom she was betrothed. But it is worth noting the phenomenon that the Jerusalem Gemara reads "Soteda" or otherwise "Sotera" in this place of the treatise Sanhedrin (25). The latter reading is especially interesting. It clearly reminds us of the Greek Savior or Savioress. This name, obviously, was already widespread among Palestinian Christians during the time of R. Akiba, i.e., in the early 2nd century AD, to which time the origin of this aggadah belongs (cf. Laible, op. cit. p. 16). The name son of the Savioress used among Palestinian Christians in reference to Christ the Savior, was pronounced "Ben- Sotera" in the language of Christian Jews, which in the Babylonian Gemara was consciously or unconsciously changed to "Ben- Soteda" or "Stada": due to the similarity of the Hebrew letters P and D, this is very easy, although the Jerusalem Gemara preserved features of the earlier reading.

What does "son of Pantera" or "Pandera" mean? According to Laible's proposal, "Ben Pantera" is a corrupted Greek name Son of the Virgin in Hebrew pronunciation, as Christ the Savior was called by early Christians:

through the rearrangement of letters in the word , this name, which had its basis in Isa. 7:14, Jewish scholars gave a completely opposite meaning ( ). Without particularly objecting to such an explanation of the name "Pantera", I nevertheless cannot help but notice that it allows for some inconsistency between the Greek and Hebrew spellings of the words. In the Greek spelling, another syllable appears here. Meanwhile, in reality, the word "Pantera" or "Pandera" is written through tet or dalet, with a yod standing next to it. Thus, if the word "Pantera" or "Pandera" is written in Greek, it should be "". What then can this word mean? As its composition shows, it is composed of two words: and in its full form in Greek it will be Almighty (cf. Isa. 40:22). Thus, "Ben Pantera" or "Pandera" literally means "Son of the Almighty", as Palestinian Christians called the Savior. Jewish Talmudists, not believing in the birth of the Savior from God, gave the word "Pantera" a completely different, even blasphemous meaning.

As for "Papos", as the person to whom the Mother of God was betrothed is called in the Talmud, this is, obviously, the Greek , or = father, but not in the literal, but in a figurative sense, as Christians call spiritual fathers or godparents, and as Palestinian Christians, probably, called St. Joseph the Betrothed, who replaced the Savior during the childhood of his earthly father (Laible, op. c. 19).

Such is the true meaning of the names of Christ the Savior in the Talmud.

2.8 On The Death Of Appostle Matthew And Thaddeus

From this account, it can be concluded that Matthew and Thaddeus suffered martyrdom at the hands of the Jews, and that the most ancient Jews attributed power to him in Scripture, although they interpreted this power of understanding of the Holy Scripture by the disciples of Jesus Christ in their own way. Furthermore, in the Jerusalem Talmud, in its old edition, there is an indication of miracles performed by the apostle James by the power of Yeshu. Thus, when Rabbi Eliezer ben-Doma was later stung, he, according to the testimony of the Talmud, summoned a certain James from the town of Sama, and he healed him by uttering the name Yeshu ben-Pandira. It is also said that a certain man, named Yeshu ben-Pandira, healed the grandson of Rabbi Yeshoshua ben-Leva when he, Leva, accidentally choked on something[1].

Such are the narratives of the Jews about the person and ministry of our Redeemer, about His Mother and disciples. Of course, in these narratives, a Jew can draw moral strength necessary to change his view of Christianity

[1] Avodah Zarah, 40, 1.

and its followers and practically his attitude towards them; but the fact that all these fanatical tales of the Talmud are omitted from the eyes of its official research does not improve, but on the contrary, worsens the situation: a doctrine that is even obviously absurd, devoid of common sense and any foundation, becomes all the more precious to its adherents the more it is surrounded by mystery and the further it hides from the eyes of curiosity and reasonable criticism. And it is precisely in such a position that the aforementioned Talmudic tales are found. In official, ostensibly prepared editions of the Talmud, they are marked with gaps and are accessible only through oral study, under the personal guidance of more or less fanaticized instructors, but through this, they acquire in the eyes of Jews the dogmatic power of the most sacred tradition and mysterious instruction.

Indeed, if such an absurd doctrine exists in Jewish didactic books, how then can one explain the phenomenon that all these tales are transmitted even by illiterate poor Jews, and moreover with the same accuracy and detail, in the language of the Talmud? For from this, it is clear to everyone that it is not evil spirits who directly teach every Jew such nonsense, but that simply every Jew draws these outrageous, absurd stories from the mouths of teachers and those uncensored, underground books with which all Jewish rabbinical libraries are filled.

The Holy Fathers diligently persecuted the Jewish Talmud as a blasphemous and malicious doctrine against Christians.

At many councils, the Holy Fathers anathematized the Jewish doctrine, i.e., the Talmud.

Roman Popes repeatedly issued bulls with anathema against the Jewish Talmuds: Alexander III, Innocent III, Pius V. These bulls were confirmed by Paul IV, and Clement VII confirmed with a special bull in 1593; Gregory XIII issued a bull in 1581.

All Christian emperors, tsars, and princes contributed to the extermination and burning of the Talmuds. After the burning of the Talmuds, years passed, passions subsided, and the Talmudic Jews tried to print even more blasphemous Talmuds. The times of persecution passed and the Talmuds were still openly printed everywhere even in Russia, in the Volyn Governorate, in the town of Slovuty, Jews had their own printing house and printed complete Talmuds without omissions. Now, complete Talmuds can only be obtained from abroad, where they are freely printed everywhere.

2.9 Blasphemy Of Jewsish Doctors In A Public Place

In October 1901, in Suwalki, at the city hospital, three operations under chloroform were scheduled. For such an important function, the entire med-

ical synod gathered in the operating room. During the operation, among the Catholic doctors, a Jewish doctor, Raigorodsky, started a dispute about the Christian religion and began a conversation about Jesus Christ, holy saints, and Nicholas the Wonderworker. In doing so, he allowed extremely offensive and ironic blasphemy against the divinity of Jesus Christ and the holy saints in such expressions that it would be disgusting and regrettable for a Christian to repeat them orally, let alone express them on paper. Doctor Raigorodsky blasphemed with the assistance of two of his colleagues, Jewish doctors Sheiman and Natanson, who supported Raigorodsky with loud laughter and winking. The opponent against the blasphemy was the Catholic doctor Bakinovsky; as a devout Christian, he protested, raising clenched fists. The protest against Raigorodsky was supported by the Christian doctors Netsyunsky and Shukevich. The silent listeners were: senior doctor Nonevich, Sakel, and hospital manager Melnikov; paramedic Tilenda, his assistant Reichard; servants Jozef Lis, Casimir Jakubovsky, and two female attendants.

The blasphemy and defiant audacity of the Jewish doctors in insulting the Christian religion almost caused disorder in the hospital and a fistfight retribution. The next day, a private paramedic Sokolov came to the hospital; having learned about the blasphemy of Jewish doctors, he publicly expressed regret before all the doctors that he was not at that dispute, adding: "If I had been there yesterday, Raigorodsky would have flown out the window of the hospital ward for such a conversation." Servant Jozef Lis also added that if it was not a doctor speaking, then he, as a servant, could not dare to defend his faith.

The main point here is that the audacious act of the Jewish doctor took place during the operation of a sick Christian under chloroform, when the patient's life hung by a thread. If in Warsaw, with all strict order, operations were performed by a surgeon, and despite the fact that a well-known professor, nevertheless, due to haste, sewed a pair of forceps into the patient-lady's abdomen, as a result of which the operated woman died, then what could have happened in Suwalki, when during the operation of three patients under chloroform, Jewish doctors deliberately tried to contribute to its failure, for they came to the hospital not to help local doctors, but directly with malicious intent to cause some failure, with the aim of subjecting allegedly ignorant Christian doctors to ridicule, for Jews always attribute genius exclusively to their own nation.

Laws on crimes against faith and on the violation of regulations protecting it.

Chapter 1

On Blasphemy And Censure

Article 176. Whoever dares publicly in church with intent to blaspheme

God, glorified in the Consubstantial Trinity, or our Most Pure Lady the Theotokos and Ever-Virgin Mary, or the honorable Cross of the Lord God and our Savior Jesus Christ, or the incorporeal Heavenly Powers, or the Holy Saints of God and their images, is subject to:

deprivation of all civil rights and exile to hard labor for a period of 12 to 15 years.

When this crime is committed not in church, but in a public place, or in a more or less crowded gathering, the guilty party is sentenced to:

deprivation of all civil rights and exile to hard labor for a period of 6 to 8 years.

These crimes are subject to a statute of limitations of 10 and 5 years.

If the Jewish doctor Raigorodsky dared to blaspheme the dominant religion in a public place, knowing the full severity of the law punishing such an act with 6 years of hard labor for the guilty, then due to his inherent national arrogance, he may dare to do even worse.

Throughout Russia, Jews have about a million Christians in personal service, including wet nurses; they also have craft establishments. All these Christian souls should be considered forever lost and perished for the Christian Church. Moreover, all these unfortunate souls perished, lost, the main evil is that they become, at the same time, enemies of the Christian Church and government.

The military clinic was freed from the participation of Jews in medical affairs; it would be desirable and useful for Christianity, as well as for our government, to similarly free Christian hospitals from them. It would be very natural for them to remain exclusively in their Jewish hospitals and apply their genius and care to their brethren.

As practice shows, some Jewish doctors do not spare Christians. In Moscow, it was published in newspapers that Dr. Leiba Shatunovsky had worked for many years to reduce or exterminate Christians. He inoculated young children with infectious diseases, adults with syphilis, and thus managed to send many innocent victims to their graves. Leiba Shatunovsky acted according to the laws of the Talmud, which prescribe the extermination of Christians. When the barbaric crime of the Jewish doctor was discovered and he was imprisoned by judicial authorities, Jewry, out of sympathy for the holy cause, raised and offered 50 thousand rubles in bail to release Dr. Leiba on parole, but the court refused, and poor Leibush suffered in prison. But here is a telegram announcing that he escaped without bail: "Moscow, August 31. The accused in inoculating minors with infectious diseases and a doctor who was undergoing examination at the Preobrazhenskaya Hospital for the mentally ill, Leiba Shatunovsky, escaped from the hospital."

2.10 The Opinion Of Tacitus Josephus, And Talmudic Teaching

The central event of the Bible the history of Jesus Christ finds a large number of direct and indirect confirmations from pagan and Jewish writers. Let us cite some of the most remarkable.

1) Tacitus (Annal. XV, 44): "To suppress this rumor, he (Nero) declared others guilty and, as punishment, began to cruelly torment those people who are commonly called Christians. The beginning of this time dates back to Christ, who was executed by Pontius Pilate during the reign of Tiberius."

2) Josephus (Antiquities of the Jews XVIII. 3, 3): "At that time lived Jesus, a wise man, if it is proper to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him many of the Jews, and many of the Gentiles. He was the Christ. And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him; and the tribe of Christians, so named from him, are not extinct at this day."

3) Talmud: "In the evening, on the eve of Passover, Jesus was hanged because he practiced sorcery, corrupted the people, and inclined them to a new religion... Since nothing was found to justify him, he was hanged on the eve of Passover."

"He brought the art of sorcery from Egypt in an incision he made on his body and in this way he performed miracles and inclined people to faith as if by his own power." (Getinger. Part 1, sec. 2. 136, 139).

The Talmud calls Jesus Christ a treacherous Jew; it is commanded to kill with one's own hands the traitors of Israel and the apostates (minim), like Jesus of Nazareth and his followers, and to cast them into the abyss. The teaching of Jesus of Nazareth, says the Talmud, is idolatry. Jacob, a disciple of Jesus, is a heretic (Tractate Avodah Zarah, fol. 171).

"Since Christ engaged in sorcery and idolatry, Christians are doubly idolaters. Jews consider Christ to be devoid of reason" (Tractate Avodah Zarah, fol. 272).

"Christ in league with the devil: they call Christ godless" (Tractate Sanhedrin, fol. 1051).

The Nazarene is called the son of a carpenter in the Talmud (Tractate Avodah Zarah, fol. 502).

Instead of the name Jesus, the Talmud sometimes uses the expressions: "a certain man," or "may his name and his memory perish" (Tractate Avodah Zarah, fol. 171).

2.11 Conversion To Christianity Of Rabbi Eliezer

The Jewish scholar, Rabbi Eliezer, was brought before a Roman court on charges of Christianity in Caesarea, where he lived out his last days. The process took place after 115 AD, when Pliny's correspondence with the emperor was made public. The proconsul did not believe in the crimes attributed to Christians.

The account of Rabbi Eliezer's trial is found in ancient rabbinic writings: in Kohelet Rabbah (1, 8), in the Babylonian Talmud (Avodah Zarah, fol. 16, pp. 1-17, p. 1) and in Tosefta (Chullin II, 24). More detailed information is found in Midrash Rabbah: "Once Rabbi Eliezer was arrested on charges of practicing Christianity.

Hegemon (judge) says: Such an old man, and he's engaged in trifles!

Rabbi Eliezer: I acknowledge the authority of the Judge! (Hegemon thought he was referring to him, but Rabbi Eliezer meant the Heavenly Father).

Hegemon: Since you have acknowledged my authority, I will tell you what I have long thought: perhaps those societies are engaged in empty things. You are free!"

Rabbi Eliezer, son-in-law of Rabban Gamaliel, head of the Yavne Academy, lived at the end of the 1st beginning of the 2nd century. Due to his inclination towards Christianity, he did not get along with the head of the academy, and despite close kinship, he was finally excommunicated, i.e., anathematized, and spent the last years of his life in isolation from Jewish thoughts, i.e., in Christianity. In Memphis, he met with the well-known Jacob-Minei (a Christianizing Jew), apparently, he approved of Christ's teaching, and when the Roman government began to oppress Christians, R. Eliezer was among those accused.

2.12 Prophecies About The Divinity Of Jesus Christ

Jesus Christ pointed to prophecies as one of the main proofs of His Divinity: Search the Scriptures; they testify about Me (John 5:39; 46, 41).

God, Your God, has anointed You with the oil of gladness more than Your companions (Ps. 44:8).

The Lord said to my Lord: Sit at My right hand, till I make Your enemies Your footstool (Ps. 109:1).

And I will say to them: if it pleases you, give Me My wages; but if not, do not give them; and they will weigh out thirty pieces of silver as payment for Me. And the Lord said to Me: Throw them into the church treasury a high price at which they valued Me! And I took thirty pieces of silver and threw them into the house of the Lord for the potter (Zech. 11:12-13).

One of the learned Pharisees decided to test the depth of Christ's teaching and His wisdom. He asked a question that, at first glance, exposed his false and seemingly unspiritual view: Teacher! What is the greatest commandment in the Law? Jesus answered that the greatest commandment is: Hear, O Israel, the Lord our God is one, and the second is like it: Love your neighbor as yourself. The scribe acknowledged Jesus Christ's answer as wise and profound. Well, Teacher, he exclaimed, You have spoken the truth.

Jesus Christ foretold the eternal desolation of the Jerusalem temple and the subjugation of Jerusalem to the Gentiles.

As for these things which you see, the days will come in which not one stone shall be left upon another that shall not be thrown down... And Jerusalem will be trampled by Gentiles until the times of the Gentiles are fulfilled (Luke 21:6, 24).

The most important and severe calamity began after the death of Jesus Christ, i.e., after the condemnation to death by fanatical Jews of their Messiah, foretold by all the prophets. Pontius Pilate found no guilt in Him, about which he declared to the gathered Jewish people that he could not take the sin for the life of the innocent upon himself. Then the Jews maliciously cried out: His blood be on us and on our children! Is it not clear to everyone that the scourge of God and the sword a righteous vengeance, brought upon themselves and upon eternal generations for the blood and death of their Messiah, Jesus Christ?

Human life is infinitely diverse, says Turgenev; history is boundlessly complex, says Taine. These reasons make it impossible for a man to foresee the future. The human mind is unable to comprehend the infinite diversity of human life and find the laws governing it. Strauss understood the immense significance of this proof and asserted that, for example, the prediction of Jesus Christ about the fall of Jerusalem was written after the event, although elsewhere he admits that the Gospels were compiled no later than 30 years after Christ's death, i.e., before the destruction of Jerusalem (Getinger. Apology of Christianity, vol. 1, sec. 2, p. 230). Justin the Philosopher considers the fulfillment of prophecies to be the most reliable proof of the divine inspiration of the Bible. The fulfillment of prophecies is a sign that the prophecy was spoken by God[1].

2.13 Moses' Prophecy About The Dispersion Of The Jews

There are prophecies about peoples, states, countries, and individual cities. Among the prophecies about peoples, the most remarkable and of particular interest at present are the prophecies about the Jews. The most

[1]Article by A. Sapozhnikov. Extracted from the journal "Strannik", May, No. 5, 1894.

vivid and complete prophecies about the Jews were given by Moses:

If you do not obey the voice of the Lord your God, all these curses will come upon you:

The Lord will give you over to defeat before your enemies, and you will be scattered among all the kingdoms of the earth.

The Lord will strike you with madness, blindness, and confusion of heart.

And you will grope at noon, as a blind man gropes in darkness, and you will not prosper in your ways; and you will be oppressed and wronged every day, and no one will protect you.

Your sons and daughters will be given to another people: your eyes will see and fail with longing for them all day long, and you will have no strength to prevent it.

A people you do not know will eat the fruit of your land and all the produce of your labor; and you will be only oppressed and crushed all your days.

And you will become a horror, a proverb, and a byword among all the peoples to whom the Lord (God) will lead you.

And you will be plucked from the land that you are entering to possess.

And the Lord (your God) will scatter you among all peoples, from one end of the earth to the other, and there you will serve other gods, whom neither you nor your fathers have known, gods of wood and stone.

But even among these nations you will find no rest, and there will be no resting place for the sole of your foot, and there the Lord will give you a trembling heart, failing eyes, and a despairing soul.

Your life will hang before you, and you will tremble night and day, and you will not be sure of your life.

Because of the trembling of your heart, with which you will be seized, and because of what you will see with your eyes, in the morning you will say: oh, if only evening had come, and in the evening you will say: oh, if only morning had come!ż (Deut. 28, 15; 25, 28; 29, 32; 33, 37; 6367).

Other prophets give similar predictions, supplementing them with some interesting features:

ńAnd I will deliver them to be a terror and a torment to all the kingdoms of the earth, to be a reproach, a proverb, a byword, and a curse in all places where I shall drive themż (Jer. 24, 9).

ńThey will throw their silver into the streets, and their gold will be treated as refuse. Their silver and gold will not be able to save them in the day of the Lords wrath. They will not satisfy their hunger or fill their stomachs with it; for it has been the stumbling block of their iniquityż (Ezek. 7, 19).

ńAnd death will be preferred to life by all the remnant who survive of this evil family in all the places where I have driven them, declares the Lord of hostsż (Jer. 8, 3).

ńFor behold, I will command, and I will shake the house of Israel among all the nations as grain is shaken in a sieve, and not a pebble shall fall to the earthż (Amos 9, 9).

ńAnd they shall be wanderers among the nationsż (Hosea 9, 17).

Some of these prophecies were fulfilled before Christ, but the greater part already after Christ, mainly after the final triumph of Christianity.

2.14 Fulfillment Of Moses' Prophecies After The Death Of Jesus Christ

The Jews knew the art of being hated by all nations both during their independence and after the fall of their Fatherland. One cannot help but notice the deep aversion with which Roman writers speak of them. Their beliefs, rituals, and national character are the subject of the cruelest mockery, the most venomous hints. But until the final triumph of Christianity, the Jews generally were not a ńhorror and a proverbż, were not given over to vexation and suffering in all the kingdoms of the earth, but enjoyed equal rights. In Babylon, the throne of King Jeconiah was placed above the thrones of other kings; many Jews were among the highest dignitaries. The same was true under the Persian kings. Alexander the Great treated them favorably. Under his successors, many Jews settled in Alexandria, Antioch, and other new Asian and African cities: there they received rights equal to those of Greek and Macedonian inhabitants, grew rich, held government positions, engaged in profitable trade...

They did not mix with pagans, but enjoyed the same civil rights as Greeks, and were respected for their wealth (Weber III, 314). Caesar recognized the settled Jews in Alexandria as having the same rights as the Greek population of the city (Roman History, III, 370). When Egypt was occupied, Octavian granted the Egyptian Jews even greater rights than the Greeks: he gave them the right to have their own Jewish council, which governed the Jewish community and decided legal cases. He left the Jewish alvarches in charge of customs duties on the Nile and at sea, which they received from the Egyptian kings. In other areas of the Roman Empire, they even enjoyed religious tolerance, could have their own prayer houses, and organize religious gatherings. Roman Jews had the right to participate in the distribution of bread to the people. Under Vespasian and Hadrian, after fierce uprisings, Jews were expelled from the land of Israel, and the most severe decrees were issued against them. The period from Vespasian to Antoninus was generally a difficult period for Jews (70139 AD). But, despite repeated rebellions, the wrath of the Roman monarchs subsided after victory, and their fears ceased along with war and danger. Already under Hadrian's successor, Antoninus, the Jews again received their ancient privileges.

From Antoninus to Constantine the Great, Jews enjoyed safety and even respect. A large part of the Mosaic curses began to be fulfilled against the Jews already under the rule of Christianity, starting with Justinian. His legislation was imbued with a spirit of hostility and hatred towards Jews. They were deprived of all civil rights; declared incapable of testifying against Christians; parents were forbidden to disinherit children who changed religions. The very expressions of the law, it seems, aim to humiliate them in public opinion... The harsh decrees of this emperor were the beginning and legal justification for the cruel persecutions of Jews. In the Eastern Empire, their fate became more unbearable day by day. Throughout the Middle Ages, the history of the Jews consists of an endless chain of horrors and violence... In the northern regions of France and Germany, despite government prohibitions and even spiritual ones, the rabble plundered and killed them... At the beginning of the Crusades, their fate became even more terrible: going to Palestine, the crusaders considered it a holy deed to kill several ńenemies of Christż.

In England, during the Crusades, the whole nation united to persecute them. Once in York, 1500 Jews, including women and children, were denied housing; they could not buy their lives at any price and, giving in to frenzy and despair, perished, mutually killing each other. ńTheir silver and gold will not be able to save them on the day of the Lord's wrath.ż

In the First Crusade, ńin Verdun, Trier, Mainz, Speyer in Worms, many thousands of this unfortunate people were robbed and murdered. Some of the Jews owed their salvation to the firmness of the bishops, who accepted from them a feigned or temporary conversion to Christianity; but the most stubborn of their co-religionists barricaded their homes and threw themselves into the river or into the flames along with their families and their possessions: "and they will prefer death to life." Writers speak with complete indifference about the massacres and robberies to which the Jews were subjected and which were renewed with every Crusade.

Europeans generally hardly considered them human. A Jew was the property of a feudal lord, who traded him like cattle and robbed him like an enemy; a Jew brought him a known annual income, and if necessary, he could be sold or mortgaged. Henry III sold all Jews living in England to his brother Richard. To distinguish Jews from Christians, they were ordered to wear a horn on their hat and patches on their clothes: these signs were issued to them for money from the state treasury. The terrible plague that devastated all three parts of the Old World in 1348 was a pretext for new atrocities: Jews were accused of poisoning rivers and springs, spreading infection through magical spells, and were killed by the thousands. Crowds of fanatics, called flagellants, went from city to city, preaching repentance and the extermination of Jews. Jews, avoiding the torments to which the wild mob subjected them, often prevented them by suicide. The slightest suspicion was enough for their demise.

They had to endure terrible persecutions from the Inquisition, which treated them as heretics and burned them at the stake.

In Muslim countries, they were also constantly subjected to persecution, contempt, and all kinds of abuses. Philip the Fair, having confiscated all the property of the Jews living in France, under threat of capital punishment forbade them to live in the state, and gave the Parisian synagogue to his coachman. They were expelled from France seven times. In 1492, they were expelled from Spain. Some writers estimate the number of exiles at 170 thousand, while others at 400 thousand families. The expulsion was accompanied by the greatest calamities. Most of the exiled Jews settled in Portugal, but in 1496 they were expelled from there too. Expulsions from various countries and cities continued in the 16th and 17th centuries. In the early 17th century, Jews were expelled from Brandenburg and obliged by oath never to return. Thus, Jews fled from country to country: "finding no resting place for their foot." Everywhere they remained a special people; no country became a homeland for them "Not one grain fell to the ground." Is this not clearly a punishment for the blood of Jesus Christ, which cries out justly. "May His blood be on us and on our children." All prophecies have been fulfilled, and continue to be fulfilled to this day.

Book Two. Section One: Theoretical

Treatise I. Hatred Of Christians And Curses Upon Them, Commanded By Talmud

1.1 About Hatred Of Christians

The Talmudic intelligentsia, having protected the Jewish religion from all possible influences with such barriers, which no force could break for 15 centuries, was even more concerned with preventing Jews from associating with Christians. This fanatical hatred of Judaism towards Christianity will become clear if we briefly familiarize ourselves with the ordinary, daily prayer book of the Jews, which they use every morning and every evening. For example, during the ceremonies of the first two Passover nights, the following prayers are read: "Shefoich gamoscho el ageyim asher ley nedoucho" and so on, i.e.: "Pour out Your wrath on the nations that do not know You, and on the kingdoms that do not call upon Your name. For they have disgraced Jacob and laid waste his dwelling. Pour out Your fury and let the flame of Your wrath consume them; pursue them with Your fury, destroy them under the heavens of the Lord" (see the book "Haggadah" Passover ritual).

Here, three passages from the Holy Scripture are taken and combined into one prayer. In this regard, as well as concerning the time when they were written and appointed for use in divine service, these passages of Holy Scripture are understandable; after the destruction of Jerusalem by the Romans, when the Israelites were still too irritated against the perpetrators of their misfortune, such curses in the mouths of Jews had even more basis and were more or less excusable. But at present, and under current cir-

cumstances, they cannot but be considered highly reprehensible. Who are these pagans and kingdoms that they wish to see persecuted by God's wrath and destroyed under heaven? Are they Christians or godless African and Indian pagans? The Mohammedan doctrine regarding the unity of God is completely similar but with the teaching of the rabbis, and therefore Mohammedans cannot be understood under the name of pagans; and what, for example, did the African, Indian, or American savage do to the European Jews? Why do they ask not for his conversion to the true God, but for his extermination? If we are told that no one is implied in this prayer at the present time, then the question arises, what is its purpose, and moreover, why is it an indispensable part of the Passover service? In the hands of the Jews there are many "hagadah"[1] of various editions, some of which have been published recently. There are other prayers, distinguished by the same spirit of malicious vindictiveness. In the morning prayer of the second day of the Passover holiday, no less terrible calamities are invoked upon non-Jews. It is read according to the translation of the Jewish London edition, thus: "O, hasten, my beloved, to where Your heart and Your eyes are! Although we have turned away from good, yet hear the cry and rage of those who oppress Your people; feed their land with their own blood; fertilize their lands with their fat, and let the stench of their corpses ascend to heaven."

1.2 Malicious Prayers

"On Passover, let a sharp sword fall upon Edom through the hands of Him who is white and red, as in the days of Passover." In one of the prayers it is said: "May every heretic perish instantly; crush, destroy, ruin, O God, the proud. Blessed be God, who destroys our enemies"[2]. In Buxtorfs dictionary, under the word shamad, the daily prayers of the Jews are quoted verbatim, in which prayers for the destruction and ruin of outcasts and enemies are expressed, understanding the latter to include Christians. According to Eisenmenger, the same intolerance is found in the current Masorahs, and according to Chiarini, the very same is found in the current prayers of "Selikat". In one of the prayers it is said: "On the night of deliverance, God divided when He passed through Egypt at midnight; may the Almighty also send division upon Edom." Now the question is: what people do the Jews mean by Edom? Regarding this matter, let us hear the sayings of the rabbis. Maimonides says: "The Edomites are idolaters, and the first day of the week is their holiday. Therefore, it is forbidden in the land of

[1] A prayer book for the first two Passover evenings, which describes all the ceremonies of the Passover celebration.

[2] In another prayer book, composed by rabbis, on page 96, curses are read against all peoples who do not profess Judaism.

Israel to deal with them on the fifth and sixth days of each week... on the first day, it is likewise forbidden, for on this day it is forbidden by itself"[1].

Some Christians celebrate the first day of the week: therefore, by Edom, the Jews now mean Christians.

Now let us hear the opinion of Kimchi in his commentary on the prophet Joel (4, 19). Citing the words: Egypt shall become a desolation, and Edom a desolate wilderness, for the violence against the children of Judah, because they shed innocent blood in their land, he says: The prophet mentions Egypt because of the Turks, and by Edom is meant the Roman Empire. For these two nations have been the strongest from ancient times, and so they will remain until the time of salvation. And this is the fourth beast in Daniel's night vision. He (Joel) said this because the Roman Empire consists mostly of Edomites; and although other nations mingled with them, which also happened with the Turkish state, yet they (the Edomites) are known by their original descent. Thus, Kimchi considers the Roman Empire to be Edom, including the Greeks, for he wrote in the 12th century, i.e., long before the fall of the Eastern Greek Empire.

A similar explanation is found in Aben-Ezra, who, regarding Isaac's blessing, says: Rome, which led us into captivity, comes from Chittim[2]. This Chittim and the Greek state are one and the same, as explained in the book of Daniel. Then there were very few people who believed in one man and called him God. But until the time of Constantine, who introduced a new religion and carried the image of that man on his banner, no one in Rome adhered to this new teaching, except for a few Edomites, and therefore Rome is called the Edomite power[3].

1.3 The Edomites Are Christians

Here we will not dwell on Aben-Ezra's false view; for us, an explanation of the word Edom is needed, which shows that Christians are meant by it. Now let us hear Abarbanel. In one place, when explaining the prophet Obadiah, he says: From this, it can be concluded that the prophet prophesied not only concerning the land of Edom but also concerning those nations who dispersed from there throughout the world, and these nations are the present-day Christians, for they originate from the generation of Edom[4]. Thus, four most famous rabbis unanimously assert that Christians are meant by Edom. In the treatise Berakhot fol. 28, c. 2, where it is recounted how, in one of the sessions of the Yavneh Academy, when the order of 18 prayers was

[1] "Gilkhot Akum", IX. 4.
[2] 4 Book of Moses, 24, 24.
[3] Commentary on 1 Book of Moses, 27.
[4] Commentary on the prophet Obadiah.

established "Shemoneh Esre," which formed a kind of symbol of faith for the Talmudists, Rabbi Gamaliel, the chairman, addresses the scholars with the following question:

"Will not one of you be able to compose a prayer against the Minim?" Then Samuel the Small stood up and composed it.

These Minim were Christians from among the Jews, who were allowed to observe Old Testament holidays. Under the name of Minim, Christians are cursed even to this day in daily prayers.

According to the Babylonian Talmud, the author of this prayer, filled with burning hatred for enemies, i.e., for the Minim, was Samuel the Small, one of the more militant representatives of the Jamnian Academy.

Complaints of the holy Church Fathers prove the existence of cursing prayers. St. Epiphanius (in the 4th century) says the following about them (Adv. haer. 29, 9).

Jews not only harbor hatred for the Nazarenes, but even curse them daily three times: 1. In the morning, when they rise; 2. At noon; and 3. In the evening. Every time they finish prayers in synagogues, they consign them to anathema, repeating three times daily: "May the Lord curse the Nazarenes." It should be noted that St. Epiphanius, himself of Jewish origin, was probably well acquainted with the Jewish prayer ritual.

Blessed Jerome reports the same thing, repeating several times in his commentary on Isaiah, that "Jews daily subject the Nazarenes to anathema (Hieron. ad Jesaj. 5, 1819; 49, 7, 52, 4). St. Justin Martyr also speaks of this prayer in a dispute with the Jew Tryphon.

Church writers with a contrite heart emphasize the fact of the cursing of Nazarenes in prayer several times daily. Jews under the name of Minim and Nazarenes generally understand Christians, just as the word "goy" means "Christian."

A fierce defender of Judaism, Chwolson, in his book "On Some Medieval Accusations Against Jews" on page 60 says that in the Talmud and in other ancient rabbinic writings there is an opinion that the Romans, entirely or partly, originate from the Edomites, and that in the book "Josippon," composed around the middle of the 10th century in Spain, the legend of the origin of the Romans from the Edomites turns into a whole novel. It describes in detail how Esau's grandson, Sophar[1], fled to Italy and became king there. Chwolson says that this book contains a long list of kings of Latium, who supposedly originated from this Edomite. In ancient rabbinic literature, especially in writings written in Palestine, Romans are very often mentioned, who are so often called Edomites. Chwolson further says: it is positively true that many medieval Jewish authors living in Europe used the name "Edomite" instead of "Christian." The reason for this was that ancient rabbis called Romans, as we have already noted, Edomites; and since

[1]Genesis 31:11 and 15

Rome was almost from the 10th century the center of all Western Christianity, many medieval rabbis quite naturally transferred the name Edomites to include Christians. From this we clearly see now, that a staunch modern defender of Judaism, moreover, in his (by origin) nation, could not deny the true fact that under the name Edomites are meant precisely Christians, against whom Jews daily pronounce curses in their prayers to this day, despite the fact that they themselves live under their merciful and fraternal patronage and care.

Now it is clearly visible that the prayers of the Jews demonstrate a fiery, bloody malice towards Christians even to the present day.

From the daily prayer, the following words are remarkable: ńMay the slanderers have no hope, and all madness perish, and all deliberate criminals be eradicated! Subdue them quickly in our days. Praise be to You, Lord, who destroys criminalsż[1].

Both on weekdays and holidays, Jews conclude their prayer with the prayer ńuleyny loishaboyakhż etc., thanking God that He did not create them as gentiles and did not compare them to such tribes who worship meaningless vanity and pray to a God who will not save them; with these words they spit and say: ńTfu! imakh shmoy vozykhroyż, i.e., may his name and memory disappear[2].

All passions, all weaknesses of a sincerely devout Jew are called upon to aid his seemingly God-pleasing hatred. ńMay the heavenly luminaries not reach youż thus prays a Jew, jumping up and gazing at the sky: ńYou, Lord, avenge us Christians, followers of Christ, pour upon them plagues and scourges with which You once struck Egyptż. Buxtorf testifies to the immutability with which synagogues implore the Lord to deliver into their hands all the riches of ruined Christians and to stir up a war of extermination between them from East to West. ńShame on those, they continue, who give birth to these unworthy ones; may their mother be covered with dishonor and rejected, because for a Christian, death is and decayż. Meanwhile, despite all these assurances, on page 60 of his book, Khvolson positively contradicts himself, saying: ńThere are, however, some medieval prayers, mostly local, which indeed contain curses against Christians; but one should not forget, given the totality of circumstances under which these prayers were composed. These are precisely prayers of repentance, composed during the Crusades...ż

He further continues: ńShould one be surprised that Jews called upon God for vengeance?ż Be that as it may, these times have long passed and been forgotten, but prayers cursing Christians are not forgotten and are read by Jews to this day.

[1] 18th Prayer of Blessings.

[2] 2 In new Jewish prayer books, these words have been omitted. They are found only in previous editions; but Jews know them by heart and attribute them to Jesus Christ and Christians.

Thus, in prayers for daily use, imbued with malice and hatred against the Edomites, only those detailed moral and practical instructions, down to the smallest detail, which their guiding book gives to Jews, are generalized. The general character of these instructions remains, of course, unchanged: powerless political malice, manifesting as powerful social hatred and economic ill-will, is naturally a result of these religious and moral rules.

1.4 Only A Jew Is Considered Human

The Talmud teaches the following lessons and instructions: ńNo one is recognized as a human being except Jews, for they alone originated from the first man, while all other peoples originated from an unclean spirit and should, in fact, be called cattle[1]. Jews alone originate from Adam, Abel, Abraham, and Moses, while all other peoples, especially Christians, from the devil, Cain, Esau, and Jesus Christż[2].

ńJews are a single people, pleasing to God, Who chose them as His people and made them rulers over all othersż[3].

ńBless the deceased if you encounter the grave of a Jew, and curse the dead of another people, and say: your mother is disgraced, she who bore you blushes, etc.ż[4]

On this basis, a Jewish fanatic, seeing a Christian funeral, says the following verses: ńAint gitzen, morgin tzen. Aint givurdent, morgin gundertż, which means: today one died, tomorrow let ten die. Today close to a hundred, tomorrow let a hundred of them die.

ńGod, who struck Egypt with His one finger, will destroy the sons of Ishmael (Muslims) with His whole hand, for the former are enemies of His people, and the latter are His own enemiesż[5].

The Talmud states: ńHe is not a talmid chochem (Talmudic sage) who does not know how to sting and take revenge like a snakeż. Of course, sting a non-Jew[6].

ńWhence comes the hatred of Jews for all other peoples?ż asks the Talmud and then answers, adhering to one of the meanings of the root word ńsinaż, that it descended from Mount Sinai. ńSome Jews will resurrect and inherit the bliss of eternal life[7]; all other peoples will remain forever in graves or in hell; their souls are unable to resurrect, for it is said: ńThe wicked shall

[1] ńYalkut Reuveni Parashat Bereshit.ż, l. 10, 2.
[2] ńYalkut Hadashż Bukst. prav. Khald., talm. ibid. Tract. ńChullinż, l. 91, 2.
[3] Tract. ńBerakhotż, l. 71.
[4] Talm. tract. ńBrokhesż, ch. IX, l. 38.
[5] ńRabbi Eliezerż, chapter XLVIII and so on.
[6] ńNotes of a Jewż Bogrov, p. 373.
[7] ńSanhedrinż, l.90, I.

return to hell, all nations that forget Godż[1]; and who are those who forget God? all Hittites (i.e., Christians), answers the Talmud[2].

If anyone, in defense of the Talmud, objects that the words "goy" and "akim" constantly encountered in it refer only to pagans and not to Christians, it is easy to prove that the prohibitive rules, expressed in antiquity regarding pagans (goy), are repeated and currently apply with the same strictness to all non-Jews. Maimonides states quite clearly: akim and notzrim (Christians, Nazarenes) fall under the single general name "akim"[3], and the Talmud adds: "Edomites (Christians) are the same as akim"[4]. The facts of the actual life of Jews testify to the immutable observance of this view more strongly than any teaching and written evidence.

In Poland and in the western provinces, it is very well known to everyone that Jews never call Christians anything but goyim. Moreover, Jews consider Christians to be pagans because they supposedly worship three gods, i.e., the Holy Trinity and Christ, a simple alleged man who cannot help them in anything[5].

"Know," teaches the Talmud, "that whatever peoples there may be and whatever their religious rites, all of them are 'avodah zarah,' i.e., idolaters. During their holidays, it is forbidden to have financial dealings with them: they should be treated in all cases, as indicated in the Talmud, as idolaters and on the first day of all holidays (Christian Passover) nuchrim. In general, it is forbidden to have any dealings with one who believes in Sunday. Sunday should be considered on par with idolatrous holidays[6].

The Lyonese Rabbi Fabius, in his New Year's sermon in 1842, said: "The Jewish faith has the advantage over Christianity and all others that it contains nothing mysterious, but everything in it is pure reason; in the Christian religion, however, the position prevails: 'Reason is silent, and madness reigns'"[7].

It happens that Jews, out of cunning, assure that they respect the Christian people who worship one God with them; such words are even printed on the first pages of the new edition of the Babylonian Talmud and in prayer books; but from what follows, it will become clear how Jews view deception and cunning regarding foreigners.

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[1]Ps. XI, 18.
[2]Tract. ńSanhedrinż, l. 105, p. 1.
[3]Maimonides. "Yad Hazaka," ch. IV, 6, 10. No. 9, page 296, ch. 1.
[4]Mishnah, tractate "Avodah Zarah," fol. 11. ğ 2.
[5]"Sefer Ikkarim Buchstorff," ch. XV.
[6]Commentary of Rabbam on the Talmud "Avodah Zarah," part I, page 96.
[7]Offrande au Dieu de l'Univers by Fabius, Lyon, 1842.

1.5 Chwolson In Defence Of Judaism

Chwolson, in his work "On Some Medieval Accusations Against Jews," states with bias that slanders against Christians are found actually in only one insignificant book "Toldot Yeshu", i.e., "The Life of Christ". This 30-page book is full of the most ridiculous anachronisms and absurdities. Khvolson says that not a single Jew, not even the greatest experts in Jewish literature, know who, when, and where it was written, and we can assure you, the author continues, that this pathetic little book enjoys no respect among Jews. Further, in the aforementioned work, Khvolson says that Jews blush even at the thought that such a repulsive abomination could have been produced by a Jew. Then the defender of Judaism himself, acknowledging the absurdities and dirty slander against Jesus Christ and Christianity in this book, limits himself only to rejecting its authority among Jews and tries to convince that it is held in great contempt by them. But we can prove that this dirty little book, as well as others similar to it in content, malicious and slanderous books, are valued by Jews above treasures, for every line and even word from it and similar ones are accepted by Jews as a sacred dogma. All these shameless and tempting legends against Jesus Christ are taught by Jewish melameds (teachers) to small children as dogmatic truths.

1.6 Father Dean Benderovsky

We provide information about the Talmud from a document by Archpriest and Dean Mikhail Benderovsky, a deputy in the case of Jews cutting out the tongue of peasant Prokopy Kozan in 1833[1].

O. Benderovsky, as an expert on the Talmud and all its secrets, among other documents and mysterious Jewish books, presented to the commission a brief theoretical exposition of the Talmud's teaching on malicious sayings against Christians[2].

"To shame them against Christians and the Christian religion's malice, it was his duty to present the following regarding the abuses and mischief committed by Jews according to the rules of the Talmud. The Talmud, or science, is a creation and an abomination, and the most wicked. It contains many traditions from the beginning of the world, discussions on various occasions and decrees of rabbis that occurred over many centuries. In the Talmud, besides many other blasphemies, there are the following: that God, before the creation of the world, long studied this architecture and then cre-

[1] O. Benderovsky was murdered by Jews for, as a deputy, exposing them in the crime in the Kozan case.

[2] To the Zaslavsky District Court, from Zaslavsky Archpriest and Dean Mikhail Benderovsky.

ated various worlds, then disassembled materials, until finally he built the present universe; that on the firmament of heaven, from the northern side, left a huge hole on purpose, so that if anyone dared to be God, the Lord could say to him: "If you want to be God, then do what I have not finished"; that every day the Lord weeps over Jewish captivity; that souls transmigrate and that Cain's soul, after many transmigrations, finally passed into Jesus, the Christian God; exactly the same way there are countless objections, refutations, and heresies against the Mosaic law in the Talmud. And therefore, when Christian teachers delved into those books, by decrees of Roman Popes John XXII, 1319, and Clement VIII, 1593, about 10 thousand of them were burned in Mantua, and it was ordered to burn them throughout the world. But now these Talmuds are again multiplied and read publicly without any fear, with the addition of new interpretations. And according to these Talmuds, this is how Jews treat Christians and all that is sacred to Christians:

a. "When they bake bread, they must throw a piece of dough into the fire and say: 'as this bread burns, so may Christians burn in hell'";

b. when they see a Christian wedding, they must say: "three days of joy, and a century of weeping";

c. when they brew drinks, such as: vodka, honey, beer, they wash matted hair in them and say: "as this matted hair is tightly twisted, so may Christians twist around my drink";

d.if they sell anything to a church or chapel, by the commandment of "Sanhedrin" they are obliged to mix it with impurities, and into wine they even pour urine. Since this has already become known, the most cautious force the Jew to taste it first;

e. priests and abbots are called "galakh", which means bald or shaven and, upon meeting them, they must certainly spit;

f. they consider it their right to turn Christian property to their own benefit in any way, such as: by deception, usury, theft, and violence, if the opportunity arises;

g. if an animal belonging to a Jew kills an animal belonging to a Christian, the Jews are not obliged to compensate the Christian for the damage; but if, on the contrary, an animal belonging to a Christian kills an animal belonging to a Jew, then the Christian must certainly return its price to the Jew;

h. an oath in their dealings with foreigners is only valid if it is taken on the correct Rodal, and in such attire as they go to school (synagogue) on the day of judgment, called Yom Kippur. And the correct Rodal is the Mosaic Pentateuch, written on large parchment sheets, called Meruad, with such diligence that there is not a single letter more or less in it. And if there were any corrections, a spot, or the slightest hole in it, it is already considered invalid, and on such a Rodal, Jews swear carelessly, and the rabbis are obliged to substitute it in dealings with Christians. However, even on

the correct Rodal, according to the meaning of the book "Sma", Jews can swear falsely in difficult cases, especially when it comes to "koel sroel", i.e., the common good of the Jews;

i. when Jews stand on manure, it means that they curse Christians, and then they say: "as this manure rots, so may Christians rot forever and ever";

k. after morning and evening prayers, they must add the following: "Take away, O God, from Christians eternal hope of happiness; let them extinguish in the blink of an eye; let them perish to the last enemy of the Israeli people. Oh, God, may they perish and be destroyed as soon as possibleż; [1]) a prayer they often repeat during Passover holidays, of the same content, namely: ńMay God disturb the thoughts and counsels of our Christian enemies with sword, war, hunger, plague, and all kinds of severe punishments. Let it be so, O our God, by our prayers, let it be soż;

m) on New Year's Day, that is, on the first day of the month of "Tishrei", Jews blow a shofar in the synagogue, made from a ram's horn, seventy- one times, cursing seventy-one faiths;

n) on the 9th day of the same month, a rabbi spits in the synagogue and jumps up, uttering the words: ńAs this saliva perishes, so shall those who believe in the Crucified perish forever in hell, and we shall enter (jumping for joy) into heaven and see our Godż;

o) on the 10th day of October, a rabbi throws a piece of wood in the synagogue and says: ńAnswer me, wood! Don't you answer? So now the Crucified, who led the blind people into paganism through Satan, is also muteż; then other Jews throw the same piece of wood, uttering similar words;

p) on the 21st day of the same October, on Willow Sunday, beating willow branches against the walls of schools, they say: ńI wipe my sins off the vile Christiansż;

q) on the 15th day of the month of "Cheshvan", on the holiday of G'misopher, an account is made of school sums and especially of money collected for Christian blood, for which every Jew and Jewess from the age of 13 is annually obliged to contribute no less than 30 kopecks in silver.

Jews are hired in advance to obtain Christian children before Passover, so that such children, for the extraction of the most abundant and purest blood, could be fattened, and they are usually fattened with nuts, almonds, raisins, and sweet milk for about forty days;

r) on the 28th day of the same month, they must torment the body of Christ; for this purpose, they buy sacred lambs from church servants or from their maids, which is not difficult for them to do (as one Roman Catholic girl, approaching communion in various churches in one day, collected four for them), and they torment them in houses with insults, whatever they can

[1]Proceedings of the Kyiv Theological Academy, 1869, vol. 3, p. 66. 190

think of, dressing up in priestly vestments, which they keep for this holiday;

s) and finally, so as not to spread further, they curse the icons of the Mother of God, beat them inhumanely and, having split or broken them into pieces, burn them and for this purpose they must buy them annuallyż and so on.

In confirmation of the words spoken by Father Benderovsky, we will cite a fact personally known to us and which occurred several years ago in Moscow, on Nemetskaya Street, where Jews moved into an apartment in a Christian house. In Orthodox homes everywhere, according to custom, there are local icons, and it often happens that some residents leave, others move out, but the icons remain motionless in place, as they belong to the apartment, especially in living rooms, kitchens, and dark corners. Jews, having moved into an apartment, found an icon of the Mother of God with the Savior in her arms in the living room, painted on a board one and a half vershoks thick with a crossbar glued in for strength. Finding the icon, the Jews cut it in half, right through the face of the Mother of God, and threw one half out, into the dirt under the stairs. One of the neighboring servants found it and kept it in her room among other icons; seeing this, we asked her what a split- in-half icon meant? The cook, with a broken heart, told what had happened, which was fully confirmed by her masters.

Let us also cite another case with an icon, recorded by us from the words of an eyewitness. Moscow doctor O-v, walking through Zaryadye, encountered a scene of this kind: Jewish boys attacked a Christian apprentice boy who was carrying an icon, knocked it out of his hands, and began to trample it with their feet and beat the boy himself. The doctor intervened for the offended boy, took the icon and gave it back to him, and wanted to punish the culprits, but suddenly found himself surrounded by a crowd of Jews, so he barely managed to get away safely.

1.7 Fanatical Actions Of Jews

Such facts, and even much more outrageous ones, occur by the tens, even hundreds, in those localities where, far from governmental centers, masses of the Jewish population are concentrated, where it constitutes a significant majority and to a certain extent has importance and influence on public life. In localities of the latter kind, such cases of outrageous desecration of the holy objects of the Christian religion do not even attract anyone's attention, so often do they recur. Throughout the entire West Russian region, as is known, overly filled with a mass of ignorant, fanatical Jewish population, such cases of desecration of Christian holy objects are a very common phenomenon, for example.

According to Christian custom, at all more notable points, such as: near

bridges, at road turns, at crossroads, etc., statues of saints most revered by the local population are erected, such as: John the Baptist, St. Anthony, Francis, etc. The hatred and malice of the Jews towards the Christian faith reach such a point here that they demonstratively mock Christian holy objects. It is not uncommon to encounter, for example, an image of one saint with a broken arm, another with a broken nose, a third with mustaches drawn with charcoal, etc. On the Sabbath day, during the shabbat, entire crowds of Jews of all ages and genders gather somewhere around a solitary standing Crucifixion and perform various, as much childish as impudent tricks on it, mocking this greatest holy object of Christianity in the most indecent way.

From the Saratov case, for example, concerning the murder of two Christian boys by Jews, it is evident that on some holiday, having gathered at night, with the shutters closed, the Jews whipped a wax doll placed on the table, and each Jew in turn took rods and beat it, performing a religious rite. Christian craftsmen secretly watched through a crack in the shutter, from which it was later concluded that they were flogging an image of Jesus Christ, made or bought by them.

In one locality, a baptized Jew revealed before the court that Jews had made an image of Jesus Christ out of wax and inflicted wounds upon it: the culprits were immediately apprehended, and the image was found and brought to the church[1].

It was written from Gori (Tiflis Governorate) that an incident causing much noise had recently occurred there. A wax figure, pierced with pins and bloodied, was found on the bank of the Kura River; it was wrapped in a linen sheet on which some inscriptions, reportedly Jewish, were made. The boys who found this figure delivered it to the local police department. A crowd gathered, and rumors spread that this was nothing other than a symbolic representation of the sufferings of Jesus Christ; that Jews perform such a memorial feast annually, and that a similar case had recently occurred with a living girl in Imereti, etc. An investigation is currently underway regarding this matter; among other things, the rabbi of the local Jewish community has been summoned to read the inscription on the cloth in which the aforementioned wax figure was wrapped. But what the rabbi read in these inscriptions was probably a secret, and therefore the correspondent could not find out anything. The judicial commission is currently engaged in investigating this case.

[1] ńHistory of the Jewsż Modestov, part 1, p. 159.

1.8 On Oaths In Judicial Places

An equally contemptuous disrespect for the current sanctity of Christianity is manifested by Jews also in the matter of the Jewish oath, and even stranger is the fact that Christian administrative and judicial institutions themselves indulge this disrespect, condescending to it to such an extent that they recognize it as an almost exclusive privilege of Jews, although nowhere and by no regulations indicated. The fact is that, according to the universally accepted custom, a judicial oath, no matter by whom it is taken, is always taken at the place of the court session, with all the solemnity of the court, in the presence of all judicial personnel. And no foreigner, to whatever religion he may belong, ever refuses to perform this highest religious-legal function, observing all the conditions required by law and legal custom. Only Jews constitute an exception in this case. When a citizen professing Judaism is summoned by the court to perform this civic duty, he first of all declares that, according to his religious rules, he cannot take an oath in the place where a Christian icon is located; that his oath, even if he takes it under this condition, will not be binding for him. Thus, the organizers of the court session unexpectedly find themselves at a loss regarding finding a room in the court premises that would be devoid of any Christian religious attributes, which is not always possible given the circumstance that courts convene in Christian homes, and these, according to pious popular custom, are mostly adorned with icons and crosses. And only then will a Jewish citizen condescend to take the oath, when, finally, after long searches, some dirty closet or dark storeroom without icons is found.

In Odessa, the removal of a cross from a Christian chapel served as the cause of conflict with Jews; the first correspondence about this incident was of Jewish origin, and, of course, attributed the cause of the event to the Greeks. In one Russian city, a simple- minded or non-believing justice of the peace fulfilled the wish of a Jew by covering an icon with a cloth during his oath. In another city, Jews did not dare to ask for icons to be covered, but nevertheless told the judge that they could not take an oath in a room where an icon was present, and the judge offered them to perform the ritual in a room where there was no image.

Young Jewish men, in a third city, covered themselves with their hats, according to their custom, upon seeing an Orthodox priest with a cross in his hands; if this had happened on the street, no special conclusion could have been drawn from it; but this occurred within the walls of a public building and can be regarded as nothing less than a manifestation against Orthodoxy almost to the same extent as if it had been carried out in a temple.

But this contempt, or rather, hatred and impotent malice of the Jews towards the revered Christian holy sites, was most vividly expressed in the famous Odessa history, which almost became a significant event in Russian internal politics at the time. As the investigation revealed, the cause and

origin of the conflict was the insult inflicted by Jews upon Christian holy sites, the desecration of the image of the cross, and in all the details of this street drama, this very religious underlying motive was evident: for example, during the frenzies of the enraged mob, not a single house with a crucifix or icon displayed in the window was touched by it, so that Jews, to save themselves from beatings and death, and their property from plunder, were forced to use this means, hateful to them but the only one. In the Odessa catastrophe, all the indignation of the offended people, feelings, undoubtedly, countless times unpunishedly insulted by Jews, but unable, finally, to remain without retribution at the first opportunity, poured out.

The aforementioned manifestations do not exhaust the contempt and malice of Judaism towards the Christian religion. According to the general conviction of all times and peoples, Jews, when performing their religious rites, desecrate the Holy Mysteries of the Christian Church, the body and blood of Christ.

1.9 Desecration Of The Holy Gifts Of The Christian Church

However difficult this accusation may be, however desirable it would be to deny its probability and plausibility, it nevertheless has historical foundations, supported by the testimonies of chroniclers and even by investigative evidence. Thus, Pikulsky (a baptized Jew), in his work "On Jews," published in 1760 in Lviv, asserts that the special efforts of Jewish elders are aimed at acquiring particles of the Holy Mysteries for their desecration according to a special rite. This testimony is confirmed by investigative evidence in criminal cases.

Thus, from the Velizh criminal case, it is evident that Jews bribed a woman to steal an antimins from the church for them and, without swallowing the Holy Mysteries during communion, to fold them into a handkerchief and bring them. The bribed woman carried out her assignment. Similar cases are repeatedly mentioned by Byzantine historians. Chronicles relate:

In 1213, in France, a Jew bought the Holy Gifts from his Christian maidservant for desecration, threw the Holy Gifts into a money box where there were seven silver coins; then, seeing the Holy Gifts changed, he, frightened, converted to Christianity, went with repentance to Rome, and was baptized there by Pope Innocent.

In 1290, during Holy Week, a woman from Paris, while communing, took the communion out of her mouth and brought it to the Jews to redeem pawned items that they had promised to return to her for this. The Jew boiled the communion and pierced it; through this, the water became colored. When the authorities learned of this, the Jew was condemned to be

burned, and a temple in the name of the Savior was built on the site of that house.

In 1296, a swindler stole the Holy Gifts from the church in Frankfurt am Main at night and sold them to Jews; these pierced the Gifts, blood appeared, and the Jews scattered in fright. Priests, learning of this, retrieved the Holy Gifts and placed them in a holy place. A butcher gathered people in Rotyl to punish the Jews; with banners, they went to Wittenberg, Nuremberg, Rothenburg, and other places and cities, sparing no Jew, of whom almost 10,000 people perished at that time.

In 1300, in Krakow, Jews robbed a church, pierced the Holy Gifts with knives, trampled them with their feet; all this was revealed by investigation, and the guilty were executed (Book of Official Zhukhovsky).

In 1305, in Paris, a Jew bought the Holy Gifts from a woman, which he fried in a pan, then poked with a knife, and blood appeared. The frightened Jews fled, which revealed the crime, and the Jews were expelled (Book of Official Zhukhovsky, Sandomierz Library).

In 1330, in Gustrow, during the rite of piercing the Holy Gifts by Jews, the cry of an infant was heard; a Jewish woman who participated in this was baptized and covered the crime. Jews were executed with a Christian woman who sold the Holy Gifts to Jews (Zhukhovsky's book).

In 1338, in Pulka, Germany, Jews were executed for similar desecration of the Holy Gifts (Zhukhovsky's book).

In 1369, in Brussels, Brabant, Jews were executed for the desecration of the Holy Gifts (Zhukhovsky's book).

In 1399, in Pozna, the Church of the Savior, Carmelite monks, was built on the site where a woman stole and sold the Holy Gifts to Jews, and they were desecrated; the culprits were publicly executed (ibid.).

In 1407, in Krakow, a church named after the Savior (in Kazimierz) was built on the site where the Holy Gifts were desecrated by Jews.

In 1414, in Cologne, a Jew, disguised, came to church and partook of communion, then, going into a corner, took out the communion and was caught on the spot of the crime and handed over to court (Official Zhukhovsky's book).

In 1426, in Vienna, a Christian woman sold the Holy Gifts to Jews, for which King Frederick ordered the Jews to execute this woman (Official Zhukhovsky's book).

In 1433, in Dyvion, theft and desecration of the Holy Gifts were discovered (ibid.).

In 1434, in Deckendorf, Jews, having obtained the Holy Gifts, stabbed them and beat them with hammers in a forge with desecration, then threw them into a furnace. For this, the culprits were executed (ibid.).

In 1453, Jews bought the Holy Gifts in Breslau, which a peasant had stolen from the church. Then the Jews placed the Holy Gifts on a linen cloth and scourged them with whips... At the insistence of the Franciscan

monk John Capistrano, on May 2, Jews were brought to trial in Breslau and tortured: 41 Jews were burned alive in front of the criminal-peasant, others were exiled from the region forever, and their property was confiscated by King Vladislaus. The next night, the chief rabbi, who had been brought to trial, hanged himself. Not long before this, Emperor Albert imprisoned 2000 Jews for such sacrilege and burned them alive with their property (Official Zhukhovsky's book).

In 1466, in Spain for the desecration of the Holy Gifts, Jews were executed (ibid.).

In 1492, two parts of the Holy Gifts were brought by a priest, Peter Dene, to Steinberg, Mecklenburg, to the Jew Eleazar, in order to redeem a pledge. On July 21, the Jews desecrated and pierced the Holy Gifts, and blood appeared, which passed through three cloths; the Jews were frightened and returned the bloodied Holy Gifts. The priest, seeing the miraculous phenomenon and feeling remorse, surrendered himself to court; more than 20 Jews were burned alive near Steinberg, on a hill, on the day of Simon Judas. This is the very place where, to this day, open-air meetings take place in Mecklenburg, and the priest was burned in Rostock (Zhukhovsky's book).

On April 5, 1508, a rabbi was convicted of desecrating the Holy Gifts in the Church of the Virgin Mary in Krakow, publicly confessed, and was executed (ibid.).

In 1510, in Spandau, the Jew Solomon, having bought the Holy Gifts from a Christian, cut them up with desecration; he sent one part to his friends in Brandenburg, put the other part into dough, baked a flatbread, and hung it in the ark in the synagogue, the third particle with him to Ostemburg, at a wedding, which the Jew Meer on a plate presented to the young bride for witchcraft and happiness to the young couple. For this, Joachim, Margrave of Brandenburg, executed the seller of the Holy Gifts and the guilty Jews (Zhukhovsky's book).

In 1514, in Galicia, a baptized Jew, disguised as a priest, obtained the Holy Gifts and sold them to Jews for desecration, which was discovered, and the guilty were executed. In the same year, under Sigismund Augustus, after the arrival of the papal nuncio Lipoman, many Jews from Rawa were burned, accused of stealing the Holy Gifts and blasphemy.

In 1540, in Roslavl, a case of desecration of the Holy Gifts was also discovered.

In 1556, in Sokhochyevo, Dorota Lyashetskaya, while partaking in the Great Sabbath, took the Holy Gifts from her mouth and sold them to Jews for three thalers. Jews and a woman were burned.

In 1556, under Sigismund Augustus, after the arrival of Lipoman, the papal nuncio, many Jews from Rawa were burned, accused of stealing the Holy Gifts. (Polish writer Chacki in history, p. 77.)

In 1562, in Skerboshovo, a bell-ringer sold the Holy Gifts to the Krasnostav Jews, but the Jews, by bribing the authorities, were freed from deserved

punishment (ibid.).

In 1580, in Osmetsim, two Christians were burned for handing over the Holy Gifts to Jews, while the Jews were freed by bribing the authorities (ibid.).

In 1590, in Pultusk, the Christian Krzychkovsky stole the Holy Gifts from the church with the entire tabernacle and sold them to Jews for 4 zlotys in Plonsk; he was arrested and confessed. The tabernacle with the Holy Gifts was found among the Jews in manure. The seller and the guilty Jews were burned (ibid.).

In 1591, in Prague, the Jew Levek stole the Holy Gifts from the church and sold them to Jews, who mocked them in desecration, saying: ńIf you are God, then show your power...ż; within half an hour, a storm and thunder struck and burned the Jews' house. The guilty repented and all were baptized (ibid.).

In December 1598, in Poltava, the Jew Elonok was accused of buying the Holy Gifts from a nobleman for blasphemy against them. ńWhen the venerable priest Skarga, a well-known preacher, author of the life of St. Simon of Trent, appeared from His Majesty King Sigismund, in which it is reported as undoubted that this holy youth was tortured by Jews. Preacher Skarga ordered the Jew to be tortured; the Jew stopped denying and confessed that he had indeed bought the Holy Gifts from a nobleman; for which he was burned at the stake.ż

In 1600, in Bosnia, a Mazur sold the Holy Gifts to Jews and, tormented by conscience, gave himself up. The Jews managed to get patrons through bribery, and when ordered by the king to be brought to trial, the Jews fled. The seller Bozhinovsky, summoned to the Sejm, died (ibid.).

In 1604, in Poznan, Jews were caught and condemned by royal decree for the desecration of the Holy Gifts, stolen by them and pierced with knives. The royal decree has not survived to our time, but the facts are not without probability, for to this day there is a painting in the church in Poznan, on which a procession with holy gifts is depicted, and near the procession Jews with large knives. (Polish writer Czacki.)

In 1619, on the Spanish border, a Jewish woman disguised herself and appeared in a church, received Holy Gifts during communion, took them out of her mouth into a handkerchief, but was arrested and handed over to the authorities, then confessed and was sentenced to death (ibid.).

In 1669, a vagrant Muzhinkovich, being in prison, accused of many crimes, confessed, among other things, that for many years he had specialized in stealing Holy Gifts in various places: in Kielce, serving in a church, he poured Holy Gifts out of two pyxes and sold them to the Jew Levka in Kalisz for 80 zlotys. The criminal confessed that he had concluded a contract with the Jew Levka for the constant supply of Holy Gifts, and the Jew delivered them to Jews in various cities in Poland for a large fee.

In 1696, in Sandomierz, a woman, while taking communion on Maundy

Thursday, took out Holy Gifts and, placing them in a handkerchief, intended to take them to Jews; she was caught and confessed herself, repenting, and then was publicly burned at the stake in the city (ibid.).

In 1698, in Rawa, 6 Jews and two Christian locksmiths were caught, who robbed a church, took out silver and gold sacred vessels, and desecrated the Holy Gifts there. The Christian locksmiths were hanged, while the Jews were released on bail through resale and protection and fled (ibid.)

. In 1710, in czyca, the bell-ringer Podgursky stole Holy Gifts from the church and sold them to Jews for desecration. The Jew, incriminated by the bell-ringer in court, confessed that he took one part of the Holy Gifts with him to Bansk, and handed the rest over to local Jews for blasphemy and witchcraft. Seven Jews and the bell- ringer were sentenced to be burned (ibid.).

There are many facts about the theft of Holy Gifts and antimins with holy relics from Orthodox churches, as can be seen from the Velizh case about the theft of an antimins from a church. An Orthodox woman, a servant of Jews, stole an antimins and gave it to them for blasphemy and desecration.

1.10 A Fact Of Blasphemy Personally Known To The Author

In 1864, in Kovno, Jews, through treats and bribery, tempted an Orthodox soldier, who agreed to deliver Holy Gifts to them just before Christian Easter. The soldier appeared in a Catholic cathedral on Maundy Thursday among a large crowd of communicants and proceeded to communion. The author of this book was a witness, as at that time he was still a priest and administered communion to the people. The soldier, in a drunken state, after receiving communion, bent down and took it out of his mouth into his hand to hide it in a handkerchief, but the people noticed and informed me, who was administering communion to the people; I placed the chalice on the altar, led the soldier to the sacristy, i.e. in the sacristy, and with the help of other priests, washed the soldier's hand with holy water, in which the gifts, taken from his mouth, had already dissolved in his hand. The police were called, officials arrived, and a protocol was immediately drawn up in the sacristy with the signatures of many witnesses. The soldier was sent directly to prison, and an investigation was initiated. I myself, the author of the book, figured as the main witness to the judicial investigator. The soldier did not confess that the Jews had bribed him and asked him to deliver the Holy Gifts to them, but his comrades, soldiers, testified that the Jews had given him drinks for a whole week and he visited the Jews daily and brought money with him. The soldier was chosen by the Jews from among

the cunning swindlers; he did not confess, but in prison he had money and everything in abundance. The soldier was convicted of blasphemy and sacrilege for four years in penal companies with deprivation of rights and exiled to Siberia.

Recently (before the last war), the following fact served as a cause for popular indignation against Jews in Romania: in the city of Izmail, a baptized Jew, who lived with a Jewish tailor as an apprentice, reported to the authorities that his master had various stolen church items, which, upon search, were found in a latrine. The rabbi and representatives of the community were arrested. Stolen church items and Holy Gifts were found with the rabbi. Forty Jewish families, along with the rabbi, were subjected to strict imprisonment. The Romanian government, prompted by European consuls, sent a prosecutor to the scene to conduct an investigation, and in April of the same year, Jews were accused and convicted of theft and blasphemy against the Holy Sacraments. As is known, the court accused the Izmail rabbi and other Jews, who were sentenced only to three years of strict imprisonment this leniency was granted thanks to the efforts of the English Jew Montefiore, who came to Romania to personally intercede for his brethren before the Romanian Prince.

Even where the prescriptions of Talmudic hatred and malice towards Christianity clash with the all-powerful principle of profit and gain for Jews, these prescriptions do not yield their place to this principle. Thus, according to the teaching of the Talmud, the image of "shese-voyerev," i.e., a cross, which a gentile worships, is forbidden for a Jew to trade without "bytla," i.e., as long as it is not broken; but crosses worn around the neck are permitted[1].

Here, Christian icons, crosses, and other sacred objects should be understood. The meaning of this passage is as follows: when an icon, cross, or other sacred Christian object is still revered, a Jew is not allowed to buy them or profit from them; but when these objects become old and are replaced by other, new ones, then a Jew may buy the old ones for profit, because, according to the teaching of the Talmud, these objects are no longer sacred to Christians and a Jew may touch them. As for sacred objects belonging to Christians, a Jew must not only not dare to touch them, but also must not allow them to cross the threshold of his house, because sacred Christian objects are sprinkled with holy water, which in the Talmud is called tume (impurity). Only then, according to the Talmud, will the power and effect of holy water be lost when the object sprinkled with it is broken. An example of this is the following fact. In the city of Kovno, in the fifties, a thief (Catholic) stole a chalice from the Augustinian church sacristy and sold it to a Jewish goldsmith, who, as the investigation showed, forced the seller to first break the chalice, and only then bought it, i.e., he participated in the theft not before he fulfilled the law of the Talmud, he forced the

[1] "Kitzur Shulchan Aruch," p. 167-1.

Christian (akim) to spoil (bytul) the object.

1.11 Bytul, Corruption Of Holiness

The Tosafot commentary on the Talmud Avodah Zarah (p. 77 et seq.), in defining the reality of bytul, is not satisfied if a cross, chalice, or other objects are broken by a simple Christian, but requires that bytul be performed necessarily by a koimer (Christian priest, who is also called a galach, i.e., shaven): only then is it fully permissible for a Jew to buy and resell the object. But the aforementioned goldsmith in Kovno did not fulfill the last prescription of the Talmud; when buying the sold chalice, he did not summon the Augustinian priest, but forced the thief- Christian himself to break the chalice.

Jews are forbidden to do anything for elilim, even windows in churches. It is forbidden to sell Christian church books, even the Tanakh, i.e., the Bible, so that Christians do not become rooted in their faith. It is forbidden to sell Christians substances that are part of their Avodah (worship), if Christians cannot obtain them elsewhere. Some scholars forbid it even when Christians can obtain these items elsewhere. Every pious Jew must act cautiously in this case[1].

It is forbidden to look at elil (images) and their decorations, for it is written: Do not gaze upon elil. One should stay away from their house (church), and even more so from elil itself, and not approach it closer than four steps, listen to their music (church singing and organ), and if you hear it by chance, you must plug your ears.

It is forbidden to inhale and enjoy their aromas, and one must restrain the senses so as not to inhale them into oneself[2].

If you see a well-arranged house of akim (Christian church), say: Bois goyim vsach Adonai (Proverbium cap. XV), i.e., the house of gentiles God will destroy. If you see its ruins, say: "Eil Noikumes Adonai" (Ps. 94), i.e., "God is vengeful"[3].

This rule is applied by Jews to Christian homes. When a Jew speaks to another Jew about a beautiful Christian home, instead of saying "ein sheine shtub," i.e., "a good, beautiful house," he says "ein sheine grub," i.e., a beautiful grave.

"If a Jew gets a splinter in his foot or scatters money before an 'elil' (idol), he must not bend down to remove the splinter or pick up the money, because it would be like worshipping the 'elil,' even if no one saw it. In this case, he must sit down or turn away from the idol and in that position

[1] Kitzur Shulchan Aruch, p. 167. Ibid.
[2] Ibid.
[3] "Kitzur Shulchan Aruch," p. 167.

collect the money or remove the splinter from his foot"[1].

And therefore, when Jews move into Christian homes, they thoroughly inspect them, even in attics and all dark corners and storerooms, so that nothing remains of Christian holy objects: icons, crosses, rosaries, and even prayer books. If, after moving, Jews accidentally find any Christian holy object in the house, they consider it a great misfortune and defilement for themselves, and, to cleanse themselves of this defilement, they desecrate the found holy object.

The Talmud teaches: "If someone pursues a Jew to kill him, or if a deadly snake attacks him, it is better for the Jew to seek refuge in a pagan temple than in a Sadducee temple, because the Sadducees reject God, Whom they know, while the pagans do not know Him"[2]. Here, Christians are meant by the name Sadducees, as we have already stated in the first chapter. In later editions of the Talmud, Jewish censorship itself, out of caution, covered everything said about Christians with a dark veil, through which, however, what is covered can still be discerned. The sect of Sadducees became completely unknown since the destruction of the Second Temple; before the destruction, the Sadducees did not have their own temple. The Talmud indicates that the Sadducees, based on the words of the book of Genesis "let us make man in our image," conclude about the existence of several divine persons or many persons in God. But the explanations of the Holy Scripture given by the Sadducees must be taken in their opposite meaning[3].

From the above, it can be seen that the Talmudists in this case meant not the Jewish Sadducees, who no longer existed in Judea at that time, but Christians, who for the Jewish Talmudists are more intolerable than the pagans-idolaters themselves[4].

It was already stated in the first book that the Talmud often contains omissions and even signs with gaps, made by recent Jewish censorship in those parts of the Talmud where Christ or Christianity was mentioned. For example, the Talmud itself does not answer the question of why pious Israelite-Christians do not fast on the first day after Shabbat[5]. In the Talmud, in the section "Shulchan Aruch", there is a hint of the reason for this, where it says that on this day they have a holiday. In the Krakow edition of the Talmud it says that on the first day after Shabbat they do not fast because of Notzrim. The Venetian edition of the Talmud says in the same place that on the first day after Shabbat they do not fast because of Goyim. Many Talmudic commentators often use the name: "Edomites", whom they themselves recognize as Romans. Rabbi David Kimhi and Rabbi Bechai, in their explanation of the words of Psalm LXVI, 17: "Those who eat swine

[1]Ibid.
[2]Tractate "Shabbat," pp. 116, 1, 2.
[3]Tractate "Sanhedrin," p. 38, col. 2.
[4]Ibid., p. 116, col. 1, 2.
[5]"Taanit", l. 27, p. 2.

meat, mice and other abominations, will perish," directly say that these people wave their fingers back and forth, and add that these are Edomites, these are Notzrim. Is there a clearer indication of Christians needed! An unknown author Mashmia Yeshu says that under the name Notzrim are known all believers in Yeshu HaNotzri, who are, without any doubt, children of Edom, children of Esau. Maimonides categorizes Edomites and Akum[1] under a general category. Christians are sometimes also called by the word "Min". Rashi directly designates by this name the disciples of Yeshu, whom he sometimes does not directly call by the name of the Teacher, but more figuratively, though clear to all: "disciples of a certain person"; sometimes the name "Min" is applied to priests and monks[2]. Jews pray even now that these "Minim", who rule over the children of Israel, God would destroy in an instant, strike and annihilate. The daily prayers of Jewish children, even those borrowed from the Holy Scriptures, testify to the aspirations and expectations by which Jews live.

1.12 Rashi's Opinion On Christians

Rashi in his commentary on the Talmudic treatise "Shabbat" notes that Edomites, i.e., Christians, are much more wicked than Muslims. Rashi says: "Esau can be compared to a pig, because a pig, an unclean animal, displays its cloven hooves to make others believe that it is a clean animal: just as Esau, having borrowed some practices from Jacob, wants to present himself as a righteous Jew." By the sons of Esau, Christians are meant, as already stated above.

How the Talmud regulates the mutual relations of Jews and Christians is evident from the following Talmudic instructions: "All jokes or mockery are forbidden to a Jew; but jokes or mockery over "Avodah Zarah" or "elilim" are permitted"[3]. This paragraph allows Jews to mock the faith and religious rites of Christians.

"It is forbidden to speak of the good deeds of Akim, or even to praise their beauty, for this also aligns with what is written: 'We shall not show them mercy'[4]. According to this Talmudic rule, if a Jew wants to say about a Christian that he is beautiful, he says: 'moyn-khere', i.e., ugly, repulsive; about a Christian boy he says: 'sheytseg', or 'sherets'; about a Christian girl 'shchritse', i.e., a reptile, a vermin. About a deceased Christian, instead of 'gishtorbin', i.e., dead or deceased, it is said 'gepeygert', i.e., perished.

"If a nuchrim, having dealings with a Jew in court (Christian), invites

[1] "Yad Hazaka", IX, 5, 4.
[2] "Nezik", 25, 1; "Hagigah", 4, 2; "Shabbat", l. 16, 1, 2.
[3] "Kitzur Shulchan Aruch", l. 167.
[4] "Kitzur Shulchan Aruch", l. 8.

another Jew as a witness, the latter may agree only if his testimony does not harm the Jew." Here the Talmud says that it is forbidden for a Jew to help a Christian in court with his testimony (ibid.). It is forbidden to give gifts to unfamiliar Akim, for it is written: 'loy soykhunom'[1], i.e., 'you shall not show them mercy.' The Tosafot commentary on the Talmud 'Avodah Zarah', page 20, draws the following conclusion from the words 'loy soykhunom': 'The word 'soykhunom', he says, is similar to the word 'khnye', i.e., dwelling, settlement, and should be read: do not give them (Christians) dwelling on earth.'

The education of the Talmud obliges a Jew to curse all peoples except his own. A Jew, meanwhile, is a patient person, better than anyone else, knows how to combine cunning and flattery with hidden hatred, with the most dishonest, repulsive lies. When a Christian comes to an Israelite, one rabbi tells us (who later converted to Christianity and then to monasticism), the Jew receives him very courteously, escorts him kindly; but the Talmud commands him to repeat in his mind the following phrase: 'May diseases, sorrows, and bad dreams, intended for me or anyone else from my family, fall upon the head of this Christian!'

Fanaticism fades from the heart of a Jew with great difficulty, because the Talmud imputes hatred for Christians as a duty to the Jew, as a debt of his conscience.

"Nowhere should one give one's houses to a nuchrim, because he will bring his 'elilim' his gods into the house; however, other buildings, such as: sheds, warehouses, etc., can be rented to them, although even there, perhaps, he will place his God." From this we conclude (says the Talmud) that, according to this commentary, there is a difference between the permanent and temporary placement of 'elilim', and therefore, apart from a house intended for living, all other buildings can be rented to them, because where a nuchrim does not live himself, he will not permanently place his God. Therefore, current Akim, who live with us, can rent their houses for dwelling, because they do not permanently place 'elilim' in houses now, but only temporarily, when there is a deceased or dying person in the house, and even at this time they do not serve this 'elil'.

Another commentary on the above subject says: "This elil, which is brought to the dying, although the name of God is remembered at this time, is still called 'Avodah Zarah', i.e., 'foreign service, not Divine'."

The third commentary further explains: ńOne should not rent out houses to a nuchrim (Christian), for a "koimer" (priest) brings "zevah time," i.e., an unclean sacrifice, into the house; however, outside Jewish land, this is permitted. Other buildings, without doubt, are also permitted to be rented out, because it is written: "You shall not bring an abomination into your house," i.e., a house intended for dwelling; into such a house, even for a

[1]Deut., ch. VII, v. 3.

short time, it is forbidden to bring an elilim; but houses not intended for dwelling, such as warehouses, sheds, etc., are permitted to be rented out to a nuchrimż[1].

Such are the rules of practical science prescribed by the Talmud to its followers, and the general character of these instructions provides a key to understanding the fanatical aversion that the Jewish population, living among and at the expense of Christians, everywhere exhibits towards them.

1.13 Chapter 13

A French writer says: ńIt is difficult to imagine all the intrigues of the Jews in Vienna at present; if those bloodthirsty Jews, who surrounded Pilate's house with cries of "Crucify Him, crucify Him!" had suddenly transformed into journalists, while retaining their original savage character, then they could not feel such fierce hatred towards Christians as modern Jews now experience. Since the famous reply of the emperor to the prelates, a true frenzy has seized the Jewish journalists; repulsive caricatures depicting prelates, and most often the Viennese cardinal, are displayed in all shop windows.

ńTo the highest degree they arm the people against the clergy, so that the agitation of minds, produced by the Voltaireans against the French clergy in Paris in 1793, now seems like child's play. The Jew reigns in Vienna; he proves this by pouring out his bile on the Church and on all the clergyż.

ńBy the grace of Jewish journalists, the deluded people have become so enraged that they allow themselves to utter furious insults in the streets when encountering a clergyman!ż

If the Roman emperors deemed it necessary to introduce into their legal code a form of punishment for Jews accused of blasphemy against Christian sanctity, then this proves that the fact of this crime existed, without doubt, even in ancient times. ńJews are forbidden, during their festivals and amusements, to commit any blasphemy against the Christian religion... It is especially forbidden to burn a cross during the feast of Mordecai or Haman[2]. Jews are forbidden to appear in public, opening the doors and windows of their houses on Good Friday and throughout the entire Easter week...ż, because it was customary for Jews in those days to revile the piety of Christians; they intentionally appeared throughout Holy Week in luxurious attire and spent all days in noisy amusements, while on Easter they appeared in deep mourning and with sorrowful faces. Hildeberg, son of Clovis the Great, put an end to this disgrace by a decree in 533. He forbade Jews from appearing on the streets during the holy days of Holy Week and

[1] Talmud. ńAvodah Zarahż with its commentaries, pp. 77 and 80.

[2] Statute 408 of Honorius and Theodosius.

Easter. He also forbade Jews from having Christian servants or slaves.

1.14 Chapter 14

Pope Innocent III writes that he was informed that in France many suffer from the Jews. They compel Christian women to breastfeed their children; the furious enemies of the Church took the opportunity to commit a terrible crime against her, namely: every time the wet nurses received communion during Easter, they demanded that for three days they express their milk into a latrine, rather than breastfeed Jewish children. The Pope concluded his letter with the strictest prohibition for all Christian women to be in service to Jews as wet nurses or in other capacities, under threat of excommunication from the Church.

This remarkable letter, written in 1212, deserves to be included among the legal acts of ecclesiastical law[1].

In later times, various councils of popes and patriarchs of Christian churches strictly forbade Christian women from being in service to Jews; the reason for this was constant complaints from various countries and regions that Jews corrupt Christian servants, and often forcibly convert them to the Jewish faith, of which we have facts in criminal cases even in our time.

That Jews strive to have Christian servants is generally evident, and also among us: the poorest Jew finds it necessary to have a Christian woman in service, whereas they have many of their own Jewish women who have nowhere to go. The goal of this striving by all Jews, both rich and poor, is one: to see Christians humiliated before them; their pleas and requests are pleasing to them; in this they see the prophecy of the Talmud, that Israel the king over all the insignificant world, and all will be his slaves; kings and queens will serve Jews as slaves. With such sweet hopes and dreams, Jews delight day and night, and, seeing a Christian in service bowing and begging for some mercy, the Jew proudly looks at him, comforting himself that the promised kingdom of the Jews over the whole world and vengeance on the gentiles is already approaching; that Adonai will give all the nokhrim, their kingdoms and their wealth, into the possession of the chosen people!

In the Western region, a mass of Jews live in extreme poverty, but not one of them has decided to serve a Christian; rather, he would die of hunger than become a servant to a Christian. There are not even examples among artisans; a Christian artisan will go to a Jew as a worker, but a Jew to a Christian never! This explains the absence among Christians of such fanatical ingrained hatred towards Jews as exists in Jews towards Christians.

[1] Le juif, de judaisme et la judarnsation des peoples chretiens par le chevalier Goudenot des Mousseaux. Paris, chap. III. 1869.

On the contrary, Jewish intrigues and political machinations against Christians are always in vogue, both in former times and in modern times, despite all the benefactions bestowed upon Jews in all Christian states. Oratorical speeches, with which they appear everywhere, instead of edifying sermons, abound, like their journalistic and literary articles, with constant reminders and stories about the sufferings of Jews at the hands of the unjust Christian world, about the Inquisition, stakes, exiles, and other horrors of medieval times. Furthermore, in these speeches, the high moral superiority of the children of Israel is presented as faithful guardians of the law of Moses and the Talmud, as the noblest chosen ones of Jehovah among the corrupt, impure people.

In our time, with the freedom granted to Jews by governments, Jewry has greatly expanded the chasm separating it from the rest of the world. Such fertile seeds are generously sown by Jews onto fertile ground, taking control everywhere of educational matters and thereby ensuring the most reliable guarantee for the future fate of the Talmudic banner in the so-called Jewish spiritual seminaries and rabbinical schools.

1.15 Jews Lease Orthodox Churches Under Polish King Sigismund

The first appearance of Jews in the Kingdom of Poland was in 894. At this time, Leszek reigned in Poland; seduced by Jewish gifts, he accepted them, persecuted by the Germans, into Poland, giving them the privilege of religious freedom, trade, their own jurisdiction, independence from the nobility, and protection from any hostile crowd. Thus, Jews were accepted into Poland purely fraternally, on the condition of primarily engaging in agriculture. However, further history shows a special occupation of Jews in Poland the trade in Christian slaves. In 1081, Judith, wife of Wadysaw Herman, ransomed Christian slaves who were in bondage to Jews. No matter how much Christian governments have benefited Jews, they have always tried and continue to try to repay Christians with evil; this is what the teaching of the Talmud instills in them. Why do Karaites, as followers of one Bible, live with all peoples in brotherly love, as children of one Father of Heaven. The Talmudists among all peoples of different faiths received the common nickname of wolves. Hence the common folk proverb: "No matter how much you feed a wolf, it always looks to the forest."

In Lithuania, Jews appeared together with Poles. Every Polish magnate and official had Jews with him factors, suppliers, spies, and scouts, who enjoyed advantages and special rights before the local population and even performed the duties of secret police. Jews took on contracts or engaged in tax farming.

In the first half of the XIV century, an unexpected upheaval occurred in Lithuania, which established the Roman Catholic faith in that region and became the source of consistent and prolonged persecution of Orthodoxy. In 1386, Grand Duke Jogaila, in holy baptism Jacob, who professed the Orthodox faith and was born of an Orthodox princess, received the throne in Poland, on condition of Lithuania's conversion to Latinism, together with the hand of the Polish queen Jadwiga.

After his second baptism in Krakow according to the Latin rite, Jogaila gave the Latin fathers free will to baptize Lithuania. Jogaila issued a charter, which has been preserved to this day in the Vilnius chapter, addressed to the Vilnius bishop: "Wishing to spread the Roman Catholic faith in our Russian and Lithuanian lands... they laid down and established, promised and confirmed by oath all native Lithuanians of both sexes, of every rank, condition, and dignity in our Lithuanian and Russian possessions, to attract them to the Catholic faith and to obedience to the holy Roman church, to invite and even compel (imocompellere), to whatever sect they might belong. And so that the newly converted Lithuanians would in no way deviate from the rites of the Roman church, we, wishing to destroy everything in general and in particular every obstacle to the Catholic faith, strictly forbid Lithuanians of both sexes from marrying Rusyns, also of both sexes, until a Rusyn man or woman first acknowledges obedience to the Roman church. And if, contrary to this prohibition of ours, any Rusyn of either sex marries a Catholic man or woman, then those who have married are not to be separated, but the spouse who belongs to another sect must accept the Catholic faith and truly acknowledge obedience to the Roman church, to which they should be compelled even by corporal punishment."

Now it is clear to everyone how much scope for profit was opened up for the Jews, who at that time were and assisted this mission like secret police agents.

Reproaches and persecutions fell most of all on the main center of Orthodoxy at that time, the Vilnius brotherhood. Orthodox people were persecuted in courts, on the street, in homes; they were forbidden to have any dealings with them, even to speak to them; stones were thrown from slings and firebrands at the Holy Spirit brotherhood monastery. This was during Holy Week. These persecutions were extremely cruel and unbearable. "You, like devouring fire, attacked us," the Orthodox later told the Latins, you turned our whole soul upside down and filled it with bitterness. We thought that the last day of the world and the terrible judgment were coming."

In 1436, under the pretext that religious unrest had begun in Lithuania, an Inquisition tribunal was established, whose president was appointed the Dominican monk Nikolai of Lenchitsa, with the right to seek out and punish "heretics and apostates" in Lithuania. Under Kings Casimir and Alexander, religious fanatics in Lithuania, striving to oppress the Orthodox, managed to obtain a prohibition on the restoration of old and the construction of new

Orthodox churches; the Bernardines undertook the conversion of Russians, Bishop Wojciech Tabor, at court and in the senate, patronized this enterprise, and the priests, scattered throughout all of Lithuanian Rus', preached the unity of churches, the vicariate of the Savior on earth in the person of the Pope, and committed many acts of violence, and all this was done with the participation and assistance of Jews, who were the initiators, acting as intermediaries, observers, and informers; they profited from both sides for double gain. Around 1480, Prince Casimir, canonized by the Roman Church, obtained from his father a prohibition on building new Orthodox churches and repairing old ones in the region.

Finally, King Casimir, in 1493, in the last year of his reign, ordered the proclamation throughout all Orthodox churches of the unity of the Eastern Church with the Western, which supposedly took place at the Council of Florence. Then terrible violence began to be perpetrated against Orthodox churches and the Orthodox people, where Jews everywhere applied their participation and used these disturbances and misfortunes of the Orthodox people, extracting their profit.

At the same time, the Vilnius Bishop Wojciech Tabor petitioned Pope Alexander VI for a bull on July 1, 1501, which granted him, his successors, and all Roman clergy the right to execute by death heretics and pagans, namely: Rusyns, Tatars, and Armenians, and those who would hinder the collection of tithes. In such a situation were Orthodoxy and the people.

Then, during the bloody persecutions against the Orthodox by the Catholic Uniates, the Polotsk Uniate Bishop Josaphat Kuntsevych, who raged in Belarus, was a particularly prominent and tireless representative of Latin-Polish fanaticism. His cruelty against the Orthodox exhausted the patience of the Russians, who justly executed him in Vitebsk in 1623, for which he was canonized by the Pope as one of the "holy martyrs."

In all persecutions and persecutions of the Orthodox, Jews invariably participated and assisted in the oppression of the Orthodox. Everywhere they extracted profit for themselves, and moreover, received a kind of pleasure and joy. Here is a picture from Polish history in 1597. In Poland, under King Sigismund, when there were bloody persecutions against Orthodoxy, Jews also made every effort to fulfill the law of the Talmud and its hostile commands regarding Christians. "Those churches, whose parishioners by no means could be converted to union, were leased to Jews; keys to temples and bell towers passed into Jewish taverns. It was necessary to perform a rite: go trade with a Jew, for whom gold is an idol, and the Christian faith is a subject of malicious mockery and abuse. It was necessary to pay up to five thalers for each liturgy, the same for baptism and burial. A Uniate freely received Paschal bread wherever and however he wanted, but an Orthodox Christian could not bake it himself and bought it only from a Jew and at his price. On the prosphora, bought for commemoration for health or repose, a Jew would make a sign with charcoal, and only then could it be accepted

at the altarż[1].

1.16 Canon Law Of The Roman Catholic Church Of Past Centuries Regarding Jews

1. When Jews were allowed to put their affairs in order, they received permission to restore their ancient synagogues, which had been in their possession since time immemorial, but they were forbidden to build new synagogues, especially stone ones, that were too high and extensive. In each region or any city, Jews could only have one synagogue.

2. Sacred canons, threatening excommunication from the Church, especially command the following: No Christian should live in the same house with a Jew, feast with him, or go to the bathhouse with him. No Christian should serve a Jew or be hired by him for a long time. Furthermore, Jews cannot keep Christian servants in their homes, day or night; moreover, Christian women should not be wet nurses for Jewish children or perform the duties of midwives for them.

3. Furthermore, so that Christians would even differ from Jews in clothing and thus could more easily avoid the company of the latter, Pope Innocent III issued the following decree: Jews, both men and women, in Christian lands, must wear clothing that distinguishes them from Christians. On those very days when the commemoration of the Lord's Passion is especially celebrated, Jews must not appear on the streets.

4. By virtue of canon law, it is decreed that on Good Friday, Jews must not open their doors and windows, but keep them locked all day.

5. Jews are also forbidden to hold any judicial office concerning Christians, as this is prohibited by law.

6. No Jew is allowed to keep a Christian servant or slave, but if he has one, he must release him, grant him freedom.

7. Pope Paul III decreed that the sons and daughters of Jews converted to the holy Catholic faith should not be subject to paternal authority, and all that constitutes their property or that they received from their father by inheritance should belong to them, even if their parents subsequently tried to oppose this; they must enjoy all rights of inheritance and cannot be deprived of it in any way.

Similar decrees also existed in the Orthodox Church regarding the separation of Jews from Christians.

[1] "History of the Russian Church" by Archbishop Filaret, p. 73.

Treatise II. Talmudic Teaching On Murder And Extermination Of Christians

2.1 God's Commandment - Thou Shall Not Kill

Thou shalt not kill, briefly and clearly stated one of the Ten Commandments of God. Murder was generally punishable by death. This understanding is based on an ancient custom of retribution, which among the Israelite people had full significance and was consecrated by law; only in this case is a distinction made between malicious murder and accidental fatal injury, and for the latter, atonement was allowed. The closest relative of the intentionally murdered person or the heir had a strict obligation to pursue the murderer and invariably kill him, even at the altar of Jehovah, as soon as the crime was proven by two witnesses; and for intentional murder, no penalty or atonement was allowed, for the land defiled by blood can only be cleansed by the blood of him who shed it[1]. If someone accidentally, by some chance, becomes the killer of another, for example, if he accidentally drops a stone on him, or if, while chopping wood, an axe falls from his hand and causes someone's death, then society was obliged to save the killer from the hand of a relative seeking blood, and return him to his city of refuge. For this purpose, throughout the land of Israel, on both sides of the Jordan, six cities of refuge were appointed, where an unintentional killer could remain in safety. But if the avenger of blood met him outside the sacred boundaries of these cities, he had the right to deal with him as he pleased. Only the death of the high priest restored full freedom to the pursued killer. And if someone killed another out of hatred, or enmity, or with intent, and at the same time sought refuge in one of those cities of refuge, then the elders of that city were to seize him there and hand him over to the avenger of blood,

[1]Num. XXXV, 33.

so that he might kill him. The preservation of human life was a law that extended so far that, for example, if someone died from a goring ox, the law commanded that this ox be stoned to death, and even its owner, if he knew of its tendency to gore and did not declare it to anyone, or, at least, he had to pay a significant fine to atone for his sins[1]. For the same purpose, the law prescribed that everyone building a new house should make a parapet around the roof, so as not to bring any fatal accident, a serious crime, upon his house. When they could not in any way discover the killer of a person found in the field, then the elders of the nearest city were to wash their hands over a heifer, slaughtered by a stream, and declare: Our hands have not shed this blood, nor have our eyes seen it, etc. The preservation of the life of every individual extended further to the individual members of their body, and their injury was punished by retribution in kind: an eye for an eye, a tooth for a tooth.

The Talmudists transformed the humanity of the Holy Scripture into barbarism and inhuman bloodthirstiness. Let us pay attention to a very important passage in the Holy Scripture, where the consciousness of human dignity, which needed to be spared even in the guilty, even in the criminal, is clearly and distinctly revealed. This is the law of corporal punishment, stating: Forty stripes he may give him, but no more, lest your brother be dishonored in your eyes by many blows. (Deut. XXV, 3.)

Thus, even one worthy of punishment has the right to be recognized and respected as a human being! This naturally leads us to ancient Israelite criminal law, thoroughly permeated by the spirit of humanity. It knows nothing of the application of torture: only in one case is mutilation clearly required, namely, when, as punishment for the most egregious violation of chastity and modesty, the hand that committed such an offense is mercilessly cut off. For the aggravation of the death penalty, ancient Israel recognized only impalement or burning, and this, incidentally, was applied not to living criminals, but to their corpses, in order to emphasize the significance of the death penalty by desecrating the corpse, thereby expressing public contempt for the deceased and depriving him of an honorable burial. As a lawful death penalty, ancient Israel knew only stoning; it seems to us to be highly barbaric, but it contains within itself a deep ethical meaning. Stoning is the only form of capital punishment in which the entire community can participate. The latter is connected with the view that the sin of one is a crime against the community, or, according to ancient Israelite expression, its defilement; consequently, the community itself, as the Bible states, must "cast out evil from its midst." Therefore, in Israel there was neither an executioner nor a hired master who would be called upon to torture and kill his neighbors; the community itself removed an unworthy member from its midst, and was not the idea of the necessity of personally inflicting punish-

[1]Exod. XXI, 28, XXII, 8. 210

ment a very significant reason for considering everything twice as carefully and conscientiously before pronouncing a death sentence, since a judicial killing under such conditions would turn into a bloody crime for each person? Moreover, as far as is known, when carrying out the act of stoning, every effort was made to make death as quick and certain as possible and not to inflict useless torment and suffering on the victim.

The most important point in examining the Bible's attitude towards humanity is, undoubtedly, the question: how does the Bible relate to slavery? Undoubtedly, it recognizes it and considers it lawful. Even in known cases, such as, for example, in application to an insolvent debtor or a caught thief who cannot pay the due penalty, the Bible quite definitely requires slavery. But we should not at the same time think of the slavery of Rome in times of decline or the position of slaves in the American States.

First of all, it is worth mentioning that nowhere is there any mention of slave revolts against their owners. The pictures drawn before us by Israelite tradition indicate a completely different character of slavery. Thus, one cannot speak of Abraham's relationship with his chief servant Eliezer other than as ideal relationships.

Here there is no planter and no hired laborer, but mutual love and trust are visible, as between equal friends: a slave could even inherit from his master if the latter had no children. The book of Samuel depicts a similar idyll in the relationship between Saul, the future king, and his servant. Both went to look for Saul's father's lost donkeys; Saul accepts advice from the servant, as from a good comrade, and, finally, takes money from him, intended as a fee for Samuel for the instruction he requested. In general, Old Testament slaves could not consider their position oppressed and humiliating simply because it was completely identical to the position of wives and children in relation to the head of the household: both children and wife were legally powerless before the master of the house and father. And yet the family life of Israelites was at all times imbued with a heartfelt character and based on the deepest love. Let us assume that the law takes into account the possibility of cruel treatment of slaves, but even here they are placed on the same level as children. If we were to point to some expressions in the Proverbs of Solomon, where the meaning of the rod and scourging is treated as pedagogical means, we would have to admit that the Israelites beat their children half to death, whereas they were always especially fond of children. And the law protects a slave from ill-treatment: if he dies under the blows of his master, the latter is subject to punishment; if a slave loses a tooth or an eye, he must be set free for a tooth or an eye. Humanity towards slaves is required in the name of the fact that the Israelites themselves were slaves in Egypt. The most sacred institution of Israel, i.e., the Sabbath, is twice motivated in the Bible by condescension towards slaves, and even in times of hardship, during plowing and harvesting, it is not allowed to violate or take away a slave's day of rest:

But the seventh day is a Sabbath to the Lord your God. You shall not do any work on it, neither you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your stranger who is within your gates, that your male servant and your female servant (and your donkey) may rest as well as you. And remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day (and to keep it holy). (Deut. V, 14, 15.)

A Hebrew slave was prescribed to be freed after 7 years of service, and the master was not to send him away empty-handed, but was obliged to provide him with everything for his journey, with which God himself had blessed him. The kidnapping of a person was inevitably punishable by death, and the relations of a female slave with her master were strictly regulated by law in terms of humanity. This applied not only to female slaves of Hebrew origin, but also to those captured in war, who, it would seem, could by no means count on condescension: even she was not allowed to be regarded merely as an instrument for the master's pleasures and to be treated accordingly. The Bible even forbade handing over a runaway slave to his owner, a definition which, from a formal legal point of view, might seem very doubtful and controversial, but speaks especially loudly and clearly in favor of humanity being the main principle of the legislator.

And the humanity of the Bible extends not only to people: the Bible intercedes for animals and places them under the protection of the law, which has no analogy in the ancient legislations of other peoples. The Israelite recognized a soul even in animals, saw in them God's creation, although given by God himself for the service of people, but not left defenseless before their arbitrary will. What a truly humane feeling is heard in the commandment:

You shall not muzzle an ox when it treads out the grain. (Deut. XXV, 4.) The animal was not supposed to do hard work without being able to eat the food that was constantly before its eyes.

What a touching and tender feeling is expressed in the threefold repetition of Holy Scripture:

You shall not boil a young goat in its mothers milk. (Exod. XXIII, 19).

Neither a cow nor a sheep shall you slaughter on the same day with its young. (Lev. XXII, 28).

Or in the commandment about bird nests, which allowed taking eggs and chicks, but required leaving the mother free! A lost or fallen animal must not be left without help, but must be freed from its burdens; and this commandment of Holy Scripture quite clearly repeats, and for the case when such an animal belongs to a known enemy. It could be said that this is not love for an enemy, but simply that an innocent animal should not be a victim of hostility towards its owner.

2.2 Oral Teaching

But with time, everything changed. Even before the compilation of the Talmud, an oral teaching appeared among the Jews, which, in the words of many philosophers, was brought to an extreme[1], representing heaven as a kind of rabbinical school where God was the chief rabbi, recognizable by angels by the question: "Is the leper clean or unclean?" Some Jews reached such fanaticism that Rabbi Ben-Nachman, by his own desire, killed by Azrael, was supposedly transferred to a heavenly academy, where he disputes with God and thereby gives Him pleasure. "Woe to them for their hypocrisy, by which they oppress others; for the deceit covering their greed! Woe to them for their zeal in converting pagans to the belief in one God[2], because its fruit was a more pernicious corruption! Woe to their blindness, leading to horror, to madness, defiling the sanctity of an oath, which pagans[3] no longer believed, noting that to violate it, Jews, according to the dangerous teaching of the rabbis, very often resorted to wordplay in contracts!" Hypocrisy, by their own admission, was divided into ten parts, of which nine-tenths fell to Jerusalem, and only the rest went to the whole world. "Woe to their petty and pathetic shamelessness, which, having paid taxes on herbs, thinks nothing of judgment, mercy, and truth; which values a gnat but swallows a camel! Woe to them for the outward cleanliness of vessels and dishes, contradicting the gluttony and drunkenness for which these objects serve! Woe to the tombs that imitate the sanctity of temples, white with the plaster of hypocrisy on the outside, but emitting foul exhalations from within! Woe to their feigned repentance, with which they condemn their fathers for killing prophets, while they themselves not only imbibed the same spirit of murder, but were filled with it and exceeded the measure of their fathers' crime by offering a more terrible, more lamentable sacrifice! May all the blood of the righteous, shed on the earth, from the blood of Abel the righteous to the blood of Zachariah, the son of Barachiah, whom they killed between the temple and the altar, fall upon them!"

It cannot be passed over in silence that one Zachariah, son of Baruch, or Barachiah, a very noble and pious man of his time, was killed as a result of false accusation, 34 years after this, by zealots among the temple, and his body was thrown into the valley[4]. It is clear, however, that he could not have been Zechariah, mentioned in the Gospel. One cannot rely on Origen's assurances that Zechariah, the father of John the Baptist, was martyred, or that he was the son of Barachiah. The prophet Zechariah was indeed also the son of Barachiah, but there is no reason to think that he was subjected

[1] "Bava Metzia", p. 86.
[2] "Juven. Sat.", 14, 101.
[3] "Martial. Ep.", XI, 94. 213
[4] Jos. B. 1. IV, 5. ğ 4.

to violent death. Most likely, the Savior spoke of Zechariah, son of Jehoiada[1] (who is mentioned in the Gospel, among the Nazarenes), stoned by order of Joash "in the court of the house of the Lord." That it is about him is clear from the fact that: 1) this murder, in the order of Jewish books, was the last in the Old Testament; 2) at Zechariah's death he exclaimed: "The Lord sees and will avenge this"; 3) among the Jews themselves there are many remarkable legends about this murder, which made a deep impression on the people and brought upon them, in their opinion, God's wrath. If anyone asks why Jesus mentions a murder that occurred several centuries ago, the answer is this: He wanted to convey the idea that the Old Testament Jews, as can be seen from the books, from the beginning to the end of written history rejected and killed prophets; and their descendants, by sharing and aggravating the crimes of their ancestors, must bear the full force of God's long-accumulated wrath. "The bloody cloud of retribution has already filled with angry beginnings, and lightning will strike from it upon their heads." Jewish literature itself supports the accusation expressed by Christ against the Pharisees[2]. "Fear not the true, but the rouged Pharisees," said Alexander Jannaeus to his wife on his deathbed. "The Supreme Tribunal," says Rabbi Nachman, "will duly punish hypocrites who wrap themselves in their tallises to appear as true Pharisees, though they do not belong to them."

2.3 Historian Josephus

"Behold! Your house is left to you desolate." And was not such a terrible prophecy fulfilled? Speaking of the murder of young Hanan and and other famous hierarchs, Josephus[3] says: "Those who not long before wore sacred vestments, presided over public worship and were considered honorable throughout the land where people lived, were thrown naked to be eaten by dogs and wild beasts." There is no story so full of horrors, atrocities, unspeakable humiliation with insurmountable calamities, like the account of the siege of Jerusalem. No prophecy was fulfilled with such terrifying accuracy, with such insurmountable force, as the prophecy of Christ. Men dressed in women's fancy dresses and walked with weapons hidden beneath them. Between the rivaling John and Simon, there were mutual insults and quarrels. Priests, struck by arrows, from the upper court of the temple fell breathless near the sacrifice; blood from all kinds of dead bodies priests and foreigners, defiling the sanctuary, stood like a lake in the holy courts; on the pillars and altar fence lay corpses; fire mercilessly devoured cedar wood, covered with gold; friend and foe in a disorderly massacre trampled

[1] Paralip. 24. 120.

[2] "Jer. Berachoth", IX, 7; "Bab. Sota", f. 22 a; "Abhoth de R. Nathan". XXXVII.

[3] Josephus. B. 1, IV, 5, ğ 2. 214

each other underfoot on the mosaic floor; priests, swollen with hunger, in madness rushed into the flames, until finally the fire completed its work. And there, where the temple of Jerusalem was, there remained a heap of ruins, among which embers smoldered under pools of blood. And was not enough blood shed when the fate of Abel befell this people? Did not many of Christ's contemporaries live to see it, to be witnesses and experience those inexpressible horrors, which Joseph[1] recounts: to see their brethren crucified for mockery, one in this way, another in a different way, "so that there was no room left for crosses, there were not enough crosses for crucifixion." Did they not live to these days, in order to experience "deep silence," something like a deathly night that enveloped the entire city amidst inexpressible frenzies; to see 600,000 dead bodies, carried out of the gates friends, madly fighting for grass and nettles, for refusing a drop of water blood-stained zealots, mouths agape from thirst, stumbling and falling like mad dogs? Did they not have to endure these days and hear the terrible story of the unfortunate mother who, due to hunger pangs, ate her own child; did they not live to be sold into slavery in such numbers that finally no one wanted to buy them; to see streets flooded with blood, and the flame of burning houses, extinguished by the blood of their defenders," etc. ... This misfortune was caused from heaven by the Jews, for their barbarism and cruelty against their neighbors. The Talmud, i.e., the sacred law, which the Jews heartily follow, will cause even heavenly vengeance, if only they continue to follow it. For all the misfortunes and calamities that the Jews experienced, they alone must be grateful to their Talmud, as a science of demonic inspiration, hellish wisdom, which was compiled by the inspiration of Lucifer himself the Jewish sage.

In nothing can Talmudic hatred manifest itself so strikingly towards Christianity with such force as in the teaching on the murder of Christians. Regarding this brutal, inhuman, fanatical religious custom, which is, so to speak, the crown of Talmudic false teachings and false interpretations, in the Talmud we find the following instructions for the ignorant his admirers, who in the eyes of the latter possess the power of an undeniable dogma. Priests-informers and mummers (traitors to religion) should be thrown into a pit and not released from there; if there was a stone over the pit, it should be placed again; if there is a ladder, it should be taken away[2].

It is commanded to kill with one's own hands the traitors of Israel and apostates (minim), just as Jesus of Nazareth and His followers were thrown into the abyss[3]. The sophistry of the Talmudists goes so far as to, for example, the Talmudic treatise (Avodah Zarah) literally forbids saving a non-Jew from death, giving him property, or pitying him. The great representative

[1] Jos.B.1,5,6;10.

[2] Avodah Zarah, 26.

[3] Maimonides in Yad Haz. Hilch. Avodah Zarah, see ch. 10.

of Talmudic wisdom, Maimonides, having listed these rules, curses everyone who refuses to submit to them.

If someone is so impious as to deny even one point of this teaching, he does not profess the faith of Israel. This commandment must be fulfilled: all contradictions must be eradicated. The Talmud, discussing and condemning the vilest crimes, such as: murder, fornication, sodomy, and bestiality attributes all these vices to Christians[1].

Rashi, in his commentary on Exodus 14, Amsterdam edition, says: Among schismatics, the best of Christians should be strangled. If anyone says that God took on human flesh, he is a liar and deserves death. Therefore, a Jew is allowed to bear false witness against such a person[2]. A gentile who kills a gentile deserves death; but a Jew who kills a gentile is not subject to punishment[3].

2.4 Maimonides Teaches To Exterminate Christians

Maimonides teaches: It is forbidden to have mercy on a goy, therefore you should not save him, even if you see him perishing or close to death. (Judischer Deckmantel, 171).

The Talmud says: It is just to kill an apostate with one's own hands. He who sheds the blood of the godless (goyim) brings a pleasing sacrifice to God (Tractate Avodah Zarah, fol. 4, 2. Tractate Yalkut Shimoni, fol. 245, 3).

If a goy engages in the study of the law, he deserves death; he is only allowed to know the seven Noahide commandments, which are obligatory for him.

If a goy allows himself to rest on weekdays, similar to the Sabbath day, he deserves death: because the universal law does not allow him to add anything to his religion at will, or at his own discretion, to prescribe any commandments for himself. He is obliged to become either a full proselyte and fulfill all commandments, or limit himself to fulfilling his seven commandments, adding nothing to them and subtracting nothing. And if he engages in studying the law, celebrates the Sabbath, and allows himself to invent something new, then he is beaten, punished, and told that he deserves a death sentence"[4]. The same is found in the Talmud[5].

If a foreigner reads the Talmud, he deserves death, because it is said in

[1] Avodah Zarah, fol. 25, 2; fol. 1; Avodah Zarah, Talm. Yerus., fol. 40, 3. Tos. to Avodah Zarah, 3, 2, fol. 1 (from beginning), fol. 14, 2 middle, fol. 21, 1, end; fol. 81, 4, middle; fol. 83, 2, end; Rashi to Avodah Zarah, fol. 15, 2 and others.

[2] Sanhedrin.

[3] Sanhedrin, section 7, fol. 59.

[4] "Hilchot Melachim", vol. 10, 9.

[5] "Sanhedrin", vol. 59, 1.

the Old Testament: "Moses gave us the law as an inheritance", i.e., he gave it to us, and not to other peoples[1]. "Minim, i.e., priests, musarim informers, kofrim those who deny the Jewish faith, if the opportunity arises, should be thrown into a pit; if they accidentally fall into it themselves, they should not be allowed to get out of it"[2].

"It is forbidden to show mercy to a goy; and therefore you should not save him if you saw him perishing or drowning in a river, or in any mortal danger[3]. Abarbanel also teaches, following Maimonides: "Whoever does not recognize at least one dogma of the Jewish faith is a schismatic and an Epicurean, whom you are obliged to hate, despise, and destroy, for it is written: "You shall, O Lord, hate those who hate You".

True to his law, a Jew must constantly take all measures to exterminate all who do not recognize the Law of God and His enemies. The commandment to destroy Amalek must extend forever. The words of Deuteronomy VII, 2, i.e., the prohibition for Israelites to make peace with the Canaanite tribes, and to show mercy to all of them, are interpreted by Talmudists[4] as referring not only to the Canaanites, but to all non-Jews in general.

"If someone, intending to inflict a fatal blow, aimed at the heart, but hit the side, and the person died only from the blow, then the one who aimed is free from punishment"[5].

"It is worthy to kill a minaeichik, i.e., an apostate, with one's own hands. Whoever sheds the blood of the godless (i.e., non-Jews) offers a sacrifice to God"[6]. The commandment "Thou shalt not kill" means, according to Maimonides, not to kill any of the Jews[7].

Whoever destroys a single soul from Israel, it is as if he destroyed the whole world. And whoever saves a single soul from Israel it is equivalent to saving the whole world[8]. Therefore, the Talmud teaches, and the eagle of the synagogue, Maimonides, repeats after it: "A descendant of Noah who killed his worker (a non-Jew) or had relations with his wife, is free from punishment if he later accepted the Jewish faith: but if he killed a Jew and then converted to Judaism, he is guilty and must be punished with death for the Jew"[9].

"A Musera (informer) can be killed, even if he was involved in informing at some point before, and now serves 'Avodah Zarah', or 'elilim' (foreign gods). To get rid of him, i.e., so that he does not reveal any secrets, he can

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[1] "Sanhedrin".

[2] "Brief resolution of Rashi's commentary on tractate Avodah Zarah", vol. 93.

[3] "Maimonides, Yad Hazaka", 1, 10, 1, vol. 40, 3.

[4] See Talmud, tractate "Yevamot", vol. 23, 1.

[5] "Sanhedrin", 78, Mishnah 29.

[6] "Avodah Zarah". vol. 4, 2, add.; "Sanhedrin", vol. 78, 2.

[7] Tractate "Yalkut Shimoni", vol. 245, 2, to the Pentateuch, "Bamidbar", ch. 21, vol. 229. "Yad Hazaka" 4, 1, vol. 47. 1.

[8] "Sanhedrin", l. 37, 1.

[9] "Yad Hazaka", 4, 10, l. 295, 2.

be killed"[1]. The word "min" in the Talmud should imply a Christian priest (koimer). The word "min" also means a Jew who converted to Christianity out of conviction. The Talmud places such people on par with a Christian priest and prescribes throwing them into a pit.

The word "koifer" means, according to the Talmud, such a Christian from among the Jews, like "mimer" and "meshumed" a baptized Jew, towards whom the Talmud is somewhat milder in some respects.

There are places in the Talmud, however, so strangely humane, that it is not allowed with intent and openly to be the cause of a Christian's death, as long as Jews live among them.

"If a goy is in danger of drowning in a river, or if he is in any other mortal danger, we do not need to rush to his aid. However, it is not allowed to be the cause of his demise, one must not lay hands to cast him into the abyss, so that they (Christians) do not live with us in enmity"[2].

Regarding Christians[3], it is also said: "One should not pull a nukhri from a pit, for he is close to death in it; and if someone pulls him out, he will sin by providing 'elilim' (idols) with another son."

Akima should not be pulled out of the pit, even for a fee, i.e., even if he paid the Jews for this help[4].

In the commentary of Toisfes[5], this point is explained as follows: "Not pulling out even for a fee means that not only is a Jew himself forbidden, by his own efforts, to pull a Christian out of a pit, but it is also forbidden to provide him with any means so that he can get out on his own, and on the contrary one should act so that he does not get out."

2.5 On The Murder Of Christians

In the same place, in the commentaries, Toisfes[6] Talmud, without hesitation, commands: "Kusher-sheboi akim garoig", i.e., kill even the righteous Akim.

In the Jerusalem Talmud, in the treatise "Kiddushin", the rabbi, apparently more conscientious, pausing at this point, limits it as follows: "This rule," he says, "should only be applied to wartime." But in the Talmud, this place is unclear, and it is unknown what war is being referred to, since the Jews have long openly not waged war.

In new editions of the Talmud, the two words "kusher- sheboi akim

[1] "Brief ruling on the commentary. Toisfes on Talmud Avodah Zarah", p. 77. "Commentary of Rashi on Talmud Avodah Zarah", l. 77.

[2] Tractate "Gilchot Akum", l. 10, 1.

[3] In the commentary of Toisfes on Talmud "Avodah Zarah", l. 20.

[4] Brief ruling on the commentary. Rashi on Talmud "Avodah Zarah", l. 93.

[5] Ibid., l. 26.

[6] Section 15.

garoig" have been omitted and replaced with the words "toif shebinkhushim garoig", i.e., kill even the best of snakes. In the same place[1], where the murder of Christians is discussed, the Toisfes commentary adds that Christians should not be killed, and as proof cites a text from the Pentateuch (Deuteronomy XXII): "It is better that they pay you tribute and serve you"[2].

"Akim, who reads the Torah[3], is subject to the death penalty"[4].

"All who are uncircumcised, Jews must not only deceive, but also kill. If there were an opportunity, they should be exterminated publicly; but as long as this is inaccessible, it is necessary to use cunning and deception to bring them to humiliation, preparing for their ultimate extermination. Seeing a goy who has fallen or tumbled into a pit where a ladder has been lowered, a Jew must remove it"[5].

Talmudic law forbids Jews from freeing a non-Jew from any danger to his life, because it is stated in the Talmud: "It is forbidden to save Akim from death, for saving him means increasing their number; moreover, it is said: 'do not pity them'"[6].

The law allows Jews to kill all non-Jews, as it is said: "You shall not stand idly by when your neighbor's blood is shed"[7]; but we already know whom they call their neighbor[8], "and therefore," says Maimonides, "anyone who does not kill, having the opportunity to do so, violates the commandment"[9]. Regarding the extermination of Christians, we will cite the instruction of the authoritative Rabbi Yaakov Hazizhet, who openly states the following: "All the hope for the spread of Israel's dominion rests on the fact that all goyim must be utterly destroyed. All countries of the globe are promised to us. Then our dominion over everyone and everything depends on our multiplication and acclimatization. Behold, what great happiness it is to belong to the people chosen by God! If our multiplication and predominance continue as they have until now, the future is not far off when the whole earth will become our inalienable inheritance. Our dominion over the land directly depends on multiplication, and therefore do not deviate one step from the sacred rules commanded to you (i.e., the law of multiplication "pirie-verivie"). What joy overwhelms me when I see how all cities, towns, and villages are rapidly populated by Jews seemingly rising from the earth, and goyim are displaced from all trading points and centers to the outskirts! They have become and must become our working animal force."

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[1] "Avodah Zarah", p. 26.

[2] Among modern Jews, the latter instruction is more applicable.

[3] "Avodah Zarah", p. 26.

[4] "Torah" means "teaching", and by this word Jews understand the Law of Moses.

[5] Mucher Maimon. in commentary on the Talmudic treatise "Ahedin", p. 121.

[6] "Avodah Zarah", 26, 1; 20, 1. Toisfes.

[7] Lev. XIX. 16.

[8] "Yad Hazakah", ch. IV411.

[9] "Sefer Mitzvot", p. 85, ch. 23.

2.6 Teach To Kill Even The Righteous

"Kill the most righteous of the Akim; he is liable to death simply because he is not a Jew, and for that very reason cannot be anything good."[1] One who denies Jewish teaching must be called a heretic, and the law commands to hate and destroy him.[2] Here is a brief development under the shadow of the Talmud of those 10 commandments that are common to Jews and Christians, and which, as many think, are understood by Jews as if they were the same as ours. An Israelite daughter should not accept a child from a Christian woman during childbirth, because she becomes a participant in adding another son to "avoydes-elylym," i.e., to idolaters.

A Christian woman also should not be allowed to accept a Jewish child, because she is capable of murder.

"Chachamim," i.e., wise rabbis, say: a Christian woman can accept a Jewish child only if someone from among the Jews is present; but without witnesses, it is forbidden. But Rabbi Meir says that even in the presence of Jews it is forbidden, because she can firmly press the child's temples with her hand, and such a murder will not even be noticed. The same is prescribed by the Talmud regarding breastfeeding infants. Rabbis teach that an Israelite daughter should not breastfeed a Christian child, because she will raise a son for "elylym," and a Christian woman cannot breastfeed a Jewish child, because they, Christians, are capable of murder. This is what Rabbi Meir asserts; scholars, however, say that a Christian woman can breastfeed a Jewish child only if someone from among the Jews is present, but without witnesses it is forbidden, because she can smear the breast with something poisonous and to poison a child. Scholars who permit a Christian woman to nurse a Jewish child base their opinion on the following words: "Kings will be your servants, and queens will be your wet nurses"[3]. Rabbi Yosef said: "It is permissible to accept a Christian child on Shabbat for payment, specifically to avoid criticism from Christians who see that Jewish midwives accept children from Jews both on weekdays and on Shabbat[4]."

Elsewhere in the Talmud, we find the following: "An Israelite woman should not nurse the son of an Akum, because through this she will nourish a worshipper of idolatry. She should also not be a midwife for an Akum woman. If she receives payment, she may do so to avoid hatred"[5]. Further, it states: "From this, you should learn that it is forbidden to provide medical assistance or advice to an Akum. However, if you fear his hatred, you may treat him for money; without money, it is absolutely forbidden"[6].

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[1] Tractate "Yalkut-Rubeni", p. 93, 1.
[2] "Maimonides in Mishneh, Sanhedrin".
[3] Isa. ch. 49, v. 23.
[4] "Avodah Zarah," fol. 26.
[5] "Hilkhot Akum" 9, 16.
[6] Ibid.

"In the event that a Christian woman nurses a Jewish child, care must be taken that the wet nurse does not eat anything unclean or 'khazir,' i.e., pork. There was an instance when a mother ate forbidden foods, and this harmed her son, who became a sinner in his old age"[1]. It is precisely on this Talmudic tradition that the Jewish belief is based: that if any Jew converts to Christianity, his mother must have sinned in some way.

"One should not shave with a gentile, as he can easily cut a Jew's throat"[2].

The Rabbi teaches: "If a Jew meets a gentile on the road, he should let him pass to his right." Rabbi Ishmael, son of Rabbi Yoanan, son of Boirako, explains this point as follows: if with a sword, let him pass to the right; if with a stick, to the left. That is, if a Christian is armed with a sword, the Jew should let him pass by his right hand so that the gentile's left hand, where a sword usually hangs, is near the Jew's right hand, and in case of attack, the Jew could defend himself with his right hand. If the gentile is armed with a stick, the Jew should let him pass by his left hand so that the gentile's right hand with the stick is closer to the Jew, and in case a Nukhri (i.e., a Christian) raises his right hand with the stick, the Jew could grab it with his left. If the Jew were to let him pass by his right hand, the stick would be far from the Jew.

"If a Jew and a gentile are going uphill or downhill, the Jew should always be above, and the gentile below. A Jew should not bow before a gentile, lest the latter cut off his head. A Jew must clear the gentile's path as much as our father Jacob cleared the path for his wicked brother Esau, for it is written: 'Until I come to my lord in Seir'[3], and after this it is written: 'And Jacob journeyed to Sukkoth'."

2.7 Distrust Of Christians

"If a Jew intends to walk one mile, he must tell the Gentile that he needs to walk two, because, in case the Gentile intends to kill the Jew on the road, he will surely wish to refrain until they go further, i.e., until the last mile, and thus the Jew can save himself"[4]. The Talmud instructs Jews to treat Christians with cunning and distrust, and that Christians should be suspected of a propensity for murder. A Jew must always be ready for defense; moreover, the Talmud requires a Jew never to tell the truth to Christians. From all these intricate interpretations, however, it becomes clear that all Jews consider themselves guilty or having sinned before all humanity. For

[1] Ibid., p. 81.
[2] Rashi's Commentary on the Talmud "Avodah Zarah," fol. 27.
[3] Gen. ch. 33, v. 14.
[4] "Avodah Zarah", fol. 24.

this caution is already a self-awareness of deserved guilt. Later Talmudists teach that one should not trust a non-Jew, without any exception, for how can one trust a hostile person[1]?

Jews are instilled with suspicion towards all foreigners and distrust, and these instigations are justified by denying all good qualities of human nature in foreigners. The Talmud positively instills in Jews the utmost aversion and ill-will towards all peoples and prescribes their extermination by all means, as not belonging to the Jewish form of worship. The Talmud forbids showing mercy to an Akum and showing him compassion and justice[2]. To save such a person from death means to multiply the number of those who have false notions of worship[3].

In the treatise Terumot it is said: "Pagans say to women: give us one of you, and we will defile her; otherwise, we will defile all of you. Here they must all give themselves up to defilement, but not give up a single Israelite soul to the pagans." "Pagans said to a group of people: 'Give us one of you, and we will kill him, otherwise we will kill all of you.' Here they must all go to their death, and not give up an Israelite soul. That is why Jews, if they hear in the market or anywhere that Christians are harming a Jew, they all abandon their trade and occupations and run enraged to intercede and save their Jewish soul based on the law of the Talmud, all for one.

According to the teaching of the Talmud, on the day of the general judgment, when God will reveal the Book of the Law, to reward every Jew for his devotion to the faith of his fathers, other peoples will appear before Him with pleas for permission to fulfill at least one commandment about booths, as the easiest. And it will be allowed to fulfill it, but in at the same time, the sun will be commanded to burn the faces and eyes of these peoples so strongly that they will, with blasphemy against God, refuse to fulfill the commandment, and the Lord will laugh at them[4]. According to Maimonides, whoever does not kill the enemies of God, having the opportunity to do so, violates God's commandment[5]. Simon ben Yohai says: "Kill the best of the Gentiles and spare not the head of a serpent, even if it is the most beautiful"[6].

"Non-Jews have no meaning and therefore do not deserve mercy"[7]. According to God's definition, transmitted to Moses on Sinai, Jews, before the opening of the messianic kingdom, must force all peoples to fulfill at least the Noahide commandments, and all those who reject them and persist must

[1]Talmud "Shulchan Aruch Choshen Mishpat"
[2]"Avodah Zarah", fol. 2, 6, 1.
[3]"Sanhedrin", 92, 1.
[4]Tractate "Sanhedrin", 92, 1.
[5]"Avodah Zarah", l. 2., art. 1, l. 3, art. 1.
[6]Tractate "Sefer-Mi", 85, 23.
[7]Tractate "Mekhilta", II, 1.

be killed[1]. The Talmud teaches that the wicked and those who forget God will not resurrect, and, according to its interpretation, these people should be understood as both Gentiles and Christians[2]. On this basis, the Talmud commands to kill these wicked ones, deprived of the hope of resurrection, without any hesitation.

2.8 Only Jews Will Resurrect

Indeed, only Jews will resurrect for the kingdom[3]. As for the pious people from other nations, who are deemed worthy of participation in the future life in the messianic kingdom, they will appear as slaves and servants to the Jews[4].

All such wild teachings are not limited to one theoretical aspect of Talmudic dogma, but, as far as possible, are carried out in practice by the most fanaticized adherents and followers of the Talmud, for which the history of Judaism presents many proofs from ancient times to the present day.

From the first centuries of Christianity, Jews always diligently tried to fulfill the Talmudic law on the murder and extermination of Christians. In 610, Palestinian Jews, having seized Jerusalem with the help of Persians, hoped to restore their independence. When Jerusalem was taken by Jews and Persians under the leadership of Khosrow, more than 30,000 Christians died a martyr's death by the knife of Jews due to their fanatical hatred and irreconcilable malice towards the confessors of the Crucified. Restoration of independence did not happen, as the Jews were soon subdued by Emperor Heraclius.

In the Works of the Kyiv Theological Academy for 1869, vol. 3, mention is made of the sudden and premature death of Archpriest and Dean O. Benderovsky. The deceased was a deputy in a commission established to deal with the curtailment of the Jewish language among the peasants of Kozan, and his death is considered a dark matter the result of the machinations of underground Jewish forces, a consequence of the malice and revenge of Talmudic conspirators. Vitebsk Governor Strakhov was poisoned because he diligently assisted in uncovering the crime in the Velizh case, concerning the murder and torture of Jews, for religious purposes, of three Christian boys. A similar fate befell, due to the malice of the Talmudic leaders, the abbot of the Bernardine monastery in Vilna, Ksendz Didak, a well-known figure on the Jewish question. But the fact of the murder of Father Foma in Damascus particularly vividly and characteristically depicts the Talmudic

[1]At the end of "Yad Hazaka", 4, 8.
[2]Tractate "Sanhedrin", 105, 1.
[3]Tractate "Yalkut Hadash", 60, 1.
[4]Tractate "Sanhedrin", 91, 2; 105, 1.

fanatical hatred for Christians. The body of the murdered man was chopped into pieces and, sewn into a canvas sack, thrown into a drainpipe.

Finally, it should be noted that the hatred of Jews for Christians is so strong that, no matter what circumstances a Jew finds himself in, he will still not refuse to harm or kill a goy. What could be, for example, worse and more humiliating than the position of a condemned prisoner, yet the Jew will not fail to fulfill the commandment of the Talmud about killing a goy. And here is proof of this an incident in the Dinaburg prison. In October 1879, during a supervisory inspection of the prisoners' cells by the prison warden, one of the prisoners, an 18-year-old Jew from Vitebsk burghers, Khaim Itskovich Bloch, sentenced to 8 years of hard labor for riot and resistance to the military guard, stabbed the inspecting warden Lukyanov in the stomach with a knife. Itskovich did this because the warden did not allow him, during the Sukkot holiday, to pray together with other Jewish prisoners. The villain was well aware that the warden was acting lawfully with him, according to the rules of the instruction, not allowing a convict into the society of unconvicted prisoners; nevertheless, under the influence of fanatical embitterment against the governmental Christian authority, he expressed his protest against the prison instruction by shedding blood. Seizing a convenient moment, when Lukyanov entered his cell alone, without escort, Itskovich rushed at the warden and, with a shoemaker's knife obtained from an unknown source, mortally wounded him.

2.9 Inhuman Hatred

The undeniable nature of the most inhuman manifestation of Jewish hatred towards Christianity, proven by facts, is confirmed both theoretically and by a review of the teachings of the Talmud. Sixtus of Siena, a converted Jew, summarizes these teachings most concisely and clearly; we will use his testimony here.

He cites the following rules from the Talmud: 1) ńWe command that every Jew curse the entire Christian world three times a day and pray to God to shame and destroy it with all kings and princes; priests, in particular, must offer this prayer in the synagogue, out of hatred for Jesus. 2) God commanded Jews to appropriate Christian property as often as possible and by all possible means: by deception, violence, usury, theft. 3) All Jews are commanded to look upon Christians as cattle and to treat them no differently than senseless animals. 4) Jews must not do good or evil to pagans; they are obliged to strive with all their might to kill Christians. 5) If a Jew, wishing to kill a Christian, accidentally kills a Jew, he deserves forgiveness. 6) If a Jew sees a Christian on the edge of an abyss, he is

obliged to immediately push him there[1]. In these laconic and categorical messages of the Talmud, the entire depth of that hatred for Christianity, which permeates the main teaching book of the Jews, is clearly visible.

However, can Jews treat goyim-infidels differently when the Talmudic law does not hesitate to condemn even their fellow Jews to death? Entire tribes and the high priest himself, if they fell into error, were condemned to death by the great council (Sanhedrin)[2]. ńEvery scholar (Talmudist) who resists their (Sanhedrin's) words must be punished by death by hanging,ż says Jewish law[3].

2.10 On The Slaughter Of The Innocents By Herod

Let us recall, finally, the barbarity of the Judean kings towards their co-religionist subjects, which manifested itself in all its repulsive splendor in the person of Herod. Not knowing who the Child was, whom the Magi intended to worship, but fearing in Him only a future rival for himself and his dynasty, and remembering only that He must be an infant, Herod issued a barbaric command to kill all infants two years old and younger in Bethlehem and its surroundings. In one hour, 40 thousand Jewish infants were killed as there is a general assumption about this. Such decrees of Jewish tyrants, suddenly striking the people, produced such widespread devastation that Jews dared to speak of them only in whispers. However, nothing could silence the desperate cry of sorrowful mothers, robbed of their little ones, and although, according to the prophet[4], Rachel herself, the great ancestress of the Jewish tribe, whose tomb is located was on the roadside, a mile from Bethlehem, joined its mournful voice to the weeping and wailing of mothers grieving for their children, yet in reality these cries were immeasurably more terrible for their contemporaries to hear. Infanticide in those times was a matter that did not go beyond the bounds of naturalness and was something ordinary, of which there were many examples.

The slaughter of the innocents is explained by the character of Herod himself. The dominant passions of this cruel ruler were boundless pride and tormenting envy. The entire life of this monster was marked by the shedding of the blood of his victims due to his insatiable malice. He executed princes and nobles, killed dozens of members of the Sanhedrin; he deliberately arranged such an amusement, during which his wife's brother, the young and noble Aristobulus, drowned before his eyes. He ordered his wife, the beautiful princess from the Hasmoneans, Mariamne, seemingly the only being in the world to whom Herod was deeply attached, to be stran-

[1]Sixt Seins. Bibliotheca sancti ordin. 1, p. 124, Paris 1810.
[2]ńGilchot Sanhedrin.ż, 5, 1.
[3]ńGilchot Mamrishż.
[4]Ps.148,7;Is.11,1,9,19,1.

gled. His sons Alexander, Aristobulus, and Antipater, his uncle Joseph's son Antigonus, his wife Alexander's uncle and father, Alexander's mother-in-law, his relative Cortoban, and his friends Dosipheus and Gadi constitute an insignificant part of the great number of subjects who fell victim to his bloodthirstiness and suspicion. Neither the flourishing youth of Prince Aristobulus nor the gray head of Prince Hircanus protected them against Herod's insidious madness. Strangulations, burning at the stake, being cut in half, forced unbearable tortures of confession, arrogant and inhuman debauchery colored the chronicles of his reign, which was so terrible that, according to the energetic words of the Jewish ambassadors to Emperor Augustus, "those who survived the time of Herod's life are more worthy of pity than those who suffered themselves"[1]. When Augustus was told that among the two-year-old boys slaughtered in Syria, one of Herod's sons had been killed, Augustus replied: "It is better to be Herod's pig than his son." Here we present Franzos's account[2].

2.11 Murder Of His Brother Chaim

The Jew Chaim L., a shoemaker by trade, was never entirely sure of the truth of Judaism. His favorite saying was: "Who knows the truth!" Overwhelmed by doubt, he moved from one sect to another: from Hasidim dreamers to Misnagdim their opponents; then he again became a Hasid, entered into relations with Karaites, stood under the banner of the miraculous Rabbi Izrolka, from Sadagora; he spent a whole year among Ashkenazim German reform, and finally, became a Kabbalist. As a Kabbalist he remained for a long time; but, despite all this, he could nowhere satisfy his uncertainty in the truth of the Jewish religion, and therefore secretly began to experience Christian doctrine and honor the Christian God. At first no one paid special attention to his solitary night studies and profound, mystical speeches. But one cold moonlit night, several belated Jewish merchants saw before a large Crucifix on the wall of a Dominican monastery a man kneeling in the snow and with a prayer stretching his hands towards this image. At first in amazement they stopped, but then this feeling turned into horror when they recognized the devout Chaim in the one praying. The Jews crept closer, but the one praying was so concentrated on himself that he noticed nothing and heard nothing; then suddenly he opened his mouth and with a trembling, sobbing voice began to say a prayer in the holy language that prayer which a traveler is prescribed to say at the moment when he sees the rising sun on the road. Then the witnesses were overcome by pious anger, they rushed at the shoemaker Chaim, terribly beat him and

[1] Jos. Antl. XVII, 11, ğ 2.
[2] Heb. Bibl., Vol. VI.

drove him home. The next morning an extraordinary agitation occurred in the shtetl; even the laziest gathered in the synagogue for prayer, partly out of suddenly awakened piety and zeal, united forces to beg God not to punish everyone for the crime of one; partly out of curiosity, because everyone wanted to know what punishment the rabbi and his council would impose on the sinner. At the end of the service, the trial began in the presence of the entire community. But the guilty one was not present. Agitation and beatings put the weak man to bed. By law, however, he had to be present, and so several servants were sent for him, who brought the sufferer on pillows. A terrible noise began when he was carried through the crowd of attendees, and whoever stood closer relieved his heart by spitting in the unfortunate man's face. Then the rabbi ordered everyone to be silent and delivered a long speech, and then a decision, which was for Chaim to leave his wife and children and go to Jerusalem for eternal residence, and on the way to tell in every community, i.e., Jewish, about his crime, and to ask people to trample him with their feet and spit in his face. But poor Chaim did not go on such a journey, as the Jewish brethren killed him.

If they treat their co-religionists like this, is it any wonder that Jews would treat Christians these pagans, according to the teaching of the Talmud with less compassion? As for Christians who converted from Judaism, there are no limits to the persecution from their former co- religionists. Among the most striking examples of this indomitable hatred of Jews against their converted brethren, we will point to the prominent fact of the abduction in the first quarter of this century of the children of the famous orientalist Drach, a rabbi who had so long and so thoroughly studied the writings of the Talmud and eventually converted to Christianity. We borrow several passages from the touching stories of this unfortunate father, so cruelly tested by fate. After the true light enlightened the honest worker of science and softened his heart, this worthy descendant of Abraham felt that his Talmudic faith was wavering. Every day, deep and constant reflections increasingly separated him from the Talmud. In vain did his most unbreakable ties bind him: his old father, old mother, young family and relatives, brilliant successes in rabbinical science and a magnificent future, so tempting for a Jew, smiling upon him and overshadowing him from the steps of the synagogue; he renounced everything and declared himself a Christian. But no sooner had this happened than, at the same time, betrayal found its place in his home: his relatives cursed him; the cruel actions of furious fanatics, pouring out their malice upon him, would have driven another to despair, but his conscience and firmness in the new (Christian) faith supported him. Meanwhile, the most sensitive blow was to strike his parental feelings; three of his small children were kidnapped; and this blow was inflicted upon him by the very mother of the kidnapped children. Jews, secretly forewarned, gathered from all sides for this audacious enterprise and carried out the kidnapping with such unanimous consent and precision that all the most active

searches by the authorities revealed no trace.

The same Drach relates the following fact in his work. A Jewish child, playing with Christian children, once entered a church, and from that time on, despite his parents' threats, continued to go there, as if these visits held some charm for him. Such behavior so irritated his mother that she decided to secretly kill him, for fear that the matter would not end in his conversion to Christianity. She carried out her terrible intention, obeying the law of the Talmud, which commands: "If you see that your child is inclined towards Christians, kill him." According to the teaching of the Talmud, one must always strive to exterminate one's ill-wishers and people with Epicurean tendencies who undermine the well-being of Jews and turn them away from the paths of God[1]. These instructions are not in vain for Jews and are brilliantly justified by a series of actual incidents, constantly reported in literature and journalism, and often remaining without any refutation, probably due to the impossibility, given the reliability of the facts, of proving the opposite.

2.12 Notes Of The Jew Bogrov On The Murder Of A Son By His Father

In the notes of the Jew Bogrov, the following fact is presented. About 20 years ago, in a city located near the Dnieper, lived a wealthy Jew, a fanatic and an ardent Hasid. His only beloved son, a young man who showed promise,great hopes of becoming a learned rabbi and a great Hasid, he accidentally met with gentiles and began to adopt their external signs of education. Gradually, his boldness, finally, grew to the point that instead of slippers he began to wear greased leather boots, threw off his sable hat and put on a cap, bought suspenders and a tie, stopped shaving his head and symmetrically trimming his peyos. The unfortunate father suffered and tormented himself for a long time. Finally, when he became convinced that neither strictness nor affection could bring his misguided son back to the path of truth, he convened a secret council a rabbinical court. They deliberated and finally decided: to condemn the rebellious son, the freethinker, the apostate of faith and heretic to death. The father hired Jewish assassins. Under the pretext of a walk, they lured the condemned man to ride on the Dnieper, took him far from the shore and inhumanly drowned him, claiming during the investigation that the boat accidentally capsized and they themselves barely managed to swim to safety.

[1]Tractate "Berakhot", l. 58, ch. 1.

2.13 The Case Of The Shapiras, Sentenced To Hard Labor For A Murder Of A Baptized Jew

Case in the St. Petersburg Senate Archive under No. 266, on 931 sheets.

On May 10, 1855, the St. Petersburg Senate heard the case of the Shapiras Zus Alperovich and David; both Jews were sentenced to hard labor and punished with gauntlets for the murder of a baptized Jew. The Shapiras, Zus and David, were owners of a wealthy Jewish printing house in Slavuta, Volyn Governorate. One of the typesetters of this printing house was baptized, and after baptism, carelessly, came to his comrades in the printing house to collect some debt. The Jews seized the baptized man and subjected him to torture with the aim of forcing him to renounce Christianity. The admonished man was locked in a basement for several days. Finding a piece of paper and drawing two notes with charcoal, the prisoner threw one out through a window opening onto the street, and kept the other with him. A few days later he died from torture. The Jews brought his body to the printing house and hanged him, and then informed the police that the baptized man had come to the printing house and, repenting, had hanged himself. Upon inspection, a note was found in the deceased's pocket, and based on this note, the police managed to uncover the crime. The owners of the Shapira printing house were arrested and convicted. When David was driven through the ranks, the cap fell from the head of the punished man, and out of piety he did not go without it, so the soldiers were forced to carry him. From St. Petersburg, both were sent to Siberia, but in Moscow they were left in Zaryadye, supposedly due to poor health and inability to proceed to Siberia. The Jews themselves admit that it cost them a lot of money for Shapiras to be left in Zaryadye. The Jew Zus died in Moscow and is buried in a Jewish cemetery, where his co-religionists go to worship him even from distant cities of Russia, honoring him as a martyr for the faith. During his life, many Jews came, asking for his blessing, and besides, they engaged in predictions and so on. David, by virtue of the manifesto, was released to his homeland.

2.14 On The Murder Of Baptized Jewess

In Cherkassy, in the first days of January 1876, the body of a young girl, sewn into a sack, was pulled from the Dnieper. The judicial investigator and police supervisor who arrived at the scene, after examining the body, concluded that the deceased was a Jewess, 16 years old. Judging by the numerous wounds covering the deceased's head, the absence of one ear

and tongue, it was explained that she had been killed before being submerged in the water. Having drawn up a protocol, the judicial investigator immediately ordered the supervisor to commit the body to the earth, only without specifying the rite. Listen, supervisor, if the investigator's order had been followed, the case would have sunk into archival eternity. But the supervisor did not obey the investigator and left the body unburied pending clarification of the case. The Cherkassy Jews began to besiege the supervisor at every step, with pleas and threats, to make him fulfill the investigator's demand. A week passes, another passes the supervisor does not give in, and finally, a rumor spreads through the city that a young Jewess, along with her fiancé, fled from village O., located 66 versts from the city of Cherkassy, to village S., to a priest, so that he, after baptizing her, would marry her to a Christian fiancé. This Jewess fell into the hands of Jews who, after killing her, threw the unfortunate into the river. The Jews understood that the matter was being clarified, that the police only had to present the body to those who knew the deceased and arrests would begin. The next day, due to the rumor clarifying the Jewess's identity, the local police department received a stern letter from the council of the local hospital to this effect: "Considering that the body has been lying for more than two weeks and, having decomposed, fills the building located outside the city with stench, and can develop infection and threaten public health; and also bearing in mind that even the governor himself forbids keeping dead bodies in hospital buildings, and that, finally, such sad actions expose the arbitrariness and inaction of the police, the hospital council asks the police department to immediately commit the body to the earth." The council, concerned about public health, which was threatened by the decomposed body of the deceased, could have asked for the body to be moved outside the city, to the cemetery chapel, and by no means sought burial that would contribute to concealing the crime. However, despite such a letter, the supervisor not only did not waver in his firmness, but opposed this letter with an answer, citing the frost, which, keeping the body in a stiffened state, did not allow it to not only decompose, but even change its color whatsoever. Following this, the assistant bailiff, Mr. Roshkovsky, recently discovered that in July last year, a 15-year-old daughter of a Jew, a tenant of one of the local estates, having converted to Christianity, lived with her godfather, a wealthy peasant named Prodayvody. Jews, under various pretexts, began to visit this peasant, but he always drove them away from his yard. Finally, in the autumn, some Jewish women came to him, pretending to buy chickens, and managed, upon seeing the convert, to say a few words to her, which, one might think, were very enticing, because that evening the latter disappeared the same day and ended up with Jews who, as is heard and is already being revealed by the investigation, brought her to the river. Tearing off her peasant clothes and cross and throwing them into the water, they dressed her in Jewish clothes and subjected her to torment. She was transported from

one village to another to Jews and tortured in every house. Finally, she was brought to the house of the Jew Bondarenko, where she stayed for a long time; then several co-religionists came to Bondarenko; they took the convert and, cutting off her ears, tongue, mutilated her, took her 40 versts to the city of Cherkassy and threw her into the water. The Jewess Bondarenkova, during interrogation by the investigator, stated that several Jews came to visit her, took the convert for an unknown purpose and took her away; she does not know who her guests were, nor for what purpose or where they took the girl. The investigator, seeing Bondarenkova's clear concealment of her guests and her clear participation in the torture of the convert, imprisoned her. It is heard that Mr. Roshkovsky has already managed to find the sled on which the guests came to Bondarenkova and on which the murdered woman was taken to the river. It is also heard that the unfortunate woman spent the last moments of her martyrdom under the merciless hands of her brothers and close relatives. The father, grandfather, and brothers of the deceased have already been convicted of the crime and imprisoned. The Christian population of Cherkassy, recognizing the unfortunate woman as a martyr who suffered for her faith, collectively arranged a decent coffin for her, dressed her, adorned with flowers, and, accompanied by the city clergy, carried her from the police station to the cathedral. In the morning, during the fair that was then taking place, citizens with the city and rural clergy, who came to pay their last respects to the martyr who suffered for her faith, accompanied her to the cemetery. The coffin of the martyr was carried on the shoulders of the most respected representatives of the city, and the lid of the coffin, adorned with flowers, despite the snowy blizzard, was carried by girls belonging to the highest city society. In front of the coffin walked more than 15 priests and singers; the coffin was surrounded by banners from all city churches, and more than 4 thousand people followed the coffin.

2.15 The Murder Of Two Converted Jewish Women

In September 1879, in Kovno Governorate, Shavli Uyezd, in the village of Radzivilishki, a Jewish girl converted, her relatives seized her, took her into the forest, and brutally murdered her in the forest. This crime has been uncovered, and all Jews have been arrested and sentenced to hard labor the deceased was solemnly buried. Jews at the grave of the deceased, out of malice and revenge, committed all sorts of desecrations, which are indecent to speak of in print.

A correspondent from Lublin reported in the newspaper "Golos" in 1880 that there, near the village of Leshkovitsy, in the Venra river, the body of a drowned young woman, apparently Jewish, was found. Her hands were tied behind her back with a rope, and on her neck, obvious signs of vio-

lence were found. Obviously, a crime of the most outrageous nature had been committed; during a search of the drowned woman, documents were found on her. She was a married woman who had recently converted to Christianity and, before marriage, had changed her former Jewish religion to Lutheranism. Jews guarded her for a long time and then completed their "good deed" according to the Talmud.

If one were to collect such facts, a whole book could be compiled from newspaper reports alone. But what is the use of that, because Jews will not change for the better, for they follow their Talmud. Our authorities should pay attention and burn all foreign Talmuds, and if another such person were found after this, he should be exiled to Arkhangelsk Governorate, subjected to strict police supervision, so that such a Talmudist-Jew would not apply Talmudic teachings to people there, but only to polar bears. In this way, Jews can be made less harmful to the state and Christianity.

Rothschild's Inferno

Regarding the fire in Cherny Gorodok at the oil depots of the Rothschild firm. The first burning warehouse stood 100 sazhens from a row of houses, densely populated by workers and small employees of oil-producing firms. The moment was terrible! Everything around was ablaze; fiery lava flowed along Police Lane, flooding the highway, cutting off the retreat along it to Shibaev's factory; opposite the lane and Chaknaverov's factory, due to intense heat (somewhere further), a pipe burst; mazut or oil gushed like a fountain, drenching the area and the crowd, searching for an exit; lava also flowed near Useyev's village; everything was burning; everywhere from the flames, soul- rending cries of the burning; complete panic; lava near Useyev's village threatened the gates of Rothschild's kerosene factory; it blocked the road, quickly forming a sand embankment; the crowd, having rushed out of various courtyards, rushed about, frantic, on the fire-limited highway, searching for an exit; the only exit was the courtyard of Rothschild's chemical factory; the crowd rushed to the gates to get to the seashore through the factory courtyard, but the iron gates were locked... "What happened here, they say! Hair stood on end! Neither pleas, nor cries, nor threats touched the heart of Rothschild's guard. "Ordered not to let them in!" The crowd rushed towards the fence, 4 arshins high, but what could be done here? Somehow, an old woman carrying two children of Mr. Karneev in her lap was passed over. Only when several brave men had climbed over the fence, the gates were forced open, and the rest of the crowd disappeared into the courtyard. Another part even earlier, by chance rushed through the flames and ran out to the Shibaevsky factory. This moment caused many casualties.

Who forbade entry through the gates? From whose lips could this criminal order have come? Can this moment be established with investigative accuracy? The orders all came from the city by telephone. And this is what they say about this case: "At the factory, at the time of the fire, they report

to junior Feigl that people are burning and breaking down the gates, flames all around, nowhere to escape, what to do? Junior Feigl calls senior Feigl by phone and asks: people are burning, breaking down the gates of the chemical factory, what to do? "Don't let them in!" Yes! "Don't let them in!"

For the Feigls, both senior and junior, the decision was: whether to endanger Rothschild's property or to save the crowd, who were threatened with the fate of living torches. "Don't let them in!" that was the decision.

Before this, one should blanch at the efforts to save fuel oil. There, one might have thought, "perhaps," that the danger to the settlement was distant or unlikely; here, there isn't even that. The commonality between these two moments is one economy. There were no people there to dig trenches and fill the settlement with ramparts; people were sold at a high price; here, a running burning torch could threaten Rothschild's property. People are worth nothing or are very cheap. You, by the way, have already read the human price list in the local newspaper "Kaspiy." A child is valued, for example, at 60-80 rubles. Two burned down get 120 or around that many rubles and be gone. Adults are a bit more expensive. A wife burned down 200-300 rubles, a husband a little more expensive.

Tell me, please, is it worth fencing off all sorts of barns, endangering Rothschild's property, if everything is so cheap? A fire might happen, or it might not... And it's not always necessary to pay for everyone who burned down!

The committee, which brought to light the scale of the catastrophe, has finished its work, and since the committee's work on establishing the number of victims is far from satisfying society, especially the Baku society, which is more closely acquainted with the catastrophe, a society among whom it is persistently said that there were at least 50 people in nine coffins, I will allow myself to present the figures obtained on site. Since the time of the fire at the site of the catastrophe, I have had to visit no less than 15 times, each visit trying to get as close as possible to everything and, if possible, with a large number of eyewitnesses, old-timers, homeowners, or tenants. I will only cite those figures whose accuracy I have personally verified.

Let us return again to the facts about the persecution of Jews wishing to convert to Christianity.

In 1899, in Krakow, an attack was carried out on Mrs. Jakob, who had converted to Christianity, by fanatical Jews led by her brother. Mrs. Jakob was seized and taken to a room next to the shop where she was making purchases, but further torture was prevented by the police.

Regarding the killing of Jews wishing to convert to Christianity, thousands of proofs could be gathered without much difficulty from only official information, but there is no need for this, because Jewish fanaticism is generally well known, and moreover, no reasonable Jewish Talmudist will contradict or deny this well- known truth.

All these facts, in which the hatred of Jews towards their fellow tribes-

men and co-religionists converting to Christianity is manifested with such inhumanity, are more than understandable and, perhaps, natural, because they are based on a religious-theoretical foundation, which is the teaching of the Talmud. Thus, the infallible Maimonides asserts in his treatise on murder that when an Israelite kills a convert from among the Jews, the Jewish court cannot condemn him. The law on murder affects only one who rises against his neighbor, and a Jew who has converted to Christianity is not his neighbor. It would be superfluous to prove that an Israelite cannot be condemned for killing a goy, a non-Jew.

"A Noahide," i.e., a simple person living according to the commandments of Noah, alien by origin to Abraham, if he kills another Noahide and becomes a Jewish proselyte before this act, is also not subject to any punishment, but if he killed an Israelite and converted to Judaism only after that, then he must die, especially if he was a Christian; this must be so because Jews are commanded to view Christians as cattle and treat them as unclean animals.

If an Israelite unintentionally kills a settled proselyte or a slave (who converted to Judaism), he must be exiled. Also, if a settled proselyte accidentally kills another settled proselyte or a slave, he is condemned to exile; but if a settled proselyte accidentally kills an Israelite, even if he did so without intent, he is condemned to death[1].

"If an Israelite kills a settled proselyte, the great council does not condemn him to death, for it is said: 'Who wrongs his neighbor?'[2]

The Talmud established the death penalty for those who apostatized from the Jewish faith. "It is not permissible for a Noahide who has become a proselyte, been circumcised, and immersed himself, to again distance himself from the Lord and remain a settled proselyte; he must in all respects be a true Israelite; otherwise, they kill him"[3].

In case of war with gentiles, the Talmud commands: "Israelites must make peace with pagans on two conditions: 1) that the gentiles become tributaries and taxpayers to the Jews; 2) and that, upon renouncing idolatry, they accept the seven Noahide commandments." The Talmud further continues: "If the gentiles do not accept peace or the seven commandments, then one must continue war with them and kill all adult men, take all their money, children, but not kill children or women, for it is said: '... except for wives and children.'[4] Also, the teacher our Rabbi Moses commanded us to compel everyone from all over the world to accept the seven Noahide commandments, and to kill those who do not accept themż[5].

Modern Jews fully apply to the teaching of the Talmud "Avodah Zarah",

[1] "Hilkhot Retze'ah", 5, 15.
[2] Ibid.
[3] "Hilkhot Melakhim", ch. 10, sec. 3.
[4] Deut. 20, 14; "Hilkhot Melakhim", ch. 10, sec. 9.
[5] ńGilkhot Melakhimż, 84.

where it speaks of the murder of Christians, the Tosafot commentary, which mitigates this law of the Talmud, as we have already explained above, in the sense that "it is not worth killing Christians it is better that they pay us tribute and serve." This Talmudic commentary sufficiently explains the tendency towards unscrupulous exploitation of the Christian population, in which Jews are justly accused. But it would be wrong to consider these tendencies as belonging only to the current Jews: the exploitation of Christians is a historical and most characteristic feature of Judaism, living according to the laws of the Talmud.

2.16 History Of The Tatar Yoke And The Barbarism Of The Jews

The history of the Tatar yoke shows us that the main merchant of Russian slaves was Srul Nakhman, the kindest creature in the world a Warsaw Jew.

This man was perpetually ragged, impossibly dirty, perpetually drunk, and constantly immersed in prayer. He bought only Russian slaves; when the Tatars raided Russian principalities, they took slaves directly for Srul, firstly, because he lent them money, at incredible interest, for all sorts of rubbish and predominantly Greek wine, which he obtained from somewhere at an unheard-of cheap price, and secondly, because from trading Russian slaves he made himself a special, very profitable business for profit. Here is a detailed account of his operations. One morning Srul got up very early as usual, splashed water on himself to perform the ritual of ablution, although he never, in essence, washed himself then he spent an hour and a half in his shabby hovel, reciting prayers and at the same time peering intently to see if all the slaves were present, and pondering whether he could make a particularly successful deal today. Then, wrapped in an old and equally shabby cloak, thrown over some shabby caftan, and wearing leather shoes, he went out to his goods.

These goods presented a very sad picture. The slaves were mostly men, because Srul found it very profitable to sell women, especially young ones, to neighboring Cheremis, Bulgars, or Khazars as wives or simply as workers; then, what was left and what was better and fresher, he sent to Samarkand. He had men left, and only strong people who could undertake campaigns almost without rest, with unimaginably bad food, from Ryazan or Yaroslavl to the localities of present-day Taganrog, or Astrakhan, naturally, on foot under the blows of the Tatar nagaika. Food was given whatever came to hand, i.e., simply carrion. Srul locked up the captives for the night in wooden blocks, i.e., in sawn logs, in which round holes were made, sufficient for them to put their feet above their ankles. In each log, 10 to 15 people were

locked up, and then they were allowed to sit, sleep under the open sky, in the rain, on the bare ground, in the dirt. From exhaustion on the road, from hunger, cold, and nagaikas, not a single night passed without fatal cases among the captives. Moreover, some, seeing a terrible future and wishing to avoid being sold into eternal slavery, willingly resorted to suicide with the sole consolation that their bones would at least remain in their native Russian land. The captives had no clothes, at least no sturdy ones, because the Tatars took all their good clothes from them on the road and drank them away in the same Horde, with the same Jews: Srul, Yankel, Shmul... so the captives' attire consisted of rags, scraps of matting, and everything that could be picked up on the streets of the Horde, tied into knots, and put on themselves.

Food was also not luxurious. The Jew sent them in groups to beg for alms and collect all sorts of scraps that lay in abundance around the Tatar camps, merchants, and foreigners, near the Khan's kitchen and finally bought (and mostly exchanged for various rubbish) sick livestock. In addition, he took on various contracts for the Horde nobility, hiring himself out to newcomers to build, dig, sew, carry heavy loads, which cost him very little, as he paid no wages to anyone. Srul also had nothing in his camp except a pile of reeds, several dirty felts, and four huge barrels of Greek wine. Under one of them, money buried in the ground was kept.

Every morning, the diligent Srul, rising early, ran to check on the captives and inquire whether all was well and how many were sick and dead. Once, it seemed to Srul that their faces had even filled out because yesterday he had treated them to a whole half of a camel, bought from a knacker. Camel meat, as is known, is not distinguished by extraordinary tenderness, especially carrion, but the captives ate it with such pleasure and praised and thanked their master so much that Srul imagined himself their generous benefactor.

2.17 On The Crucifiction Of Jews On The Cross Of Saint Eustratius

After the Tatar invasion of Russia, Bonyak with the Polovtsians attacked Kyiv, devastated the city and plundered the Pechersk Monastery, taking captive the monk Eustratius with 30 monastery workers and 20 townspeople who had taken refuge in the monastery. All these Tatar captives were sold to a Jew, a slave trader, from the Greek city of Korsun. This Jew constantly followed the Tatar bought all prisoners for ransom and wholesale. The Jews, with mockery, brought Monk Eustratius and 50 captive Orthodox people from Kyiv to Korsun, and there, on the spot, began to force them to accept the Jewish faith. Monk Eustratius, with his sermon, strengthened his

companions in the Orthodox faith, and when compelled by the Jews firmly and resolutely, all refused and denied Judaism.

Then the Jews, in irritation, declared to the captives that if they did not convert to the Jewish faith, they would be starved to death. They were locked in a barn without food and water, where, with fervent exhortation and strengthening in faith by Monk Eustratius, all resolved to face a martyr's death. Over the course of five days, half died, and after another five days, all died, with the exception of Monk Eustratius, who had been accustomed to fasting in the monastery and therefore could endure without food for a long time. The Jews were extremely irritated with Monk Eustratius, as the cause of everything; they regretted the money spent on the slaves who had died without bringing profit to the Jews. It was before Easter, during Holy Week, and the Jews had their Passover. For their amusement, the Jews decided to mock Jesus Christ in the person of Monk Eustratius, whom they led out of the city to the seashore, and in the presence of the Jews, nailed him to a cross and hanged him, precisely fulfilling the mockery described as having been carried out on Jesus Christ. The crucified monk was tempted on the cross, offered food and drink, and promised to be taken down from the cross if only he would accept Judaism. Eustratius firmly rebuked the Jews for their blindness and glorified Jesus Christ. Then the enraged master, a Jew, seizing a spear, plunged it into the monk's left side on the cross, thereby ending the sufferings of the holy martyr Eustratius.

By night, the Jews took the martyr's body from the cross and threw it into the sea. Devout Christians retrieved and buried the body of Saint Eustratius. Subsequently, he was counted among the holy martyrs, and his body currently rests in the Kyiv Caves. The Orthodox Church celebrates his memory on March 28.

2.18 On Jewish Barbarism In The Russo-Turkish War

Talmudic Jews do not miss a single opportunity to inflict all kinds of harm, insult, and death, albeit slow, upon Christians. This can be undeniably confirmed by all those living among Jews in localities where the "chosen people" constitute the majority. There is no need to look far for examples: it is enough to recall the poor "drivers," Russian peasants hired by Jewish intermediaries for work to supply the Russian army in the Russo-Turkish War. How many of these unfortunate people perished due to the inhumanity of the Jews. The sad saga of these unfortunate people evokes sympathy and stirs up discussions in society.

In the first month, the Jewish brokers paid them nothing, because they arrived in Bucharest without baggage, where the chief agent was located;

they only began to pay them from Bucharest. Moreover, their horses fell without fodder, and they were often robbed when they pastured their horses overnight. Cossacks were present during transport, but they only guarded the Jewish echelons, who had travel money and all necessities. The echeloned Jews wore officer's uniforms, a saber, and, most importantly, a nagaika (whip), with which they mercilessly beat Russian porters at every misunderstanding. The Jew highly values every convenient opportunity that allows him to enjoy a double pleasure: to fill his pocket with gold and to mock the Christian. In mockery, he assumes the role of executioner and tormentor; in doing so, he destroys and annihilates his victim not immediately, but slowly, gradually, finding the greatest pleasure in the agonizing torments, groans, and sufferings of the tormented; like a worm, gradually undermining the root, he reaches the heart and overthrows the unfortunate prey. These slow and gradual undermining actions of the entire peace- loving and gullible Russian people the Jews reproduce everywhere throughout the vast expanse of Russia.

All newspapers were filled with eyewitness accounts of the "exploits" of the Warsaw, Mankov, Grombakh, and all other monstrous brokers, who mercilessly robbed, ruined, and killed not one thousand unfortunate Russian porters. It is difficult to find words strong enough to express the disgust that this gang managed to instill everywhere in the army. Much was written about these opponents of Christianity and their agents, but it was not easy to penetrate them, and they remained true to their Talmud to the end. Eyewitness-correspondents wrote in many newspapers about the "exploits" of our Talmudist heroes. The porters, following the army, crossed the Balkans and reached San Stefano on their exhausted horses. The hardships of these ragged, hungry, exhausted poor people were so great that they eagerly awaited the approaching term of their contracts and receiving payment from the local Jewish agents, to whom they, unfortunately and inexperiencedly, had sold themselves. Upon arrival, the agents announced to them that for payment, the porters must return from San Stefano to Bucharest, for which journey they graciously agreed to give three credit rubles in advance as payment. After this "generosity," it is easy to imagine the full horror and hopelessness of the porters' plight, who considered it a relief to simply get rid of the cursed bondage and, even without a penny, quickly reach Odessa and their homeland by steamboat. But it seemed to the Jews that they had not yet had enough fun with the poor: the Jewish agents, to get rid of the porters faster, not only assured them that they had the right to free passage on the railway to Ruschuk, but even issued them supposedly free tickets for that purpose. A mass of unfortunates with such tickets, signed by various agents, appeared before the management of the Romanian railway. These notorious tickets were nothing more than simple sheets of white paper, octavo size, with the laconic inscription: "Ticket for free passage to Bucharest; issued by the office to some driver No.ż. Then

a signature and a stamp in blue ink with huge letters ńfreeż. About what kind of travel and where was prudently kept silent. One can judge the disappointment of the illiterate peasant, when the military commandant of the station proved to him as convincingly as possible that such a piece of paper has absolutely no meaning, and for travel it is necessary to buy a ticket at the road tariff, and with gold. A 3rd class ticket from San Stefano to Yambol cost more than 10 rubles in gold. Seeing themselves deceived, the poor people found themselves in a desperate, hopeless situation; they cried, groaned. It seemed that helping such a mass of people was not only difficult, but impossible. Nevertheless, the magnanimous commandant did not abandon the unfortunates: after persistent efforts, he managed to persuade the railway authorities in favor of the drivers, and these sufferers were transported to Yambol. Eyewitnesses say that many dead drivers, who died of exhaustion, were taken out of the wagons returning from San Stefano!

Jewish brokers made huge money on this tragedy. A familiar officer recounted that he witnessed such a scene when, sent from the army to Odessa, he visited the state bank office, in the deposits department. Almost simultaneously with him, some Jew came to the clerk, apparently a regular at the bank, with a deposit of several thousand rubles in the name of a certain Dora Grombakh (the surname of one of the small contractors for the drivers). ńThe drivers' money?ż the clerk asks with a smirk. ńYes,ż the Jew replies. ńHere,ż the official addressed the officer, ńa small contractor Grombakh took it, and as soon as he secured the transport, he's already reporting another hundred thousand.ż ńWell, when can we! the Jew said brazenly. God willing, the war will drag on (!!!) we will put in another hundred.ż

Book Two. Section Two: Dogmatic.

Treatise I. On Paradise And Angels

1.1 Two Paradises - Earthly And Heavenly

The fervent imagination of the rabbis gave itself wide scope in recognizing two paradises, heavenly and earthly. Earthly paradise is a transitional stage to heavenly paradise, and it is necessary for souls, after separation from the body, to become somewhat accustomed to the ineffable light that awaits them in heavenly paradise, and which they could not endure in earthly paradise without this preliminary preparation.

The Talmudists' conception of heaven is interesting. According to Rabbi Judah, there are two heavens, and according to Rabbi Resh-Lakish, seven heavens: the first heaven, closest to us, like a veil, appears in the morning and disappears in the evening, daily renewing creation; in the second heaven are established the sun, moon, stars, and constellations; in the third there are millstones that grind manna for the righteous; in the fourth there are Jerusalem, the Temple, and the altar, near which stands the Archistrategos Michael, offering sacrifice; in the fifth ranks of ministering angels who sing a song at night and are silent during the day; in the sixth there are storehouses of snow and hail, a chamber of dew and other atmospheric phenomena; finally, in the seventh heaven are truth, judgment, charity, the treasury of life, peace, blessing, the souls of the righteous, the souls of those yet to be born, and also the dew with which the Holy One will later revive the dead[1]. Above the seven heavens stand sacred animals, holding the throne of glory, on which sits the eternally living God[2].

Eden, where the first people lived before their fall (in Hebrew it means pleasure). The Book of Genesis, without specifying a country, says that

[1] Hagigah, l. 12, art. 2.
[2] Ibid., l. 13, art. 1.

earthly paradise was watered by a river that later branched into four others, two of which were called Tigris and Euphrates. However, commentators of the Torah, each basing their arguments on some evidence, one on locality, another on a distorted interpretation of the Hebrew text, are decidedly not in agreement with each other regarding the location of earthly paradise. The chief Jewish commentator Rabbi Rashi, also known as Rabbi Shelomo Yitzhaki, a leading authority in the Talmud, invented a script without signs, i.e., without vowels. This new script exists under the name Rashi. This script is used to write on parchment the Pentateuch "Sefer Torah", festive scrolls "Megillot", "Mezuzot", "Tefillin" and so on, the book Midrash and others, answer this question differently. Some say that paradise is located beyond the hot belt and was separated from people by a wall of fire; others place earthly paradise under the equator and the moon; some assign it a place in the vicinity of Damascus in Palestine, near the sources of the Jordan; some in Armenia, as the Tigris and Euphrates, Rioni and Araks originate there; some say that paradise was on the shores of the Caspian Sea, on the island of Ceylon, or on the coast of the Baltic Sea, or in Sweden, or in the polar countries.

As for heavenly paradise, as the abode of angels and righteous souls, the Talmud attributes to it the most material features. Thus, paradise according to the Talmud is saturated with the most beautiful fragrances; this is evident from the fact that when Elijah sprinkled the cloak of a certain rabbi with leaves from paradise trees, such a pleasant smell was imparted to it that the rabbi managed to sell it for 150 talers[1].

The Talmud describes a truly "fantastic Jewish paradise: "In the Garden of Eden, whose length and width have no end or limit, two gates of jasper, emerald and other precious stones, and six hundred thousand angels, shining with heavenly radiance, stand at these wondrous gates. In the middle of the garden is the tree of life, whose delightful branches extend from one end of the garden to the other, and five hundred thousand different tastes and smells this wondrous tree possesses. Canopies and crowns of jasper, emerald and gold throughout the garden, and between the canopies partitions of shining clouds and lightning, and behind each are three hundred and ten wondrous and beautiful boundless worlds. Whole rivers of honey, wine and beautiful oil and springs of rose water, emitting a wondrous fragrance, sparkle and flow between the trees, and in each corner of the garden are eight hundred thousand fragrant trees and six hundred thousand angels, singing with the most tender and sweet voices. And the sun, with its sevenfold increased light, does not cease to shine for a minute, and its golden rays, meeting and refracting in the jasper, emeralds and sapphires filling the garden, intensify their brilliance and this whole place is filled with a great and wondrous light... And above the tree of life rise transparent and shining

[1] 1 Hagigah, l. 15, art. 1. Tractate Eruvin, l. 16, art. 1.

clouds... They entwine the garden from all sides and aromas flow and fill the whole world with fragrance from end to end, etc."

1.2 The Feast Of The Righteous In Paradise With The Meat Of The Leviathan Fish

After the coming of the Messiah, in the heavenly kingdom, the righteous will be treated to salted meat from the female Leviathan fish, then to the meat of the enormous ox Behemoth, which consumes hay from a thousand mountains in one day[1]. The third dish is prepared from the meat of very tasty and fat birds of enormous size, one egg of which, when its yolk fell, submerged sixty villages. The fourth dish is made from very fat geese[2]. The drink of paradise is an excellent old wine, preserved by God since the sixth day of creation[3]. It goes without saying that paradise with all these delights is the lot of only the righteous, i.e., Jews; all other peoples, as godless, will go to hell[4].

Subsequently, opinions alien to the Talmud regarding the reward of the righteous after death began to penetrate Jewish literature. "In the future life there is no eating, no drinking, no marital cohabitation, no trade, no hatred, no quarrels, but the righteous will sit, having crowns on their heads, and enjoy the light emanating from God"[5].

To be close to God, to see Him that is the whole reward of the righteous, that is all that the devout Pharisee sought! The relationship of the body to the soul is completely omitted in this case. The certainty with which the Pharisees preached the existence of retribution and indeed another life after death evoked only a smile of pity from the Sadducees. The Sadducees used to say: "The Pharisees suffer in this world and no reward awaits them in the future life!"[6] The words: "this world" and "future life" should be understood here as expressions borrowed by the Sadducees from the Pharisees, for, as we know, for the Sadducees there was only one world, not two. Among the Jews, the belief in retribution after death had not yet fully taken hold of minds even in the third century AD. One teacher, Rabbi Yehuda, tells us such a story from the words of Rabba[7]. When Moses was on Mount Sinai, God informed him that in the future someone named Rabbi Akiva would be born, who would attach whole mountains of laws (religious) to every stroke of the letters (Holy Scripture). Then Moses exclaimed: "You have such a

[1]Tractate Bava Metzia, l. 144, art. 2.
[2]Tractate Bava Batra, l. 74, art. 2.
[3]Ibid., l. 73, art. 2.
[4]Tractate Sanhedrin, l. 99, art. 1.
[5]Tractate Berakhot, l. 171.
[6]Avot de-Rabbi Natan b, IX, 31.
[7]Menachot, l. 29, c. 2.

person, and You want to give the Torah through me?" "Be silent!" exclaimed Jehovah, "such is My will!" "What reward have You prepared for him?" asked Moses. "Look," Adino answered him.

And Moses saw that Rabbi Akiva was being flayed alive. (For rebellion and uprising, the Romans flayed Rabbi Akiva alive in 135 AD.)

"Master of the Universe!" exclaimed Moses, "Is this the reward for devotion to the Torah! (Literal translation: here is the Torah and here is its reward)." "Be silent," Adonai replied, "Such is My will!" But here is another no less characteristic example[1]. Moses addresses the following question: "Why does one righteous person live happily, while another does not? Why does one wicked person live happily, while another does not?" Adonai seemingly answered Moses thus: "A righteous person lives happily if he is the son of a righteous person; unhappily, if he is the son of an unrighteous person; a wicked person lives happily if he is the son of a righteous person; unhappily, if he is the son of an unrighteous person." This solution was found unsatisfactory, for in this case, a person's personal merits cease to play the role of merit. They labored and found another answer. "Thus said Jehovah to Moses: a righteous person is happy if he can be called such in all respects, unhappy if he can be called such in all respects; a wicked person is happy if he is, so to speak, not corrupted to the core, and unhappy otherwise"[2]. The Talmud states the following: "All prophecies of the prophets relate to the time of the Messiah; as for the future life, no one has seen it except God"[3]. Commentator Rashi remarks: "No prophet has seen this." What, therefore, will happen to us when we surrender our soul to God, no one knows.

Paradise among the Jews is called "Gan Eden": this is a biblical word meaning "Garden of Eden." Even in a later period, there was still a concept of an earthly paradise: such a view is found in the Talmudic Aggadah regarding this point. This saying states: "Resh Lakish said: if Gan Eden is in the land of Israel, then the city of Beit She'an is a gate to it; if it is in Arabia, then Beit Horam is a gate to it; and if it is in Mesopotamia (i.e., in Mesopotamia), then Dormaskonit is a gate to it"[4]. What is said here is not about a primordial, but about an afterlife, future Eden, which is evident from the content of the entire passage, of which this saying is a part: this passage speaks of Gehenna and its seven names or divisions, in general about the future life. But it must be assumed that already during the time of the Talmudists, there was an opinion about a heavenly place of paradise. Later Talmudists, especially Kabbalists, to reconcile opposing views, allowed for the existence of two Edens, an upper heavenly, and a lower subterranean. The latter is more material in its nature than the for-

[1]Tractate Berakhot, fol. 7, sec. 1.
[2]Ibid., fol. 7, p. 2.
[3]Tractate Shabbat, fol. 63, sec. 1.
[4]Eruvin, fol. 19.

mer, to which it constitutes a transitional stage[1].

According to the teaching of the Talmudic sages, God created seven things before the creation of the world: the law of Moses, repentance, paradise, Gehenna, the throne of glory, the sanctuary, and the name of the Messiah[2]. Regarding Gehenna, it is said that its very space was created before the creation of the world, and the fire filling it was created on the second day of creation. Ten things were created on the eve of the Sabbath, between twilight: the opening of the earth to swallow the wicked, the opening of the well (Hagar), the mouth of the she-ass (Balaam), the rainbow, manna, the rod (Aaron), Shamir (the magic worm), the writings, the art of writing, and the tablets (Moses). Other rabbis add that at this time, the following were also created: the grave of Moses, evil spirits, Abraham's ram[3]. According to one rabbi, Adam was created with two faces, and by "rib" is meant one of his faces, namely: the back face, from which Eve was created; and according to Rabbi Samuel, Adam had a tail, from which Eve was created[4].

But the masses, in this case, have their own firm, independent opinion. From time immemorial, they know only one paradise, one Eden in heaven, near God. In general, the masses centralize all afterlife institutions around the personality of God: and judgment, and hell, and paradise all this is in heaven and in the heavenly department.

Despite the fact that the Jewish masses place paradise in heaven, their ideas about paradise generally have a very clear earthly character. But here, first of all, it is necessary to note one peculiarity, which, by the way, concerns not so much the content of the idea of paradise as the degree of its development and comparative intensity in the masses. The fact is that ideas about paradisiacal life are much less developed in the masses than ideas about life in Gehenna. This is partly explained by the psychological fact that pictures of the terrible, the tormenting, have a stronger ability to impress people's minds than pictures of quiet happiness and bliss especially in this case, where Gehenna's torments are presented as grossly physical (burning, scourging, etc.), while paradisiacal pleasures, as such, cannot be presented as grossly material; they cannot, for example, consist of lust or gluttony. In general, of the two arguments used to instill religiosity in the masses the fear of hellish torments and the promise of paradisiacal bliss the first argument has a stronger effect on the masses: people are more likely to do something to avoid terrible suffering than to achieve great pleasures. Fear always has a strong effect. On the other hand, didactic popular literature, remembering this psychological fact, is much more concerned with the imagination of hellish horrors than with paradisiacal hopes: it knows

[1]The same opinion is found even later in Luzzatto; "Ma'amar ha- Ikum," ğ 5, also "Shevet Musar" 11, fol. 12.

[2]Pesachim, l. 54, p. 1.

[3]Pirke Abot 5, 6, cf. Pesachim, l. 54, c. 2.

[4]Berakhot, l. 61, p. 1.

that by means of intimidation it will achieve its goal more quickly than by means of gratification. Finally, Jews in general are distinguished by a stoic character, and therefore are very poor inventors when it comes to pleasures. All this explains the lesser development of "paradisiacal" ideas in the masses compared to "hellish" ones. But besides the insufficient development in the mass's conceptions of paradise, there is also a relatively large confusion, caused by the fact that ideas of posthumous bliss are often mixed with ideas of bliss and a "feast" that is to follow after the resurrection of the dead or in messianic times. Distinguishing the latter conceptions from the former, we ultimately get a rather meager register of popular beliefs regarding paradise itself after death.

The paradise of the Jew, of course, is not a Mohammedan paradise, but it is also not a sublime-abstract Maimonidean paradise. In "Gan Eden," popular belief allows for great, yet refined and moderate physical pleasures. Paradise, according to Jewish popular notions, is an immeasurably vast garden, luxurious and brilliant, where magnificent fruits grow and rivers of balsam flow, where wonderful musical sounds continuously pour forth in the fragrant airin a word, where all five human senses are in the highest tension from endless pleasure. In this land of eternal light, eternal life, and eternal happiness, all the righteous dwell. All of them are more or less close to the very source of life and lightto God; the greatest righteous often are in His company and, as it were, enter into His court. Although in paradise they live physically, in the pure and exalted sense of the word, nevertheless, spiritual, contemplative life predominates there: they glorify the Lord, study His laws, and great righteous ones are even privileged to hear truths and revelations from the very mouth of God. In general, in paradisiacal life, pure, sinless physical pleasures are combined with the most sublime spiritual delights, caused primarily by the closeness of God.

To better understand the spirit of popular beliefs concerning paradisiacal life, it is necessary to pay attention to some Talmudic sayings on this subject, which enjoy widespread dissemination and popularity and, to a certain extent, regulate the people's conceptions of life in Eden.

Now we will be able to prove this factually. Both concerning all other aspects of the afterlife, and specifically concerning life in paradise, Talmudic conceptions are very close to popular ones, by which they are inspired and, in turn, regulate them. Contrary to Rav's opinion that in the future world "there is neither food nor drink," we find in the Talmud several sayings about a "heavenly feast" that God prepares for the righteous[1], about a "heavenly dance" in God's presence[2]; we also find sayings about crowns on the heads of the righteous[3], about canopies arranged for each of them[4], and much more

[1]Pesachim, 119.
[2]Taanit, 31.
[3]Megillah, 15.
[4]Baba Batra, 75.

in the same vein. But most of all, the Talmudists' views on paradisiacal life are characterized by the popular aggadic legend of the "golden table" of Rabbi Hanina ben Dosa.

Rabbi Hanina ben Dosa was, according to the Talmudic tradition, the greatest righteous man of his time and at the same time the greatest pauper. Daily it was proclaimed in the heavenly expanse in the name of God (bat-kol): "The whole world is nourished only by the merits of my son Hanina, while Hanina himself is content with one measure of pods for a week." "One day," relates the Aggadah, "Rabbi Hanina's wife turned to her husband and said: "How long shall we suffer such poverty?" "What shall we do?" Hanina asks. "Go ask God," replies his wife, "that He give you some of the good reserved for the righteous in the world to come." Rabbi Hanina prayed to God about this, and suddenly a hand appeared and gave him one leg of a golden table. Soon he sees in a dream that all the righteous are feasting in paradise on golden tables with three legs, while he himself sits and eats at a golden table with only two legs. He comes to his wife and says: "Will it really be pleasant for you when all the righteous eat at three-legged tables, and we, you and I, at a table missing one leg?" Then his wife advised him to ask God to take the sent golden leg back to heaven. He did so, and the leg was taken back."[1]

Another aspect of heavenly life is characterized by the Talmudic legend about Rabbi Eliezer ben Pedat. The latter was so poor that, having once bled himself, he had no food to sustain himself and was forced to eat a garlic leaf that he accidentally found, which made him dangerously ill and unconscious. When his fellow scholars came to inquire about his health, they saw him (in a dream) weeping, smiling, and a fiery spark separating from his forehead. When he woke up, they asked him why he wept, smiled, and why the spark separated from him. Rabbi Eliezer replied: "I saw the Divine and said to Him: "How long shall I live in this need?" and received the answer: "My son, Eliezer, would you like Me to destroy the world and then recreate it, so that you might be born again in a happier hour?" Then I said: "Master of the whole world, is all this necessary only to make me happy? Tell me, at least, have I lived more years than I have left to live?" "You have lived more," was the answer. "In that case," I said, "I no longer ask for anything for the sake of my earthly happiness. But what will You give me in the next world?" "I will give you thirty rivers of fragrant balsam (aparsmon), in which you will luxuriate and enjoy yourself." "And nothing more?" I asked. "But something must be left for your companions," was the answer. "Master of the world!" I said. "Am I asking this of a person who cannot give much?" Then I suddenly received a flick on the forehead and heard the words: "Eliezer, my son, you deserve to be beaten!"[2]

[1] Taanit, 24.
[2] TIbid.

Even more characteristic and definite is the Aggadic tale about Rabba bar Abuga. Rabba once found Elijah the Prophet standing in a pagan cemetery. Having spoken with him, Rabba told him that due to poverty he was unable to study as he would have liked. Then Elijah led him, placed him in Gan Eden (paradise) and said: Take off your cloak and gather into it as many fruits as you wish, that lie here. Rabba gathered a full cloak of fruits. As he was leaving paradise, he heard a voice: Who was so quick to eat his share (heavenly) on earth, like Rabba bar Abuga! Hearing this, he opened his cloak and shook all the fruits out of it. But nevertheless, his cloak absorbed the scent of the fruits of paradise, and later he sold this cloak for 13 thousand dinars, which he divided among his sons-in-law.[1]

Golden tables, on which the righteous eat, rivers of delightful balm, wonderfully fragrant fruits of paradise what is all this, if not purely popular notions? Meanwhile, all this has been introduced by the rabbis into the Talmud, an obligatory and divine law for Jews. These tales embody the Jewish belief that a true righteous person usually suffers in this world. The Talmud explains this as follows: Just as a sinner is punished in the next world even for his slightest sin, so too is a righteous person punished for all even slight sins in this world; and just as the righteous are rewarded in the future world for every good deed, even an insignificant one, so too are sinners rewarded for all their good deeds in this world[2].

In Jewish theological literature, there are many descriptions of heavenly bliss. The description of paradise, made in the aforementioned Treatise of Rabbi Yehoshua ben Levi and mostly cited in didactic books, is very popular. Among other things, this description states: Two pearl gates lead to Gon-Edo, and at each gate are located 60 million angels, servants of Jehovah, shining like the brilliance of the heavens. And when a righteous person appears there, they remove the garment in which he was buried and clothe him in eight garments woven from golden clouds, and place two crowns on his head, two diamond ones and another golden one, and give him eight myrtle branches in his hands, and exalt him, proclaiming: Go, go and eat your bread with joy! Then the righteous person is led to a place washed by wondrous rivers, overgrown with myrtle and other trees. For each, a special canopy is set up there, according to his dignity. And under each canopy flow four rivers: of oil, balm, wine, and honey; inside the canopy stands a pearl table, and 60 angels serve him, feeding each righteous person. Unfortunately, all these righteous people, who have been hungry all their lives, as soon as they pounce on such delicious and fatty food, like the meat of the Leviathan fish and drink from rivers flowing with honey and milk, they will get a bear's disease, from which all the heavenly aromas will be spoiled and angels will push them out of paradise. In the heavenly garden there is no

[1] Tractate Bava Metzia, l. 114. 2

[2] Tanaite, 1213.

night, countless numbers of the most luxurious trees grow, in the middle of which of immeasurable size "tree of life", under the shade of which scholars sit and engage in the interpretation of the Talmud... In the depths of the heavenly garden there are seven divisions. In the first, the most important, are those slain in the name of faith, like Rabbi Akiva and his companions[1]. In the second those drowned in the sea; in the third Rabbi Yochanan ben Zakkai and his companions, the main authors of the Mishnah; in the fourth people upon whom a cloud descended (in the desert); in the fifth people who have fully repented of their sins; in the sixth virgins who have never sinned; in the seventh the poor who studied Torah and led a God-fearing life. Jehovah Himself sits among them and explains to them the word of God, i.e., the Talmud[2].

1.3 About Angels And Their Origin

The soul of a righteous Jew enters paradise, lives there until the coming of the Messiah and appears every Saturday in the cemetery to wash. Therefore, in Jewish cemeteries, booths are set up with fresh water in them. Since paradise is the dwelling place of angels and righteous people, let us look at the Talmud's teaching about angels. The Talmud teaches that besides the angels created in the first days of creation, God creates new ones every day for His glorification. These angels exist only for one day, in which they sing praise to Jehovah, and then disappear[3]. They emerge from a fiery river flowing beneath God's throne, and return to it. From every word that proceeds from the mouth of God, a new angel is created[4], and in general, God continues to create multitudes of angels to this day. From them, God even once burned a great multitude with His little finger[5]. Here is the Talmudic narrative about this daily birth and disappearance of angels. Emperor Hadrian may his bones find no rest once asked Rabbi Joshua, son of Hananiah: "Is it true that according to your teaching, no host of angels can sing praise to God twice, but that God creates new singers for Himself every day?" The Rabbi replied: "Yes." Hadrian asked: "Where do the angels go at the end of the day?" "They return to where they came from." "Where do they come from?" "From the fiery river." "What kind of river is that?" Hadrian asked. "It, like the Jordan, never stops flowing day or night." "Where does this river come from?" "From the sweat of 'khaot' those who produce this sweat" (The meaning of this river we will see later)[6]. Adam was created by God in

[1]Talmud, tractate "Bava Batra", l. 10.
[2]"Shevet Mussar", part II, l. 1218.
[3]Tractate "Bechai", ch. 7, l. 37; tr. "Pirkei El.", ch. 4 et al.
[4]Pesikta Rabbati, l. 35, st. 2.
[5]Tractate Hagigah, l. 14, st. 1.
[6]Tractate Hagigah, l. 14, st. 1; tr. Bereshit Rabbah, l. 70, ch. 3.

the image of angels and so enormous that he reached from one end of the world to the other, from the earth to the firmament of heaven; but when he sinned, God laid His hand upon him, and thus diminished him[1].

Adam, the first man, was created in such a way that Eve was given in him. The Talmud speaks differently about the creation of Eve from Adam's rib. According to Rabbi Raba, Adam was created by God with two faces, and by rib is meant one of his faces, namely: the back face, from which Eve was created; and Rabbi Samuel says that Adam had a tail, from which Eve was created[2].

Furthermore, angels are created from various other elements, such as: from water, wind, fire, depending on what duty they are assigned. Thus, angels used for embassies originate from winds, which is why they are swift as a whirlwind; angels constantly standing before the throne of Jehovah came out of fire, as it is said: "With His close servants He makes a devouring fire"; angels who rule the seas came out of water, and so on. This is not enough, every word of God, every breath of air from His chest gives life to new hosts of angels, as it is said: "By the word of Jehovah were the heavens made, and by the breath of His mouth all their host."

1.4 On The Ten Kinds Of Angels And Their Names

According to their origin, Talmudists and Kabbalists count ten general kinds of angels:

1. Erelim (the mighty ones);
2. Ishim (men);
3. Bene Gelogim (sons of God);
4. Tarshishim (precious stones);
5. Hashmanim (burning coals);
6. Malakhim (messengers);
7. Shinanim;
8. Cherubim;
9. Orphanim (wheels);
10. Seraphim.

[1]Hagigah, l. 12, st. 1; Sanhedrin, l. 38, st. 2.
[2]Tractate Berakhot, l. 61, st. 1.

Each of these angelic ranks has its representative: Michael is appointed chief over Erelim, Zephaniah over Ishim, Hofniel over Bene Gelogim, Uzziel over Malakhim, Tarshish over Tarshishim, Zadkiel over Shinanim, Cherub over Cherubim, Raphael over Orphanim, and Yehul over Seraphim.

Among these angels, the administration of the world is distributed in all parts of the light, and moreover, each angel has its special occupation. Mercy and hatred, virtue and tenderness, fear and peace, birds and fish, winds and wild beasts, medicines, the sun, moon, and stars have their own special angels, and the rabbis know the names of each and every one specifically. One part of the mentioned angels, numbering ninety million, stands constantly before the throne of Shekhinah. Therefore, the prophet says that Jehovah is the king of all the earth, for the word "Eretz" in Kabbalistic calculations means ninety thousand times nine thousand. Rabbi Hiya teaches that, corresponding to this number of angels standing before God, Solomon made a throne with 90 thousand seats.

But the most important part of angels is scattered throughout the entire visible world. Every single object, down to the last speck of dust, every single physical phenomenon has its own angel. Thus, over fire is placed the angel Ieguel, and with him seven other fire regulators: Seraphiel, Gabriel, Nuriel, Tammael, Shimshiel, and Sarniel. Over water is placed Prince Michael, and with him seven subordinate princes: Ranael, Ariel, Malkiel, Habriel, Minniel, Danniel[1].

Over wind and storm Ruhiel, and with him his subordinates Haphanya, Uriel, and Azael; over blizzards there is the angel Iorkemo. Over fire and thunder and over the ripening of vegetables Gabriel; over hail Uriel; over wild beasts rules Ehiel, and with him three assistants: Paziel, Gaziel, Hoviel; over birds is the chief Anpiel, and with him assistants: Baaliel and Aziel. Over domestic animals presides Goriel, and with him: Laziel, Parviel, and Gvuziel; over reptiles Samniel and Mephanagel; over fish rules Deniel, and with him three princes: Aziel, Pakniel, and Pakpuriel. Among plants, 2000 species have special angels[2]; but generally all fruit-bearing trees are under the jurisdiction of Alpiel, and barren ones under Saroel; the rocky barren land is subject to the angel Magtuniel.

Over human history is the supreme overseer Saldanphen, under whom are countless other overseers, dividing among themselves the supervision over various manifestations of human activity and life: for example, over relations between sexes is the observer angel Kafiel, one of the Seraphim; over various manifestations of mercy and benevolence watches Sandalphil-Seraphim; manifestations of fears and anxieties depend on Garziel; relations of friendship on Sanzaniel; the distribution of physical strength among peo-

[1]Tractate Yalkut-had. 118; Bechai to Pentateuch, p. 9, art. 1.

[2]Tractate Pesachim, p. 118; tr. Sanhedrin, p. 95 (Rashi); Ammudecta Schibba, p. 40.

ple is entrusted to Azmiel, one of the Shashmanim; memory abilities on Sarniel; healings are managed by Uniel, one of the Aphanims[1].

There are also special angels of sleep: their number is sixty times ten thousand. The main occupation of these angels is to manage people's sleep at night. They change during the three watches of the night; wherever they wave their wings, everything calms down and falls asleep[2].

1.5 On The Purpose Of Creating Angels

The Talmud also teaches about the purpose of creating angels: regarding their creation, all rabbis agree that they were created by the end of the week, precisely so that no one could think that Archangel Michael attached the firmament to the south, and Gabriel to the north. Angels are created to be servants of Jehovah and protectors of people. As servants of God, they are daily summoned by His breath from the sea of light, whose waves flow onto the Lord's thrones. As guardian angels, they, in pairs, accompany each person, and for every new good deed a person acquires a new guardian angel, who will forever protect his every step. According to the teaching of the Talmud, angels accompany a person not only in this life, but also beyond the grave.

When a righteous person dies, three hosts of angels meet him: the first says: "May he come in peace," the second host: "Who lived righteously," and the third concludes: "May he enter in peace and rest in his grave." When a righteous person leaves the light, three hosts of evil angels meet him.

According to the Talmud, every individual and every insignificant dust particle has its own angel, as well as its star of happiness. The sphere of its management is jealously guarded by each angel from any external interference. Thus, when it was necessary to cool the Babylonian furnace with three youths, Gabriel, the prince of fire, considered this cooling his business and argued with the prince of the city, who wanted to tame the heat of the furnace with rain and hail. In addition, since every object has its own special manager, according to rabbinic rules, heterogeneous objects should not be mixed with each other, so as not to lead to a clash of angels in charge of these objects. This rule the rabbis base on the expanded meaning, to the last possible extent, of one place from the book of Leviticus (19 29), where it is said: "You shall not breed your cattle with a different kind; you shall not sow your field with two kinds of seed; and you shall not wear a garment of mixed materials"[3].

[1]Tractate Hagigah and other books.

[2]Tractate Bereshit men., p. 37, and other books.

[3]Tractate Pesachim, fol. 118, art. 12; tractate. Yalkut Hadash, fol. 147, ch. 4; tractate. Megillah Atikah, fol. 32, ch. 2; tractate. Sanhedrin, fol. 95, art. 2.

1.6 The Angel Of Death Gamoves

Finally, there is another angel of death, called Gamoves, whose naive rabbis determine his size or magnitude as five hundred years of travel, on the grounds that it would take an ordinary person 500 years to travel to heaven, and the angel Gamoves, having taken the soul from the body, transfers it to Adino at the same moment; therefore, he is as great as 500 years of travel. This angel is covered all over his body with countless eyes and holds in his hand a knife or saber, a "laita- shefer," with which he kills people. Having cut a person's throat, he pours three green drops into him: one to destroy all signs of life; another to give the body a yellow color; the third to give the body an unpleasant smell. Having killed in this way In the form of a human, Gamoves washes his knife in water located either in the house of the deceased or in two adjacent houses. The water in which Gamoves rinsed his sword becomes poison. That is why Jews immediately after the death of a co-religionist pour out all the water located not only in the house of the deceased, but also in the two nearest houses.

According to the Kabbalistic rabbis, a person is constantly accompanied by two angels: Itzertov (good) and Itzegora (evil). The latter, on the day of the Jewish New Year, when the Lord pronounces judgment on the Jews, appears before Him as an accuser. For this reason, they blow the shofar for 30 days in a row to confuse the evil angel and prevent him from knowing which day is Rosh Hashanah (New Year). In the afterlife, the good angel Matat does the same.

Similarly, the earth and the celestial vault have their angels. The chief ruler over the realm of stars and planets is Hardaniel. Furthermore, all celestial spheres and all stars and planets have individual angels who guide them along their constantly designated path across the sky so that they do not collide. These angels of the spheres and celestial bodies, Ofanim, have the same significance for the stars as the soul has in relation to the body; therefore, the entire celestial vault is presented in the law as living and praising God: The heavens declare the glory of God (Ps. 19, 2). Of particular importance here are the angels of the great luminaries, the Sun and the Moon, the first of which is called Galgaliel, who presides over 296 angelic hosts, and the last Ofaniel. Some of these angels rule the Sun by day, others by night, and moreover, as Rabbi Alexander says, four angels go in front of the solar disk so that the Sun does not scorch the earth, and others behind so that it does not completely hide the light and does not cool the earth[1].

[1]Tract. Yalkut Hadash, l. 168, art. 1; tract. Yalkut Shimoni on Ps. 96, 2.

1.7 On The Exorcism Of Angels

Let us return to the actions of the angel Gamoves. The religious mood of a Jew, the concept of Jehovah's extreme strictness regarding transgressions, makes the Jew's dying moment extremely anxious. Such anxieties are depicted in a widely known Talmudic saying included in the supplement to the prayer book Ma'amod[1]. When Rabbi Yochanan ben Zakkai (Hillel's successor) fell ill, his disciples came to visit him. As soon as he saw them, he began to cry. Then the disciples said to him: Light of Israel, strong hammer, main pillar, why are you crying? And he answered them: If they were to lead me to a king of flesh and blood, who today is here, and tomorrow in the grave, whose wrath is not eternal wrath, whose chains are not eternal chains - and from whom death is not eternal death and whom I can still bribe with money or appease with words, I would still have to cry. Now they lead me before the face of the King of kings, the Most Holy, who lives and exists forever and ever, whose wrath is eternal wrath, whose conclusion is eternal conclusion, death from whom is eternal death, and whom I cannot bribe with money or appease with words. And here before me lie two paths: one leading to Gehenna, and the other to Paradise, and I do not know which path they will lead me down, how can I not cry?ż The moral of this story, presented in all didactic books, is clear to the simplest mind: if one of the greatest righteous men could so fear for his immediate fate in the world to come, then what about us, sinners?..

To the concerns about the future life, there is also added in the mind of a Jew the idea of a painful departure of the soul, of sufferings associated with its separation from the body. The act of death is inextricably linked in popular belief with the idea of the angel of death (malakh hamavet), a monstrous being covered from head to foot with eyes, holding a bloody sword in its hands and extracting the soul from the body with this sword. The following Talmudic saying is identical to popular belief. ńAbout the angel of death, they say, it is said in the aggadah, that he is full of eyes and at the time of a person's death stands over their head with a naked sword in his hand, and on this sword hangs a drop of bitter substance. As soon as the sick person notices him, he (the sick person) shudders, opens his mouth from fright, and the angel of death shakes the bitter drop into his mouth; from this drop, the person dies, from it he decomposes, from it his face turns yellowż[2].

In popular belief, there is only the conviction that the angel of death directly cuts the throat of the dying person with a sword, but in such a way that neither a cut nor blood is visible afterwards. This belief is so strong among the people that a custom is based on it, strictly observed everywhere

[1] Tract. Berakhot, l. 28.
[2] Tractate Avodah Zarah, p. 20.

among Jews. This custom consists in pouring out all the water that was in all houses adjacent to the deceased's house when the deceased breathed their last; this is done due to the assumption that the angel of death, on his way back from the deceased's house, rinsed his bloody sword in the water of one of the nearest neighboring houses. This custom is recognized as obligatory in the Shulchan Aruch code, where its motive is also explained[1]. In a commentary on this passage, it is said: ńTashbetz, a well-known rabbi, writes that he saw a person who drank from this water (near the deceased's house) and subsequently diedż.

However, the greatest righteous people do not die a tormenting death by the sword of the angel of death, but easily and peacefully from the touch of God's lips (neshika).

According to the Talmud, six of our patriarchs died such a death: Abraham, Isaac, Jacob, Moses, Aaron, and their sister Miriam; this opinion based on the interpretation of the biblical expression, stating that these individuals died ńal pi Adonaiż, which means ńby God's commandż, and literally ńthrough the mouth of Godż[2].

As for ordinary righteous people, their death also occurs through the angel of death, but it is not as tormenting as the death of sinners. ńFor the righteous, the soul departs easily and without torment, as easily as a hair is pulled from milk; while for sinners, the soul is extracted from the body with agony and with the same difficulty as thorns are pulled from woolż, so it is stated in the apocryphal Talmudic treatise ńHibbut ha-keverż.

The period of grave torments, the beginning of which is known in popular belief under the name ńHibbut ha-keverż (grave blows), is a belief highly popular among Jews. It consists of the following: when the body of the deceased has been lowered into the grave, a terrible ńangel of the underworldż (malakh-doma) appears there, restores vitality to the body, sets it on its feet, and sternly asks the deceased for their name; the deceased, out of fear, remembers nothing and does not answer. Then the angel strikes the deceased's body with a red-hot iron rod, which causes terrible pain, and the body disintegrates into pieces. On the second day, the angel of the underworld appears in the grave again, reassembles and revives the body of the deceased, and performs the same procedure as the day before. This same procedure is repeated on the third day. There is a custom, by observing which a Jew considers himself somewhat protected from forgetting his name during the interrogation by the grave angel. The custom is that daily, before the end of the so-called ńEighteen Benedictionsż (Shemoneh Esre), one should recite a biblical verse (primarily from Psalms) that begins with the same letter as the supplicant's name and ends with the same letter. This alone, of course, does not yet deliver one from grave torments, but

[1]Tractate Shulchan Aruch; Tractate Yoreh De'ah ğ 339, point 5.
[2]Tractate Bava Batra, l. 17.

it contributes to the alleviation of the latter for people who distinguished themselves in earthly life by righteous deeds and God-pleasing conduct.

The entire period of grave torments does not end with grave blows. According to the belief of Jews and confirmed by the Talmud, worms that form in the body of the deceased cause terrible torment, as the body still retains some sensitivity and vital force for a time. A frequently repeated Talmudic saying states: ńWorms are as tormenting to the body of the deceased as needle pricks are to the living bodyż[1].

Among Jews, there is a belief that only those buried in the land of Israel, in Palestine, do not suffer from grave worms. There is a custom among Jews regarding this to place a pinch of Palestinian soil in the grave under the head of the deceased.

The soul of a Jew experiences five moments of punishment in the period between death and heavenly judgment. ńThe first punishment occurs when the soul departs from the body; the second when his (the deceased's) deeds proceed before his bier, at the time of burial, and they proclaim the heavenly space by crying out his sins; this is based on a Talmudic saying[2]. The third punishment occurs when the body is lowered into the grave; the fourth punishment consists of "grave blows"; the fifth suffering from worms[3]. This entire period of preliminary grave judgment lasts 30 days.

"During these 30 days, the soul and body are judged together in the grave, and all this time the soul is on earth, unable to ascend to its place"[4].

When this period of preliminary confinement of the soul in the grave ends, the soul ascends to heaven to appear again in embodied form before the judgment of Jehovah and give an account of all its earthly deeds. Here begins the second period of afterlife.

Knowing the service of each angel and the complete dependence of worldly phenomena on them, one can change the course of natural and historical events through the invocation of angels and their enchantment, which Shekhinah itself cannot resist. For example, here is a story about this enchanting invocation of angels from the book "Yalkut Shimoni". When enemies came to Jerusalem with the aim of destroying it to its foundations, the city's inhabitants conspired among themselves, in case of great danger, to enchant angels so that they would come to their aid with their elements. One Jerusalemite undertook to enchant the angel of waters, so that he would surround the city with a water wall and not allow the enemy to approach it. Another was to invoke the angel of fire, so that he, if the first angel of water failed, would surround the city with a wall of fire. A third was similarly to enchant the angel of iron. But Jehovah, to thwart this plan, changed the names of the angels, so that when danger came and the Jerusalemites

[1] Tractate Berakhot, l. 18.
[2] Tractate Ketubot, l. 104.
[3] "Shevet Mussar", part 1, l. 98 and so on.
[4] Ibid.

began to call: "Such and such an angel, come, do this and that for us" they received in response that these angels were already occupying other posts. Only Chanamel, Jeremiah's cousin, managed to enchant the angel of firmament, who, in view of the enemy, had lifted Jerusalem high into the air, but this did not help at all, because Jehovah brought it back. Then Chanamel enchanted a whole host of angels who had appeared on the wall of Jerusalem in full armor and by their very appearance put the Chaldeans to flight; but Adinoy again changed the names and services of these angels, and they had to renounce assisting the Jews[1].

In the Middle Ages, many incantation scrolls and formulas aimed at the activity of angels circulated among Jews. Regarding the order of relations between angels and the earth and people, the Talmudists establish the following principles: 1. Angels, when appearing on earth, must take on a human body, because in their own body they cannot be seen. Angels take this body from the snow that lies under the throne of God's holiness and from which the world was created. In addition, some angels, descending to earth, borrow for their bodies from air, water, etc.

2. Having descended to earth, an angel cannot remain here for more than seven days, because after this period, their return to heaven is impossible for them, and in such a case, having become earthly, they become permanent inhabitants of the earth, which happened with the angel Azazel and with those angels who in the antediluvian world were called Sons of God, having been seduced by the beauty of the daughters of men and having delayed their return to heaven.

3. No angel, descending to earth, has two commissions to fulfill, and conversely, never for one task are two angels sent to earth.

4. The common language spoken by angels and which may be appropriate in relation to them is the Hebrew language. Therefore, Rabbi Yehuda says, a person should never express their needs in prayer in the Chaldean or Syriac language, because angels do not understand this language. However, according to other explanations, the Chaldean and Syriac languages are also known in heaven. Thus, the high priest Yohanan heard from the sanctuary a heavenly voice, speaking in the Chaldean language: ńYouths who came out against Antioch will win.ż Another time, a Chaldean voice from the sanctuary was heard by Simon the Righteous: ńThe matter you spoke of to your enemy will not come to pass; Gaskalgaz (the Greek king) has died, and his plans have been destroyed.ż Thus, the Chaldean voices from heaven show that this language is also known there. This contradiction is explained by the rabbis by the fact that angels only dislike the Chaldean language, although some of them know it, especially Gabriel, who taught Jacob 70 languages, including Chaldean, as well as Akhtariel, Metatron, and Sandalphon, who bring every prayer to God, whether it be Syriac or

[1]Tractate Yalkut Shimoni on Lamentations Jer. 167; 3, 4. 255

any other; for this they weave prayers into a wreath and place them on the head of the Shekhinah[1]. The angels' aversion to the Chaldean language should have weakened after Onglos translated the law into this language, and Jonathan translated the entire Bible[2]. God Himself initially used the Chaldean language with Abraham, revealing Himself to him when he was not yet circumcised. Not understanding this language perfectly, the angels did not then rebel against the patriarch; otherwise, Abraham would have been in danger from some envious heavenly spirits[3].

1.8 Metatron, Angel, Independent Of God Himself

Among all angels, Metatron deserves special attention, an angel partly independent of God Himself, king over all heavenly hosts. Rabbi Behai says: ńThe very name Metatron has two different meanings meanings indicating his properties: the meaning of Lord (master, owner) and messenger, since by this name the Romans called noble women who owned many slaves (matrona); and in Greek this word means "messenger". In addition, this word contains a third meaning guardian, since in the Chaldean language "materat" means "fear". Thus, based on these meanings of the words, we learn that Metatron is the lord over all heavenly forces and hosts and the ruler of God's house. He is the lord over all lords, the king over all kings. He is an angel the prince of law, the prince of kingdoms, the prince of heaven and earth. Moreover, he is also called the prince of presence, because he constantly sees the face of God, and concerning him Jehovah said: "In him is my name" (Isa. 23:21); therefore the word Metatron, when converted to numbers, gives the same value as the name of God Shaddai 314. This Metatron is also called ancient and new; he has the appearance of the ancient when he brings the prayers of the Jews to God through 900 firmaments; but when he weaves these prayers into God's crown and returns satisfied to human requests, his appearance becomes young and new again.[4]

But this greatest angel, who presides over all creation, is none other than Enoch, familiar to the Jews from their ancient history. Rabbi Ishmael, who saw Metatron, once asked him: "Why do you have such honor, that you bear the name of God and are placed above all princes, above all angels, and more powerful than all the mighty?" Then Metatron replied: "Because

[1]Tractate Shabbat, fol. 12, col. 2 and Tos.

[2]Tractate Berakhot, fol. 3, 1. Tos.

[3]Tractate Yalkut Hadash, fol. 117, 2; tractate Yalkut Rubeni, 125; tractate Berakhot, fol. 3, 1; tractate Shabbat, fol. 12, 2, tractate Sota, fol. 33, 1.

[4]Rab. Bechai, commentary on the book of Moses 98, 4; tract. Emek Hamelech, p. 198, 3.

I am Enoch, the son of Jared. When before the flood the human race was mired in sins and did not want to know Jehovah, saying: 'Depart from us!', God took me to the highest heaven, so that I might be a witness to everything that happens in the world. He entrusted me with the supervision of the entire fiery chariot and all the needs of His divine majesty. For this He turned my flesh into flame and my veins into burning threads, my bones into glowing coals: He gave my eyelashes the gleam of heat and my eyeballs the appearance of shining points, He made the hair on my head fiery tongues, and all my limbs burning torches, so that my whole body became a vast fiery space. From my right hand fiery sparks scatter, from my left hand fires ignite; around me is wind, whirlwind, and devastating storm; before me and behind me is the noise of falling and plummeting objects."

God gave Metatron from His greatness sixty thousand times ten thousand miles in length and width. It takes five years to walk through the space of his height. Near the heavenly river Dinur there is an elevated place, and on it stands a ladder reaching from earth to heaven, which Jacob saw; only Metatron can use this ladder. To take Enoch from the earth, God sent a great cherub with a fiery chariot and fiery horses, who brought him to the highest heaven. But as soon as Enoch appeared, the sacred beasts in heaven hissed, the cherubim, ophanim, seraphim rose up, and began to say: "Whence comes the smell of a man born by me?" And God answered and said: "My servants, my army, my cherubim, do not offend this one man, because he alone of all my children deserves my reward! He was a shoemaker by art, and while others did not want to know me at all, he constantly repeated with every movement of the needle in his hands: ńMay His great name be blessed foreverż.

However, this intercession of Jehovah did not initially save Enoch or Metatron from danger from angels, and he had to endure severe oppression, especially from Anpiel, before entering his great office.

1.9 The Visible World Is Divided Into 7 Heavens

According to the book ńZoharż, rabbis divide the visible world into 7 heavens or spheres (this opinion also entered the Quran of Muhammad). In the seventh and last heaven, they place 12 angels (in Hebrew ńMalukhemż or ńMazoloysż). These angels have bestial forms, revolve like a wheel, and the throne of Adinoy is also there, under which the souls of Israelites are placed.

The great miracle worker of ancient history, Elijah, also appeared as one of the highest angels in heaven. His angelic name is Sandalphon. In his heavenly greatness, he is equal to Metatron. Standing on earth, his head

reaches the heavenly beasts and is incomparably higher than his other companions; his height is five hundred years of travel. Zealous for the good of the Jews, he continues to appear frequently on earth among them in all sorts of guises. When Israel is threatened with danger from Haman, he rushes to the graves of prophets and righteous men, imploring them to rise from the grave to intercede for their people, and notifies Mordecai of the fateful decision made in Ahasuerus's court concerning the Jews of the Medo-Persian kingdom. If anyone refers to the letter of the law to limit his mercy and self-sacrifice, or if a servant is ashamed and offended that he is bypassed with food from the family table, Elijah immediately appears as a protector of the oppressed. Very often, this prophet performs miracles for the Jews; such, for example, is his miracle with Nahum Gamzo. This pious man was once sent with rich gifts to the emperor in Rome. But on the road, stopping at an inn and, in his simplicity, telling the robbers he met there that he was carrying treasures, Nahum was robbed; instead of gold, his boxes were filled with earth overnight. When he, unsuspecting of what had happened, arrived at the imperial palace, the boxes were opened and the deception was discovered, Nahum was sentenced to death. But suddenly, Elijah appeared among the Romans, taking the form of one of the judges, and with the words: ńPerhaps this land is the land of our father Abrahamż, he threw a handful of earth before him, from which swords immediately grew. This same earth brought by Nahum rendered great services to the Romans in the capture of an enemy city, whose walls could not be destroyed by certain battering rams. In reward for this miraculous earth, Nahum received the same boxes filled with Roman gold...

1.10 Elijah The Prophet Constantly Appears To Jews

Another example of Elijah's extraordinary appearance. Once, Rabbi Yehuda, Rabbi Yose, Rabbi Shimon, and Yehuda ben Gerem gathered for a discussion. Then Yehuda said: "These Romans are a glorious people! They have established markets, built bridges, and set up baths." Rabbi Yose did not answer anything to this; but Rabbi Shimon replied: "All this the Romans do for their whims and greed: markets to buy slaves; baths to indulge in debauchery; bridges to collect tolls from them." Then Rabbi Yehuda ben Gerem went and reported this opinion to the emperor, who decreed: Rabbi Yehuda, who praised the Romans, was to be elevated in the state; Rabbi Yose, who remained silent, was to be exiled to the island of Cyprus; and Shimon was to be put to death. But this latter managed to escape and, together with his 12-year- old son, hid in one of the caves. So as not to wear out their clothes, they took them off, buried them in the sand, and

only dressed for prayer. In such a state, Elijah found them. Upon arriving at the entrance to the cave, he announced that the emperor had died, and his decree had lost its force, and thus brought out into freedom the self-imprisoned pious Jews.

As a son of his people, concerned with their moral revival, Elijah is entirely imbued with family feeling. When a boy, on his eighth day of birth, undergoes circumcision, he is present in the parents' house and protects the child so that the circumcision does not harm him. In the explanation of the Jews, amidst persecutions and oppression, he supports in the people hope for deliverance and liberation. On the Passover holiday, for him in every Jewish family, a glass of wine is placed on the set table, for which this herald of the religious world and freedom of peoples must appear, to announce to Israel that Edom (Rome), stained with Jewish blood, is approaching its fall. At the same time, Jewish tradition has made Elijah the personification of brilliant intellect, wisdom, wit, theological learning; he is able to solve all the most difficult problems, although he postpones their explanation until his future coming. The first book of Maccabees (4; 46) already hints at the last appointment of the prophet Elijah. But, zealous for truth, Elijah is strict with the opponents of the law: for example, once appearing in the guise of an Arab merchant, with a sword, Elijah struck one Jew because he did not turn his face towards the synagogue during prayer. And conversely, for his attachment to non-Jews, Elijah himself often suffers great unpleasantness. Thus, he was severely punished for revealing to the world something mysterious, seen by him in heaven[1].

Such is the teaching of the Talmud about paradise and angels. It is evident how much in these two teachings the Talmud departed from the spirit and letter of the sacred scripture of the Old Testament, giving free rein to unbridled fantasy and coloring its representations with oriental poetic hues. Pagan anthropomorphists hardly reached such petty details in the materialization of the ideal world of incorporeal, spiritual beings as did the Talmudic theologians, inspired by ignorant wild fantasy[2].

[1]This punishment is transmitted by the Talmudists in various forms. Tractate Berakhot, ch. 3, art. 1; Tractate Sanhedrin, ch. 108, art. 2; Tractate Shabbat, ch. 33, art.; Tractate Avodah Zarah, ch. 18, art. 2.

[2]In conclusion, according to one modern Talmudic scholar, the religious attributes of a Jew in paradise are as follows: Over a chlamys (mantle) with many hooks, below which hangs a tallit katan, a tallit tzitzit is draped, from which long threads (linen) fall in the form of fringes. On the bare left hand are wound retzuot (straps) of the tefillin shel yad (hand tefillin). The head is adorned as follows: 8 candles are attached around it, lit by Jews on Hanukkah (Maccabees holiday); on the crown of the head, from under the yarmulke, a tefillin shel rosh (head) is visible; in one hand he holds a zerig (paradise apple), and in the other a lulav (martyr's palm); to complete the picture, a circumcised poenis is visible, as a symbol of the Jew's belonging to the chosen people.

Treatise II. On Hell And Demons

2.1 Description Of Hell And Its Divisions

According to the teaching of the Talmud, there are two hells: upper and lower. The rabbis designate the lower hell for those Jews who did not keep the covenant of circumcision and did not observe the Sabbath; the upper one is designated as the abode for those who transgressed other commandments and died without repentance.

The Talmudists write: "Once the Lord will sit in the Garden of Eden, having the heavenly senate on His right hand, and the sun, moon, and stars on His left. Surrounded by the souls of the departed righteous, He will speak of a new teaching that will be given through the Messiah. Then Zerubbabel, son of Shealtiel, will recite the 'Kaddish' prayer, which the whole world, even the Israelite sinners in hell, will conclude with such a loud 'Amen' that the Lord Himself will hear it; and the angels will ask: 'What does this noise mean?' and it will be reported that it is a loud 'Amen' pronounced by those in hell, for the forgiveness of sins. After this, Jehovah will have mercy on them, give the key to hell, which is kept by Him, to the archangels Michael and Gabriel, and command them to open the gates of hell and release the condemned. Then both archangels will open all forty thousand gates of hell and release the condemned; those of them who, sitting in the very depths, will not be able to get out without help, archangels will lead out by hand. But all this joyful and desired general resurrection will not be earlier than upon hearing the trumpet blast of Michael the Archangel, who will first publicly and solemnly trumpet: "Shteitov tkhias gamei- sim", i.e., "Arise, dead." Then all the dead will rise and lean on their staffs, which were placed in their graves for this purpose during burial, and with their help will roll through underground passages to Jerusalem. With the dead will gather all the living from all corners of the earth, and all Jews together will rejoice in Jerusalem, in that glorious city where great blessings for the Israeli people have been prepared since ancient times. To this sacred assembly will appear Mashiach

the Messiah, the deliverer of the Jews, and only for the Jews will he make a magnificent feast; all other nations will then envy the Israelites, will serve them at the feast and please them in every way. After this, the Jews will be brought into that kingdom of glory, where Moses was brought during his lifetime, for whom, as written in the book "Gdulat Moshe", various precious chairs were shown, prepared by God in paradise for the righteous Israelites, and also for him, on which they will sit, upon the coming of the Messiah, and will triumph eternally in the Heavenly Kingdom."

2.2 Sufferings Of Sinners In Gehenna

Suffering in hell makes a strong impression on the Jewish people. The Talmud calls the impending torments for sinners "eternal," but in other places, on the contrary, it says that these torments are only temporary in nature.

Already in the Mishnah there is an opinion, repeated in the Talmud and Midrash, that the duration of stay in hell does not exceed 12 months. This opinion is attributed to Rabbi Akiva. Rabbi Yochanan ben Nuri, polemicizing with the latter, finds, however, that such a period is too long and, relying on various places in the Bible, proves that the period of stay in Gehenna cannot exceed seven weeks.

Rabbi Yehuda ben Ilai says: neither hell nor purgatory exists for the punishment of sinners, but the fire that comes out of them (from sinners), i.e., the fire of evil passions, it will burn them![1]

About the famous teacher Elisha ben Abuyah, the teacher of Rabbi Meir, the Talmud tells the following: "From the grave of Elisha ben Abuyah, whole clouds of fire and smoke rose. Rabbi Meir was called, who immediately spread his cloak over the teacher's grave the fire and smoke disappeared."[2]

Hell and Gehenna are divided into many departments; in each of them, punishments vary: in one, stricter, in another, more lenient. The soul of a Jewish sinner cannot remain in hell for more than 12 months. Every Friday evening, the torments in hell cease, but after 24 hours, they begin again with new force. The entire Gehenna then emits a sound similar to a dog's bark, and this sound, according to the interpretation of the rabbis, means: "Give souls of the Reshuim," i.e., sinners.

Hell, as the dwelling place of demons, is presented in the Talmud as a combination of decay and abomination, weeping and darkness. In each of its departments there are 6000 chests, and in each chest 6000 barrels of gall[3].

In size, hell is sixty times larger than paradise, which is understandable,

[1] In Hamburger II, p. 1255.
[2] Ibid. 261
[3] Reshit Hokm., vol. 37, art. 2; tract. Taanit, vol. 10, p. 1.

as it is intended for all the wicked and, incidentally, for the uncircumcised (Christians) who wave their hands hither and thither (i.e., pray, cross themselves), as well as for Mohammedans who, though circumcised, wash only their hands and feet, and do not care about the purification of the heart[1].

The word "Gehenna" is equivalent to the Greek hell, is a shortened Hebrew word "Gei-Hinnom," meaning "valley of wailing." The valley of this name was located near Jerusalem, to its northeast. In the era of the First Temple, when Jews very often indulged in idolatry, an altar stood in this valley where sacrifices were offered to Moloch. The cult of the latter, as is known, consisted of placing small children on the heated hands of a copper idol, inside which fire was lit, and they were thus burned, filling the valley with terrible screams. For this reason, in the Bible, this valley is called "Gei-Ben-Hinnom" the valley of children's weeping. The Judean king Ahaz "offered sacrifices in the valley of Ben-Hinnom, and burned his children in the fire"[2]. The righteous descendant of this king, Josiah, "abolished Tophet (the name of the idol) in the valley of Ben-Hinnom, so that no one would burn his son or daughter in the fire to Moloch"[3]. The place "Gei-Hinnom" is mentioned in the Bible in Joshua (XV, 8) and in Jeremiah (II, 32). Subsequently, in the era of the Second Temple, when the Jews completely abandoned idolatry, they developed an aversion to this terrible valley[4]. It was completely abandoned, and only impurities were brought into it, as a result of which the air there was constantly polluted. Among the people, a perception of this place as something terrible, cursed, and abominable developed. And when, during the time of the Maccabees and especially during the emergence of Christianity, concepts of the Last Judgment after the resurrection of the dead, of posthumous retribution, of paradise and hell began to form among the people, popular imagination naturally brought the idea of hell closer to the prevailing beliefs about the "valley of wailing." From this convergence, probably, the concept of "fiery Gehenna" arose. It was assumed that when Jehovah will judge people in the Valley of Jehoshaphat, He will cast the condemned sinners into the terrible Valley of Hinnom, where the earth will open beneath them and eternal fire will consume them. Subsequently, when Jerusalem was destroyed, the Jews scattered throughout Europe, the local legend of the Valley of Hinnom began to be forgotten, and the word "Gehenna" gradually turned into a common noun for hell and, finally, came to mean generally an underground dwelling for sinners, condemned by Jehovah at the post-mortem judgment.

Among Palestinian Jews, the connection of the legend with the term "Gehenna" was preserved much longer, and in the Aggadah, in the name

[1]Zeror h. par. Told. Jizch. f. 27, 2; Bechaj, 1 c. p. 6, f. 34, 4, p. 51, f. 220; Abarbanel. masch. leseh. F. 19, 4; Talm. Fr. roseh. hasch. 17, 1; 1. c. f. 171, 3, p. 38.

[2]Chronicles or Paralipomenon XXVIII, 3.

[3]2 Kings XXIII, 10.

[4]See Jeremiah XIX, 6, 18.

of Rabbi Yochanan ben Zakkai, there is the following saying: "Two palm trees stand in the Valley of Ben- Hinnom, and smoke constantly issues from beneath them"[1], a saying apparently based on an ancient belief. In a later Talmudic saying, this place between two palm trees is recognized as the "gate of Gehenna," and the existence of two other doors leading to Gehenna is allowed, one of which is in the desert (Arabian), and the other in the ocean (ibid.).

In the Talmud, we find little about Gehenna. In one place it says that "Gehenna has seven names: Sheol, Abaddon, Beor-Shahat, Bor-Shaon, Tit-Gayaven, Tzalma-Mavet, and Eretz-Tahtis"[2]. Subsequently, these seven names were transformed into seven divisions of Gehenna, each of which has its own name. Gehenna in the Aggadah is presented as fabulously enormous. The earth constitutes 1/60th part of the heavenly garden, the heavenly garden 1/60th part of Eden itself, Eden 1/60th part of Gehenna. Thus, the whole earth would fit into Gehenna, like a "lid to a pot"[3]. Gehenna was created, according to the Aggadah, in the first days of creation[4]. The fire of Gehenna is 60 times stronger than ordinary fire[5].

According to the above saying about the "gates of Gehenna," it could be assumed that the Talmudists supposed the location of Gehenna to be underground. But in the same Aggadah, there is a contradictory indication. "In the school of Elagu, it was taught that Gehenna is located above the celestial space, and according to others behind the dark mountains"[6]. This uncertainty caused similar confusion in rabbinic theology, which relied exclusively on the Talmud, regarding the location of Gehenna, as we see in other sources. To reconcile the contradictory statements of the Talmud, medieval Jewish theologians allowed for the existence of two Gehennas: a lower, underground one and an upper, heavenly one.

In the first are the most grievous sinners, condemned to eternal or very prolonged torment; in the second are found less significant sinners, who remain there temporarily for the atonement of their sins and subsequent entry into paradise. Even righteous people must spend a short time in the upper Gehenna, for "there is no righteous person who has not sinned." It goes without saying, it is believed that the torments in the lower Gehenna are considered much more severe than in the upper.

In the Jewish mass, there is almost exclusively a belief about a non-heavenly hell. Just as God's judgment is carried out in heaven, so Gehenna and paradise are, according to their understanding, in heaven. Jews point to a crimson part of the sky from sunset as a place where the fiery river

[1]See Erubin, l. 19.
[2]Ibid.
[3]Tractate Taanit, l. 10.
[4]Tractate Pesachim, l. 54; tractate Nedorim, l. 39; tractate Berachot, l. 57.
[5]Hamid, l. 32.
[6]See Shevet-Mussar, II, 1418.

of Gehenna is poured out, the flame of which, at certain moments, shines through the heavenly vault.

Beliefs among the Jewish people about infernal punishments boil down to the following. Gehenna is a huge inferno, filled with fire and burning materials. It is divided into seven departments or floors, located one above the other. The lower the floor, the more terrible and tormenting the punishment. In the very lowest basement floor of Gehenna, the most inveterate sinners languish in eternal torment. The punishment consists of sinners being roasted, burned, falling, coming back to life again and being roasted again. Another type of infernal torment, as the masses imagine it, is that demons servants of Gehenna (malakhei-habala) first throw the sinner into a sea of flame or molten lead, and when the sinner begins to writhe and scream frantically from the heat, an infernal angel picks him up and throws him into a sea of ice and snow; when the sinner here begins to wail from the terrible cold, he is again picked up and thrown back into the fiery sea; then again into the icy sea and so on, continuously...

2.3 Different Types And Divisions Of Gehenna

Didactic Jewish books intensify the element of the terrible in people's perceptions of Gehenna. Books describing all the horrors include: "Shevet Mussar", "Etz-ha-Chaim" and others.

"Lower Gehenna," it is written, "occupies a vast space and accommodates millions of people. It expands as sinners arrive. There are many departments, each worse than the other, so that everyone receives their given degree of punishment... The fire of Gehenna is 60 times stronger than ordinary fire. And in Gehenna there are coals the size of a mountain each; and rivers of molten tar and sulfur flow there; and there are all kinds of demons and devils, extremely hideous, punishing sinners. These devils are created by the transgressions of sinners, for whoever commits a sin creates one devil for himself in Gehenna. In addition, there are special demons created specifically for service in Gehenna. The bodies of sinners are tormented by the most unnatural tortures. Some are hanged and suffocated; others are killed and strangled; third are their eyes gouged out; fourth are hanged by the head all according to the degree of the sin committed"[1].

All this is described based on a vision of one of the Talmudists. Rabbi Yehoshua ben Levi recounted: "Once I was walking along the road and met the prophet Elijah. 'Do you want to stand at the gates of Gehenna?' he asked me. 'Yes!' I replied. He brought me there. And he showed me people hanged by their hands and feet, by their noses and tongues, and women hanged by their breasts. And I saw people who were forced to eat their

[1] 1 See Shevet Mussar, II, 15.

own flesh, and others who were fed burning coals; and I saw people sitting alive, and worms devouring them. 'About these people,' said Elijah, 'it is written (Isaiah 66): "And their worm shall not die."' Other people were fed sand, which made their teeth crunch, as it is written in Psalm 6: 'You have broken the teeth of the wicked.' And he showed me people who were thrown from fire into snow and from snow into fire... And every devil torments a person for a known sin until he has suffered for all his sins. This is like a debtor who has many creditors. He is brought to the king for judgment, and the king says: 'What shall I do with him? Take him and divide him among yourselves!' Thus God hands over the sinner to the infernal angels, who deal with him each in their own way."[1]

In the well-known book by Rabbi Y. Gurvich, "Shnei Luchot HaBrit," it is stated: "Seven Gehennas exist, and each has seven divisions, and each division has seven fiery rivers and seven icy rivers, each a thousand cubits wide, a thousand deep, and three hundred cubits long. And every sinner is led through all these divisions and burned in them; and the devils assigned to the sinners revive them again, set them on their feet, and declare all their committed sins and say: 'Now walk along the icy and fiery rivers for having transgressed the commandments of God.' Moreover, each division has seven thousand openings, and in each opening there are seven thousand snakes, continuously stinging and poisoning sinners with their venom, who, having fallen lifeless, are again resurrected by devils and continue to suffer."[2]

In the Aggadah, there are quite specific indications regarding the duration of afterlife punishment, i.e., the time during which ordinary sinners can atone for their guilt. All people in the afterlife are divided, according to the Talmud, into three categories: the righteous, sinners, and average people; perfect righteous people enter paradise directly; hardened and unrepentant sinners, who deny the foundations of religion, are cast into Gehenna. Average people, i.e., those who committed both good deeds and sins in their lives, are punished in Gehenna for 12 months, and then, having atoned, are deemed worthy of paradise life.[3]

The opinion about the 12-month punishment for ordinary sinners is deeply rooted in popular belief, as well as in rabbinic literature. This belief forms the basis of a very important religious decree the reading of Kaddish (prayers for the repose of the soul): the surviving sons of the deceased (male or female) are obliged to publicly recite the established Kaddish in the synagogue daily for a year after the death of their parents, after the morning, afternoon, and evening prayers. By this recitation, they significantly alleviate their parents' suffering in Gehenna[4].

[1]Masekhet Gerginom ğ 2.

[2]Shevet Mussar, vol. 17, p. 2.

[3]Tractate Yevamot, 4; Rosh Hashanah 17; also "Menorat HaMaor" by Y. Aboab, p. 45 Vilna edition 1865 and many others.

[4]Tractate Shulchan Aruch ğ 371, para. 4.

For this reason, a Jew considers it a great misfortune to die without leaving a son. Instructive rabbinic literature, filled with various miraculous phenomena from the afterlife, reproaches sons who did not care for the remembrance of their deceased parents[1].

It is a widespread belief among the people that on Saturdays, sinners are freed from infernal punishments: on Saturday night, with the lighting of candles, sinners are released from Gehenna, and on Sunday night, after the evening prayer, they are driven back there. Pious Jews therefore observe the custom of praying before the altar instead of the cantor on Saturday evening after the Sabbath ends, and prolonging the prayer as much as possible, so that the deceased parents may enjoy a longer rest. All Jews generally try to light candles as late as possible, believing that this will keep the souls in Sabbath rest. In the book Zohar, in the book Genesis, and in the prayer book "Derech HaChaim," during the prayer on Saturday evening after the Sabbath, it is mentioned that after lighting candles on Saturday, infernal torments begin with new intensity for sinners.

Kabbalists also assert that if, at a certain moment after Saturday evening, at the end of prayer, one puts an ear to the synagogue "mezuzah," into which a prayer is carved and inserted into the doorpost, one can hear the cries of sinners returning to Gehenna on weekdays.

2.4 Rapid Multiplication Of Demons And Fiery Gehenna For Sinners

According to the teaching of the Talmud, demons represent many separate categories. No kind of living creature is born as easily or spreads as quickly as unclean spirits. The world owes the first appearance of demons to God Himself, who created them initially along with the primeval mother of the human race. That God created Satan is evident from the following. It is said in the Talmud that God created Satan. This is evident from the book of Genesis, where, when speaking of the creation of the wife, the initial letter of the word "samech" (), i.e., Satan, is first encountered in the words: "Vafisgor Gazar l'yachtanach" (He filled its place with flesh); this means that before the creation of Eve there was no Satan, and the first Satan appeared in the world with his wife. But the very creation of Satan contained a mockery of his existence: he appeared in the world naked, i.e., without any body, representing a single matter without form, which is why it is said in Scripture: "And there was a serpent (the tempter of man) naked among all the animals." This happened as follows: on the last day of creation, God had many things to do, and having created demons, when it was already getting

[1]See "Memorat HaMaor" by Isaac Aboab, pp. 4748; book "Kav HaYashar" (Vilna ed. 1864), filled with similar stories.

dark, He did not have time to form their flesh, when the matron (Sabbath) appeared with her preparations, and God was forced to leave the demons half- created[1]. Since man partly hindered the full creation of demons, by occupying Himself with whom God forgot to give form to the devil, an irreconcilable hatred of demons for the human race arises from this.

However, according to another account, on the contrary, the devil's hatred for man was the cause of his unlawful appearance. When God created man, He summoned all the higher and lower spirits, so that each of them would bestow something upon man (such is the meaning of the words addressed by God to the spirits: "Let us make man"). But the devil not only did not impart any gift to man, but also tried to turn him away from the blessings bestowed upon him and from God Himself, saying: "What is man, that You remember him?" In punishment for this ill will, God Himself gave no form to the devil[2].

The material for the creation of demons was four elements: light, air, water, and earth[3]. The souls of demons, however, consist of matter that is under the Moon and is fit for nothing else[4].

Furthermore, some demons were created from the vital drops of the first man, just as in Greek mythology, the world of Titans was born from the drops of Uranus's blood. Alongside this, there is a Talmudic legend about a certain evil female spirit who instantly produced a multitude of demons from herself, reminiscent of Sagarosa's wife in Indian mythology, who gave birth to a pumpkin from which 60,000 heroes instantly emerged[5].

2.5 Adam Begat Demons

After being expelled from paradise, Adam for a long time, specifically one hundred and thirty years, had no children, having decided not to propagate offspring subject to the curse, and therefore it is said: "Adam lived one hundred and thirty years, and begat a son, according to to his likeness." In these one hundred and thirty years, Adam became closely associated with the society of earthly spirits and gave life to a legion of house demons and so on.[6] And only after learning that the Israelites, after 26 generations, would receive the law, Adam reconciled with Eve. For her part, Eve, who had not enjoyed her husband's affection for one hundred and thirty years, entered into relations with the society of demons and brought forth many female

[1]Tractate Yalkut Hadash, l. 107, 27.

[2]Ibid., l. 115, 116 p. 2

[3]Tractate Leda, l. 17, p. 2.

[4]Tractate Tub Haor, l. 9, p. 2.

[5]Tractate Yalkut, l. 107, p. 1; Rabbi Bechai 'Commentary on the Book of Moses', l. 8, p. 1; Tractate Yalkut Reubeni, l. 17, p. 3.

[6]Tract. Yalkut Reubeni, vol. 3 and tract. Leda; tract. Eruvim, vol. 18, p. 2.

demons, while Adam begot male spirits.[1]

For the propagation of their offspring, demons now enter into marital relations with humans.[2] Such connections are sometimes voluntary, for example, one Jew married the daughter of Asmodeus, the prince of evil spirits, but more often they are violent thus, the same Asmodeus forcibly abducted some of Solomon's wives.[3]

Any wife who has outlived three husbands should be suspected of relations with a demon: this is a Manusverderberin. No one is free from violent connections with evil spirits. Taking advantage of defenselessness, when human innocence is in sleep, demons attack a person and arouse lustful impulses in them, giving life to millions of demons. These spirits, born from drops of human vital forces, seek the death of their producers in order to use their physical form, not having their own bodies. Therefore, when burying a person, it is necessary to perform an exorcism of demons and walk seven times around the coffin of the deceased, after which the demons lose all power over the body.

2.6 Souls Turn Into Demons

Furthermore, the souls of all godless people turn into demons. Thus, in the form of demons, the souls of people who perished during the flood wander the world. Some of the builders of the Tower of Babel turned into unclean animals, while others turned into demons. The transition of human souls into demons constitutes the greatest punishment for them, because demons are never calm, but constantly wander from place to place. Similarly, some good angels turned into evil spirits. Kabbalists teach that two angels, Asa and Azazel, objected to God against the creation of man due to his inevitable fall. God replied that sin is inevitable for the inhabitants of the earth, and that even they, angels, living on earth, cannot help but sin, and commanded them to descend to earth to test themselves. They indeed sinned, were tempted by the beauty of human daughters, and lost access to heaven. From them came giants, heroes, and other famous people and devils.

From Adam, continuous evil spirits originate even now. But the described process of this origin is very indecent and repulsive, and therefore we leave it without explanation. However, a person can kill such evil spirits if, during the baking of matzah for Passover, he strains himself vigorously[4].

The usual source of the spread of evil spirits is marital relations among

[1]Tract. Behai, ch. 1, vol. 16; tract. Nishm, vol. 114, p. 2
[2]Tract. Hagigah, vol. 16, p. 1.
[3]Tract. Menahem, ch. 1, vol. 33 and many rabbis.
[4]Tractate Leda, Melakhem.

themselves. "Our Rabbis teach," says one Talmudic tractate, "that there are six things in which demons resemble angels and humans. In three things they resemble angels: they have wings, like angels, they fly with angels from one end of the world to the other, and they know the future; in three respects they resemble humans: they eat and drink, like humans, they die and multiply like humans"[1].

2.7 Four Progenitors Of Evil Spirits

Special attention is drawn to the progenitors of evil spirits: Lilith, Naamah, Igeret, and Mahalath[2]. Each of them produced entire legions of demons and shades, ruling at different times of the year and living in the land of the mountains of darkness, in the north. These are the four wives of Samael, the prince of evil spirits, who rules over four kingdoms: Damascus (in which is the temple of the idol Rimmon); Tyre, Maltese, and Grenadian. In each of these kingdoms, Samael has a special residence where his wives live, namely: Lilith in Damascus, Naamah in Tyre, Mahalath on the island of Malta, and Igeret in the kingdom of Granada[3]. Each of these wives has her own special properties, but Igeret and Lilith are especially dangerous to people. Igeret, with 180,000 destroying devils, emerges from her royal dwelling on Thursday and Saturday nights and harms anyone she meets on her way. Therefore, on these two nights, no living person should go out into the field or even onto the street. Even more dangerous is Lilith, whose story is connected with the history of the first human. When God created Adam and saw that it was not good for him to be alone, He created for him the first wife from the earth and named her Lilith. Since both first humans were thus created from the earth, disputes arose between them about seniority, and it ended with Lilith, not wishing to obey Adam and uttering a mysterious name, flying up into the air with the last of her strength and hiding in the sea, in the very waters where the Egyptians later perished. Adam, meanwhile, turned to his creator with a complaint about his wife's arbitrary act and flight, and God sent three angels after her Senoi, Sansenoi, and Sammangelof, threatening her with punishment, if she does not return to her husband. Lilith was punished by the fact that a hundred of her children died daily. The angels went and found Lilith, who was engaged in a terrible deed the murder of all young children. Boys younger than eight days, and girls younger than twenty, were in her power. The angels wanted to forcibly bring Lilith to Adam, but she appeased them by swearing not to touch those

[1] Tractate Hagigah, l. 16, p. 1.

[2] Tractate Pesachim, l. 112, art. 2.

[3] Solomon hoped to have power over them, to call them his servants, and to use them for his services.

children who would have talismans with the names or figures of these three angels[1].

2.8 Adam's Second Wife - Eve

As a result, the rabbis prescribed hanging stones with the names of these angels on young children, so that Lilith would remember her oath and leave the child in peace. Thus, another wife was created for Adam Eve, and Lilith became the wife of the king of earthly spirits and continues to this day to exercise her cruel power over the young generation of Jews. In Lilith's power are predominantly children conceived without observing all legal purity. When a child laughs in its sleep, it is a sign that Lilith is playing with it, with the intention of killing it, and therefore, at the first appearance of a smile on the child's lips, it is necessary to cast a spell and blow three times into its nostrils.

Lilith has under her command 480 destructive gnomes (the number of Lilith's name), with whom she walks at a certain time and fills the air with piercing screams. (Etymologically, Lilith means "the screaming one"[2].)

On the contrary, Sammael's third wife, Mahala, roams the world, surrounded by 478 gnomes (the number of her name), eternally jumping and dancing[3]. Only once a year, specifically on the day of purification, these two crowds, one dancing and the other weeping, meet and engage in battle[4].

All dark forces, wherever they may have originated, are under the supreme authority of Sammael, who has 12 subordinate assistants in governance, who, in turn, keep a thousand subordinate chiefs. The main occupation of demons, who are under Sammael's command, is to cause harm in every case. But most demons cannot cause special harm to a person (a Jew, of course) and are limited to empty pranks with him, frightening the timid, attacking the defenseless. They mislead travelers, show them the most uneven and incorrect road, deceive them with visions of forests, bushes, transparent rivers, villages, inns, and so on. And when a person succumbs to their deceptions, they burst into loud laughter. Who has not heard their wild laughter, wandering on an unknown road in winter bad weather on a dark night? But among these demons there are, however, some very dangerous ones that threaten human life itself.

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[1]Tractate Sefer ben Sira, l. 9, art. 2; tractate Emek Gammelekh, l. 84, art. 2.

[2]Tractate Yalkut Hadash, l. 108, 3.

[3]Mahala etymologically means "dance". Ibid.

[4]Tractate Hagiga, l. 16; tractate Emek Gammelekh, l. 84, art. 2; tractate Sefer Bensira, l.9, art. 1-2.

2.9 Ketev The Noon Demon

Besides the mentioned wives of Samael, to them belongs:

1) Ketev, the noon demon. He reigns from the beginning of the fourth hour of the afternoon until the end of the ninth. His appearance is very peculiar: his head is like a calf's, a single horn emerges from the middle of his forehead, and he himself is round like a barrel, and he does not walk on the ground but rolls. He cannot be seen with eyes; whoever sees him, whether human or animal, immediately dies. His full dominion on earth is from June 17th to July 9th. Therefore, Rabbis Yochanan and Shela prescribed to Jewish teachers not to allow children to leave school between the fourth and tenth hours, especially during the specified period.

2) Bedorgon this is a demon of small size, no bigger than a palm, but has 50 heads, 56 hearts, and is entirely covered with letters of the alphabet. Any person who strikes this demon dies, and conversely, this demon, having struck a person, dies himself. Therefore, he commits all sorts of mischief to make a person strike himself and thereby kill himself.

3) Kerdiakos a demon visible only to drunkards, whom he exclusively attacks.

4) Tormis a spirit of cunning, trickery, deceit, and theft, son of Lilith[1]. The dwelling places of demons are: 1) the air, where they peer through heavenly veils into the realm of light and learn the future, inducing sleep in people; 2) the abysses of the sea, where they try to undermine the foundation of the world; and 3) the special northern limits of the earth[2].

If demons were released from these places, they would destroy the whole world. Some of them live among Jews and cause the sins of the latter. Demons dance between the horns of a bull emerging from the water, and among women[3] returning from funerals. Furthermore, they willingly reside near plains, for dry soil craves rain[4]. Demons are also found in walnut trees, under which it is therefore dangerous to sleep, for a devil sits in every leaf[5].

God created four lands of the world, it is said in the book "Yalkut-Rubeni": the land of the east, from where light comes into the world, the land of the south, from where shadows of happiness go to the earth, the land of the setting sun, where heat and cold, rain and snow are stored, and finally, the land of midnight. The latter God left without any processing, and from there, from the very edges of the earth, demons and spirits of evil emerge. Thus, in the north, the great spirits of evil, Asa and Azael, are held in captivity. They live on dark mountains, bound by enormous iron chains,

[1]Tractate Emek-hamelech, p. 130, art. 1; Tractate Bereshit Rabba, p. 201, ch. 4; Tractate Yalkut-Rubeni, p. 116, ch. 3.

[2]Tractate Bechai, ch. 17, p. 90, 1 and 2.

[3]Tractate Pesachim, p. 112, art. 2; Tractate Yoreh De'ah, p. 348.

[4]Tractate Berachot, p. 6, art. 1.

[5]Tractate Yalkut Hadash, p. 108, art. 2.

the ends of which are lowered into a deep abyss[1]. These two demons are remarkable because from them all magic and sorcery originate, so that the mountains where they are held in captivity became, through them, a kingdom of magic. Balaam, who used his charms on the Jews in Egypt, learned magic from them, and King Solomon ruled over birds and all devils through them, and through them compelled the Queen of Sheba to visit him[2].

2.10 Shelter For Demons

A shelter for demons in the plant kingdom should be considered the walnut tree[3], and in the animal kingdom the goat. Demons also live in garbage and cesspools, which is why one should never throw garbage near doors and windows, because a demon will settle in it and observe what is happening in the house; they also live in drainpipes. Thus, the Talmud recounts that a porter was carrying a barrel of wine and stopped to rest right under a drainpipe. The devil, who lived there, pounced on the barrel and, breaking it, spilled the wine. The porter came with a complaint to a Talmudist, who, with a trumpet sound and an incantation, summoned the guilty demon for questioning and forced him to pay the cost of the spilled wine within a certain period. Latrines, says the Talmud, are dangerous due to three things: snakes, scorpions, and demons. In Tiberias, for example, there was a case of a person being afflicted with epilepsy by a demon in a latrine. As for nighttime, during it, in all deserted places, one can encounter a demon, and therefore one should not walk in such places, but must choose the most crowded roads and streets. To avoid falling under the power of demons, one should not walk on a moonlit night in deserted places, and, as the Talmud warns, one should not greet anyone at night, for the one being greeted can easily be a devil. In the morning, one must wash hands early, as an evil spirit settles on unclean hands. Nights are especially dangerous from demons when the waning moon begins to fill. Jews have special prayers for travelers, in which angels are invoked for protection, obligated by their names and duties to accompany a person in protection from devilish schemes. Even in homes at night, it is necessary to be in society and not sleep alone in a room, so as not to be harmed by demons. Moreover, men and women should be wary at night so that the story of Sarra, Ragulova's daughter, and her suitors does not repeat itself with them. In general, demons boldly fly over a sleeping person, taking advantage of the absence of the higher soul at that time, and sit on their hands[4].

[1]Tractate Emek-Hamish, fol. 18, col. 1; fol. 132 and other books.

[2]Ibid.

[3]Tractate Yalkut Hadash, fol. 108, p. 2.

[4]Tractate Berakhot, p. 6, col. 1; Tractate Chullin, p. 105, col. 2; Tractate Shabbat, p. 67, col. 1; Tractate Gittin, p. 70, col. 1; Tractate Megillah, p. 3, col. 1; Tractate

2.11 Demons Need Food

Like all earthly beings, demons need food and drink, but due to the subtlety of their flesh, the lightest food is sufficient for them. It is demons who feed on the heat of fire and the dampness of water. Depending on what material is lacking in their bodies, they rush into flame or water. One rabbi, the Talmud recounts, had a demon in his service who brought him water and did all other tasks at his command. One day, the devil did not come with water for a long time, and when the rabbi reprimanded him, the demon, in his defense, said that many demons had gathered at the spring to drink water, and they had defiled the spring with their unclean mouths. Demons also readily drink the blood of animals, which is why the law prescribes burying animal blood in the ground to hide it from demons. On this basis, Jewish butchers now immediately cover the puddle of spilled blood with ash after slaughtering an animal[1]. Finally, demons, like humans, are mortal; a demon, like a human, is formed from three elements. The balance of elements is health; the predominance of one over others is illness, and the displacement of any element is death. In general, demons die for the same reasons as humans. During the flood, all demons would have perished along with humans if God had not commanded Noah to take them into the ark along with the unclean animals[2]. Many demons die a violent death at the hands of their comrades. Thus, Rabbi Abba helped one demon kill another demon, his opponent, and saw with his own eyes how black blood flowed at the scene of the fierce duel. But only the main demons, forming the family of Samael[3], die.

However hostile demons may be to the kingdom of light at present, in the future age they will all be purified. The Talmud indicates that each of us, i.e., exclusively Jews, has a thousand demons on their left hand and ten thousand on their right. Whoever wants to be convinced of their existence should sprinkle ash around their bed. The next day, they will see traces of chicken feet in the ash. If one wants to see the demons themselves, they should sprinkle powder from a burnt black cat into their eyes.

Just as in choosing a cat, so too in preserving powder, quite difficult and complex conditions must be observed, which can only be fulfilled by learned rabbis, as is detailed in the Talmud, in the treatise 'Berakhot'.

The Talmud warns its faithful that man is in constant danger from the demons surrounding him, who settle upon him in swarms, like flies in sum-

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Shabbat, p. 151, col. 2.

[1] Tractate Hagigah, p. 16, col. 1; Tractate Chullin, p. 105, col. 2.

[2] Tractate Leda, p. 115, ch. 3.

[3] Tractate Nishman Chaim, p. 118, col. 1.

mer, and pursue him on all his paths. Therefore, he must always take care to keep himself far from them, to drive them away by the constant remembrance of God's miracles, and thereby render them powerless and harmless to himself, and even to enslave demons to his will by cleverly chosen verses and phrases from the Talmud.

2.12 About Biblical Demons

In the Pentateuch of Moses, we find no traces of demonism. The opinion of some learned Jews that the biblical serpent is an embodiment of the New Testament devil is now completely abandoned. The concept of the demon-devil is closely linked to the idea of the struggle between good and evil, light and darkness. According to Zoroaster's teaching, the dark Angra Mainyu, having become an enemy of the bright Ahura Mazda out of envy, enters into a fierce struggle with him and tries to draw man, Ahura Mazda's best creation, to his side. We see nothing similar in the biblical narrative about the serpent; there is no trace here of any struggle between two hostile principles; the misfortune that befell the inhabitants of Eden is regarded as a trial sent by God. The focus of the biblical fall is shifted to man himself; he sinned because he obeyed the cunning serpent and was tempted by its words. The serpent has no independent significance here; it does not represent any particularly hostile principle to God; it does not entice man out of envy, as Angra Mainyu of the Zendavestas does.

In the Book of Job, as is known, 'Satan' plays a very significant role. But he has nothing in common with the Persian Ahriman or the New Testament devil. He also does not represent any independent force hostile to the Deity; on the contrary, in the Book of Job, Satan is an obedient instrument of God's will, he is recognized as equal to other angels, 'sons of God,' and merely carries out the punishments sent upon people, not rejoicing in Job's suffering in the least, nor grieving over his joys. Satan does not sow evil out of love for him, he is not a genius of evil, he is merely an instrument of God's wrath, afflicting sinners for their own good, for their instruction or for the atonement of their guilt. There can be no talk of any dualism here.

If we turn to the Mishnah, edited in the 2nd century AD, we will see that traces of demonism in the six orders of this enormous collection are very insignificant, and nowhere is there any mention of any special, hostile Deity, or origin. On the contrary, many places in the Mishnah clearly indicate an energetic struggle of the luminaries of Judaism with mystical beliefs that had spread in some layers of the people. Thus, Rabbi Ishmael, who lived in the 2nd century AD, arms himself against the identification of illness with demonic possession, an identification that was, as is known, then widely

prevalent primarily in non-Jewish spheres[1].

In the Book of Wisdom 2, 24 we read: Through the devils envy death entered the world; those who belong to him experience it.

2.13 About Demon Asmodeus

In the Book of Tobit, Asmodeus, the king of spirits, plays a prominent role, who is mentioned in the Babylonian Talmud[2].

Before proceeding to the characteristics of this new demon, it is not useless to ask when the Book of Tobit dates from. Not only the Mishnah, but also the entire Jerusalem Talmud (which appeared in the 4th century AD) does not mention Asmodeus at all. The places in Bereshit Rabbah (p. 36) and Vayikra Rabbah (p. 5), in which he is mentioned, belong to the 6th and 7th centuries AD. In view of this, some scholars (Kohut) believe that the Book of Tobit was written not in Palestine, but in Persia, and not earlier than the 3rd century AD. Thus, there can be no question of any influence of the apocryphal Asmodeus on the ideas of the devil, which were finally formed much earlier. Upon closer examination of the legends in which Asmodeus appears, it turns out that in his character he very little resembles the Persian Ahriman or the New Testament devil, and that the similarity between them is, in any case, only external. Similar to his Persian prototype, Asmodeus is the king of spirits shedim and immoderately indulges in sensual pleasures, but he is not the embodiment of the principle of evil and destruction: Gods name not only disarms him, but can even move him to good deeds; in the treatise Gittin (p. 68) it is told how King Solomon, having defeated hordes of demons led by Asmodeus with Gods help, forced the latter to participate in the construction of the temple. Asmodeus, like all creations, is under Gods power and can, along with wild animals and destructive forces of nature, also serve useful purposes. Evil spirits shedim, says the Talmud, constitute a part of the universe.

Once, seeing a blind man who had lost his way, Asmodeus guided him to the road, because he heard that this blind man a truly pious person and that those who help him will be worthy of participation in the future life. Asmodeus, thus, hopes for eternal bliss. How immeasurably great is the difference between him and one condemned to eternal torment and the wanderings of the devil!

In Deuter. Rabbah (ch. XI) another demon, Samael, the adversary of Archangel Michael, appears, but he too is subject to God and by His command "frees souls from the body," i.e., performs the role of the angel of death; God sends him to take the soul of Moses, which did not want to part

[1]Tractate Avodah Zarah, 27.

[2]Tractate Avodah Zarah, 27. Tractate Gittin, p. 68.

with a pure, sinless body.

From this we see that in the Bible and in the original Talmud, the history of demonology is very limited, but only later Talmudic sages divided the history of demonology into countless categories.

Treatise III. The Teaching Of The Talmud On The Soul

3.1 The Jewish Soul And Its Supremacy Over The Gentile

After God, there is nothing more perfect in the world than the Jewish soul. By its dignity, it is even higher than angels, who, although they perform service to Jehovah, are removed from Him by immeasurable space. Jewish souls were created at the beginning of the world's creation and, before their union with bodies, are located in the seventh heaven[1]. Thus, the Talmud clearly shows the idea of the pre-existence of Jewish souls.

God took care to produce the souls of Jews within six days, even before the creation of the world[2]. In rabbinic theological books, it is often mentioned that "the soul is a part of God, and stands in relation to Him as a son to a father." Jewish souls, being a part of God, constitute a most precious divine possession. Jewish souls have the advantage over the souls of other peoples in that they constitute a part of God's essence, and as a result, every Jew represents a divine pearl, or a visible material particle of God, just as every son is a part of his father's essence. Therefore, every Jewish soul is dearer and more pleasant to God than all souls of other peoples, because the souls of all other people, non-Jews, originate from the devil. Elsewhere it is said that the souls of other peoples, i.e., the souls of goyim, are the souls of unclean animals and beasts[3]. Furthermore, the Talmud teaches that to look upon the soul of a Jew is for God the greatest pleasure, and that one Jewish soul is more valuable in the eyes of God than the souls of all other peoples taken together. To God, every Jewish soul is very dear, and He has special care for each soul. The desire and need of one Jewish soul before God is more important than the needs and desires of the souls of the entire

[1]Tractate Hagigah, l. 12, p. 2.

[2]Tractate Leda, l. 70, art. 2; Rashi, to Tractate Hagigah, l. 5, art. 1; Leda, l. 72, art. 1.

[3]Tractate Yalkut Hadash, p. 154, art. 2 and further.

non-Jewish people, and the general desire of the souls of the entire Jewish people has for God the force of law, directing the course of events. Due to His great attachment to Jewish souls, God constantly has communion with them. God often calls every Jewish soul living on earth to heaven only to enjoy and delight in its contemplation.

3.2 Non-Jewish Souls Originate From The Devil

Among all other peoples of the world, souls originate from the devil (as already stated), even from cattle and beasts, because, as the Talmud explains in various tractates, a foreign, non-Jewish seed is an animal seed[1]. All pre-created souls are stored with God in heaven, in a repository called "guf" (or "gif"). God sends one soul forward at a time, before the mother gives birth to a child, and each soul represents a figure or shadow of the very body it is destined to enter. All these shadows, not yet descended into the bodies assigned to them, each in its specially assigned form, stand before God, who warns them to avoid sins when they descend to earth[2]. Souls in a free state know everything; nothing is hidden from them, but at the moment they transition into a human body, an angel touches the lips of the newborn infant, who then forgets everything. The angel's touch on the infant, according to the Talmudists, is nothing more than a proper flick with the thumb under the nose; the result of this flick remains: for the soul the forgetting of everything it knew, and for the body the acquisition of two nostrils, as a result of this flick with the large angelic thumb, a dimple remains under the person's nostrils.

When the time comes for a child to be born, God chooses a soul that corresponds to the organism of the future person, and entrusts it to the body. The trembling soul, having heard the verdict about entering the world, falls to its knees and prays that God would not send it into this valley of sorrow. But God is not empowered to cancel the law, and an angel carries the soul from heaven in his embrace, singing it a farewell song.

This myth served as material for Lermontov's famous poem "An Angel Flew Through the Midnight Sky..."

Rabbi Eliazar writes about the soul: "Know, Israelites, that as soon as the body is buried, the soul begins to be judged in the strictest manner." This judgment is called "Chibbut HaKever," i.e., the judgment of the afterlife, and after the judgment, each soul is rewarded according to its deeds: those who, throughout their earthly life, prepared themselves for the future with good deeds, pass into another spiritual world, "Olam Haba or Gan

[1]Ibid., p. 155, art. 1 and further tractate.

[2]Tractate Leda, p. 70, col. 2; tractate Hagigah, p. 5, art. 1; tractate Leda, p. 72, art. 1.

Eden," where they will live forever; those who, upon parting with earthly life, were burdened with sins, go to hell.

3.3 Conversation Of God With Deceased Souls

More details about the afterlife are written by almost all rabbis in the book "Etz-gachaim." It is also inscribed there what conversation God will have with deceased souls, and how many times the soul of a sinner is subjected to judgment. God Himself descends to the deceased and says to him: "Oh, you human! How much care I had for you! Even before your birth, I already took care that your mother safely carried you in her womb and did not cast you out; as soon as you were born, I already prepared food, giving milk to your mother's breasts, I preserved you on all paths of your life. But how did you repay me for all this? Exactly nothing; you did nothing good your whole life, you were a negligent servant and did not think about your soul at all. And now, for your carelessness, a difficult time comes for you, my terrible judgment comes. What answer will you give me?" Here the poor soul almost burns with shame, fear, and falls silent; every word of God will torment it like sharp needles or a sword.

But all this is still not enough for the punishment of the sinner; he is sent into the world to suffer for his sins in this world. Even the righteous are obliged to pass through ordeals (mytarstva), filled with angels "Malche Habalo," who weigh and examine human deeds; for example, in the first ordeal, they examine whether a person lived according to God's will and His law; in the second, whether he prayed to God; in the third, whether he honored holidays and kept the Sabbath; in the fourth, whether he performed charity, etc. But all these ordeals are not easy for the unfortunate sinful soul to pass; everywhere there is an obstacle for it, everywhere there is grief for it. Wherever there are no satisfactory good deeds, it has to suffer until it is cleansed of all its sins.

Every ordeal contains its own kind of fierce torments: one is filled with fire, another with brimstone, a third with thunder, a fourth with hail, and all must be passed, and not a few. Each of the ordeals contains within itself a space a thousand arshins long and three hundred arshins wide. And all this must be passed! It is good if they manage to pass them unhindered within 12 months; but another sinful soul, as Rabbi Eliezer assures, will have to wander for many years through these torments until she is saved by the prayers of the righteous or endures all her fierce sufferings for her sins. When the soul is purified by fire, as metal is purified in a furnace, then one of the angels, constantly serving at the throne of God, Archangel Michael by name, will appear to her with comforting news that the end of her torments has come. With this word, he will lead the soul to the fiery river, bathe it

in a heavenly spring, and then lead it, the immortal soul, into the palace of God, clothing it in a bright robe (tallit), seat it on a precious chair near the throne of God Himself, and this soul will forever glorify its Creator with angels.

What will happen to those who are condemned for sins to eternal torment, such as, for example, sinners who rejected the resurrection of the dead, about whom it is written in the book "Etz-Hachaim" that they will suffer from generation to generation? They will all certainly resurrect on the day of general judgment, every Israelite, according to "Etz- Hachaim", no matter how much he sinned before God, no matter how much he suffered, will still resurrect with the body. The Lord will have mercy on His people and forgive them their sins.

3.4 A Limited Number Of Jewish Souls

According to the teaching of the Talmudic sages, all Jewish souls created by God and enclosed in the heavenly repository "guf" number sixty times ten thousand, i.e., 600,000. The definition of the sum of all souls, stated in the book "Yalkut Chadash", as sixty times ten thousand is based on the law. Since each verse of the Bible contains six hundred thousand meanings of interpretations, or can be interpreted in six hundred thousand ways, each such interpretation pertains to one soul. In the future life, each soul will read according to its own interpretation, which is unique to it. However, there are many souls of a higher order who are not limited to one interpretation, and the soul of Rabbi Moses peace be upon him! embraced even all six hundred thousand interpretations[1].

Every night a Jewish soul goes to heaven and there engages in its interpretation, passing through one verse each night. Since there are six hundred thousand Jewish souls, the number of all living Jews cannot exceed this figure. According to the teachings of the Talmud, it turns out that if at present the Jews have multiplied to over 10 million, then among them, it must be assumed, only a small part, bearing Jewish souls given from the ńgufż store, and all the rest of the Jewish mass must be without a soul. According to the teachings of the Talmud, there are only 600,000 souls in the ńgufż store, and from there they are distributed at birth; sinful souls after death do not return to the common store, but must be sent by appointment to multi-year repentance, depending on their sins. Souls reside in various animals, stones, trees, and water, and since all modern Jews are now sinners, their souls are in repentance. In addition, Jews must each have two souls; during sleep,

[1]Bedenshatz, ch. 3, p. 135; tract. Yalkut Chadash, p. 155; Shefat, p. 4; Shene-luch. gab., p. 262, ch. 3; name. rabb., Shefat, p. 4, art. 1; Menachem, ch. 53, p. 221; Yalkut Chadash, p. 154, art. 2; tract. Nesh. tr. Yevamot, p. 94, art. 2; tr. Taanit, p. 27, art. 2.

one soul flies away to collect dreams, and the other remains to guard the body so that an evil spirit does not take possession of it. The third soul, ńshume- isayreż, comes from hell on the Sabbath day for rest, which a Jew must provide pleasure to. If Jews have multiplied to 10 million, and there are only six hundred thousand souls, then almost all Jews are now without a soul.

Of living Jews, says the author of the book Nischmathadam, there are six hundred thousand, and never fewer, even if there were only one person. God holds the scales and observes their balance, which wavers when a Jew departs. No one who knows the wisdom of the six hundred thousand doubts this. I heard from astrologers that there are six hundred thousand stars in the sky.

3.5 On The Souls Of Baptized Jews

Remarkable is the teaching of the Jews about the souls of those who abandoned the faith of their ancestors and adopted Christianity. These apostates are called ńmeshummadimż, and their souls are condemned to eternal wandering, with the awareness of their own insignificance. This is called ńkafekalż. One devout Hasid, hearing the air that had entered a hole in a soup plate before him hiss, not only did not eat this soup but immediately poured it out, and ordered the chicken cooked in it to be buried in the ground, because this hissing was produced by the soul of a sinner inhabiting the body of the cooked chicken.

In the book ńZoharż it is said: There is a river in the future world called ńNogar-Dinurż. Before entering paradise, after long wanderings and purification by fire, the soul must necessarily immerse itself in this river. But it risks drowning there, drowning forever, irrevocably. The soul of a tzaddik (miracle worker) must not immerse itself in this sacred river; it only bathes in a mikvah (in a sacred font), then flies over the river (in a sacred font), then flies over the river ńNogar-Dinurż and on the other bank meets the angel Matat, who receives it very respectfully and, smashing to smithereens the souls of non-Jews trying to cross this river, paves the way for them to Kantsiper, where the Rabbi is sent.

A sinful Jewish soul, even before it begins its purification, sometimes has to wander for many years. One pious Hasid explains the teaching of Zohar about this: "God created the earth or firmament, in Hebrew 'adamah', grass, 'tzimmes' animals 'chai', and all this He provided for the rational use of man 'madaber'. Man is obliged to return these gifts to God, but since he cannot do so, he must thank the Lord for them with prayer and good behavior. But many sinners misuse God's gifts, and for this, they are condemned to multiple rebirths on earth in the form of plants or animals."

According to Kabbalists, every "Knesset Yisrael", i.e., a member of the chosen people, a Jew, has three souls: one of them is animal and two are supernatural, transcendent. These are Ruach, Neshamah, and Nefesh. Non-Jews have only one soul, the animal soul, Ruach.

According to the general conviction of Talmudic teachers, the soul of a Jew is a part of the Divinity "chelek eloka", while in Christians the soul has only an animating force.

3.6 About The Additional Soul On Sabbath

Every Sabbath, says the Talmud, every righteous Jew receives, in addition to the two souls mentioned, an additional soul, so that only righteous Jews carry this festive soul "shume- isayre"[1] within themselves throughout the entire Sabbath day. The additional soul that appears on Sabbath, says Rabbi Rashi, arouses in every Jew a strong appetite for food and drink, especially for the festive dish, kugel, and tzimmes[2].

Before the fall of man, the Jewish souls were closely connected, intertwined like threads in a knot. Similarly, in the future life, the souls of Jews will be closely connected in one indissoluble knot[3]. Rabbinic sages compared souls in their original state to a burning wick, twisted from many threads. Thus, when the first man received a soul, due to their close connection, all six hundred thousand souls entered him, even Eve's soul was one with Adam's soul. These souls circled around the first man like a swarm of bees, filling his nostrils, ears, hair, etc. But, due to his recklessness, when the serpent cast an impure thought into Eve, the connection between the souls broke, and then for the first time, the male and female souls, which were initially one whole and indivisible, separated. The female souls separated from the male souls and entered a special resting place at the temple of the God of Israel. Then Eve's soul also separated from Adam's soul. Since then, souls, representing a burning brand, scattered by a blow into thousands of sparks, are held in confinement, and are distributed among people in a certain order; when their entire supply is exhausted, then the son of David, i.e., the Messiah, will come[4].

All souls, after their division, were presented to Adam in Paradise. Shekhinah blessed be His name! having created man, led him through his possessions, showing him all the spirits and souls that through him were to receive existence. Among the Jewish souls, one soul drew Adam's special attention with its extraordinary leanness and lifelessness. "Oh, Master of the

[1]Tractate Menachem, l. 6, p. 1.
[2]Tractate Taanit, l. 27, p. 2; The same Berachot, l. 16, p. 1.
[3]Ibid., l. 27, p. 2.
[4]Tractate Menachem, l. 6, p. 1.

world," Adam said, "what kind of soul is this, that I see no signs of life in it?" God blessed be He! answered that it was King David. Adam took pity on his descendant and gave him seventy years of his life. Therefore, King David lived seventy years, and in Adam's life, seventy years are lacking from the thousand that he was originally destined to live. In great moments of national life, souls take close part in the interests of the Jews; thus, all souls were present with the Jewish people at Sinai.

And at present, the connection of souls dwelling on earth in bodies, with bodies that are still in heaven, is maintained by constant mutual visits. For example, the souls of Jews, especially those engaged in the law, are in heaven every night. Rabbi Yehuda recounted: there is no night in which the angel Metatron would not take all souls who know the law. And the angels standing before God, and all the heavenly souls never begin their nightly song of praise until all the righteous souls of the earth are gathered. This is precisely the meaning of the words (Song of Songs, 2, 13): "The time of singing has come in our land, and the voice of the turtledove is heard in our land. Flowers these are those who study the law and strive for it; the time of singing this is the time of nightly glorification in heaven, and the voice of the turtledove in our land this is the voice of Metatron, calling the righteous." However, not always and not all souls go to heaven at night: some go on earth and wander at the gates of hell or through earthly abysses. Depending on where souls wander at night, a dream is formed, either favorable or bad. On the contrary, on the great days of the earth, when the secrets of heaven are performed on it, souls living with God visit the earth. "Why is there no fast on the first day of the week?" asks a Talmudic treatise[1], and answers: "Rabbi Yohanan says that this is directed against Christians, who distinguish this day (Sunday). Shmuel ben Nachmani says: because it was the third day after the creation of man, and on this day he was still too weak to endure a daytime fast, and Resho Lachish said that this was established because of superfluous souls." In the evening, from Friday to Saturday, every Jew receives an extra soul from God from heaven, which spends the Sabbath holiday with him, and returns after the end of the Sabbath[2]. This is precisely the meaning of the following words: "Vafinatech" (Is. 31, 17), which should be read: "Vai, afeda, nefesh", meaning: "Alas! A lost soul", thus a Jew expresses his sorrow upon parting with the heavenly soul after Shabbat. Therefore, on Shabbat, at the table, a Jew should have the best dishes and the house should be tidier[3]. Together with the host, an additional soul performs the meal prayer.

[1]Tractate Taanit, l. 27, p. 2; The same Berachot, l. 16, p. 1. 3
[2]Ibid., l. 27, p. 2.
[3]Tractate Taanit, p. 1.

3.7 Every Jew Has Three Souls Within Him

As we have already said, according to various rabbis and various places in the Talmud, every Jew, besides the additional soul, carries three souls within him: one animal and two supernatural Nefesh, Ruach, and Neshamah, each of which has a special, inherent kind, character, and scope of actions. When Adam sinned, all souls underwent disorder in their threefold composition and were then specially purified in parts. Abraham reported the justification of six hundred thousand "neshamot" that were in the "neshamah" of the first man. Isaac reported the justification of six hundred thousand ruachot that were in the hands of the first man. Finally, Jacob reported the justification of six hundred thousand nefashot that were in the Nefesh of the first man. The last of these souls is closely connected with the body, while the others are weaker and often leave it. One of these higher souls is constantly directed towards heaven, the other towards the earth. When you close your eyes to external impressions, dreams will rise in your head like clouds in the most bizarre forms: these are higher wandering souls telling the soul that constantly lives with the body what they see in heaven and under the earth[1].

But if Jewish souls are closely connected with each other, they have nothing in common with the souls of other peoples; the latter are as abominable in the eyes of God as the former are pleasing.

Originally, before the construction of the Tower of Babel, there was one source of souls, which is why all peoples spoke one language. But since the confusion of languages, God divided all the peoples of the earth into seventy parts and entrusted each part to a special prince, whose duty was to produce souls for his people from himself and to preserve them through the influence of stars and planets. These princes became the gods of the peoples and maintained their power in the world by sending their souls into it, which they formed and kept in the expanse of the firmament on seven planets: Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon, so that in each planet there are souls of ten pagan gods. Only in the region of the Moon, the lowest of all planets, it turned out empty space, in which the souls of demons, house spirits, and others were placed. In the domain of the Shekhinah (God), only Jewish souls remained. It goes without saying how imperfect, in comparison with the latter, are the souls of pagan peoples. Non-Jews cannot even be called human, because they do not have the higher part of the soul that should distinguish a Jew, but only the lower soul, nefesh. The souls of other peoples do not enjoy immortality (which is the privilege of Jewish souls alone), because they do not originate from the source of which it is said that it lives forever (Dan. 12, 7), but from another beginning, "kelita," called death and the shadow of death. As originating

[1]Tractate Yalkut Hadash, l. 155, 4.

from an eternal source, the dead souls of non-Jews should be called not by human names, but by the names of the most unclean animals, i.e., snakes and pigs[1]

3.8 On The Origin Of Souls Of People

There is another teaching in the Talmud about the origin of the souls of peoples of a more general nature. The prophet Isaiah speaks of the great coiled serpent, Leviathan, whom Jehovah struck down. This Leviathan, according to the explanation of the rabbis, is the evil god- Satan, hostile to the Shekhinah. He has a wife, Lilith, from the lineage of the Onocentaur, from whose union he begot the souls of all pagan peoples in the world. This lustful deity, with its fertility, was dangerous for the kingdom of the God of Israel; therefore, to achieve the goal of peacemaking and to give the kingdom of good an advantage over evil, Jehovah castrated Satan and in doing so made the further spread of the kingdom of darkness impossible. "Why then," asks the wise compiler of the book Chesedle Abraham, "are there still unclean souls at present, if Jehovah blessed be His name! castrated the evil god?" And he answers: "The evil souls of demons existing at present and being reborn do not originate from Leviathan and Lilith, as their birth has become impossible, but from godless people and pagans. Whoever commits a sin, by their evil deed creates a demon, and there can be as many demons as there are sins committed on earth. These personified sins will testify against people on the Day of Judgment, saying: so-and-so created me"[2].

Regarding this Talmudic teaching about the pre-existence of a relatively small number of souls, a natural perplexity arises: how is it that such a limited supply of Jewish souls has not yet been exhausted, and from where do later Jews borrow their souls? The answer to this misunderstanding is the Talmudic teaching on the transmigration of souls.

3.9 Teaching On The Transmigration Of Souls And Their Summoning After Death

The doctrine of the transmigration of souls is firmly held by Talmudists and Kabbalists. "Belief in the transmigration of souls," says Rabbi Menasseh ben Israel, "is the common belief of our entire church. All the greatest sages of Israel believe and teach that this belief is the true foundation of all foundations of the law."[3] "Whoever holds any views against soul transmigration, let him consult the interpretation of the wise Abarbanel on the law in the

[1]Tractate Emek Hamelech, p. 23, 4; Maarekh., p. 206.
[2]Tractate Amelech. Shifa, 51, ch. 3 and 4.
[3]Tractate Emek Hamelech.

section 'Kilere,' where all doubts regarding this issue are resolved. Patriarch Abraham was the first to reveal that the soul does not disappear after death, nor does it pass into other bodies; not knowing this, people who lived before Abraham did not distinguish themselves from animals.

The transmigration of souls itself occurs according to special laws. The soul, upon leaving one body, ordinarily seeks another, homogeneous body, and only as a result of special punishment or reward does the opposite occur[1]. The souls of men directly pass into men; those of women into women, but for special reasons, both types of souls can pass into the bodies of pagans, domestic and wild animals, birds, fish, even plants, water, and other inanimate objects. All these provisions are supported by Talmudic facts from ancient Jewish history.

"The soul of the first man had only two bodies worthy of bearing it King David and the Messiah. Our wise teachers say that in the name of the first man, the initial letters of three names are combined: Adam, David, and Messiah. This means that before Adam's fall, his soul passed into David, and when the latter sinned in the matter with Uriah, Adam's soul passed out of him, for purification, into the Messiah." However, according to other rabbinic interpretations, Adam's soul passed even earlier into Enoch. "When the first man was created, he was given one sovereign soul. But when he sinned, this soul abandoned him, leaving his body to his lower soul, Kalifota, and itself began to await Enoch, into whom it passed. Therefore, it was determined concerning Adam that he must die, while Enoch, who had a higher sovereign soul, did not die."

The soul of Cain, for his great crime, was fragmented into three parts in such a way that its highest part, Neshamah, passed into Gethro; its other part Ruach into Korah; and its third part, Nefesh into the Egyptian whom Moses killed, therefore Scripture says that Cain's crime will be avenged sevenfold. The soul of Japheth passed into Samson; the soul of Terah, Abraham's father, passed into Job[2]; the soul of Eve into Isaac; the harlot Rahab into Gebra; the soul of Jaslia into Eli; and the soul of Esau,according to Rabbi Abarbanel, entered Jesus that Esau, who, according to Talmudic tradition, was a barbarian and a robber[3].

Impious Jews (that is, their souls), who killed a Jew or abandoned the Jewish faith, after death pass into plants, then into animals, then into Gentile humans, and finally, again into Jews. This journey is arranged out of God's mercy, with the goal that the entire Jewish people might participate in eternal life[4].

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[1]Tractate Leda ch., p. 159, col. 2; p. 160, ch. 12, 4 ma'am.

[2]Tractate Yalkut Reuveni, p. 18, 24, 61, col. 1; Yalkut Hadash, p. 127, ch. 3: Tractate Adam Abarb. Ex., p. 54, ch. 3.

[3]Tractate Bava Batra, l. 16, p. 2.

[4]Tractate Avodah Zarah, l. 11, p. 48, p. 2; Tractate Leda ch., l. 163, 2, 4, ma'am.

3.10 On The Transmigration Of Male Souls Into Female Bodies

Male souls enter female bodies only as punishment for grave sins. If someone does not give alms to the poor (meaning, to Jews), or, possessing wisdom, does not share it with their co- religionists, then the soul of such a person is punished by transmigration into a female body. Thus, a male soul was in the body of Tamar, and then passed into Ruth, who therefore was unable to conceive until God extinguished the spark of the male soul within her[1].

Female souls, first and foremost, can also pass into women. "Know," it is said in the treatise of Rubeni, "that Sarah, Anna, Shunammite, and the widow of Harpad had one soul of Eve." Sometimes, as stated above, as a reward for virtue, a female soul can pass into a male body. Thus, the soul of Eve was in the body of Isaac. However, there is a special teaching about the transmigration of female souls. According to this theory, a female soul never passes into other bodies for its sins, but suffers punishment in Sheol. If there are cases of female souls passing into other bodies, it is only for the sins of their husbands. In general, from the relationships between spouses, one can learn about the previous life state of their souls. Marriages of individuals possessing fresh souls, who have not yet been in other bodies, occur without any difficulties or quarrels, whereas marriages of individuals whose souls have already belonged to other bodies are always difficult and accompanied by unpleasantries from various sides. Female souls, like some male souls, pass into the bodies of Gentiles; thus, the soul of Ruth, originating from Jewish roots, was exiled to the world of Gentiles for her sins, and when Boaz came into the world, it was again returned to a Jewish body. Thus, rabbis conclude, even pious Gentiles can participate in the life of the future, because by soul they are Jews, not Gentiles[2].

If a soul is sent into a female body only as punishment, then, conversely, only a righteous soul enters the body of a pure animal. Since pure animals thus carry the souls of the righteous, this explains, why the law prescribes special care for them, and why sacrifices were accepted by Jehovah, consisting of the shedding of the blood of clean animals. He who offered an animal as a sacrifice had to imagine that he was offering a human soul. Therefore, for every kind of animal sacrifice, a knife without notches must be used to make the animal's death as easy as possible and thereby alleviate the suffering of a righteous soul. And whoever eats a limb of an animal, torn from a living body with blood, eats the flesh of his brother; therefore it is said: Do not eat souls with flesh[3]. David prayed for deliverance from such a fate,

[1] Tractate Yalkut Rubeni, ch. 9, l. 61.
[2] Tractate Yalkut Hadash, l. 23, p. 2.
[3] Deut. 12, 21.

to pass into the body of an animal and suffer during its slaughter, in the words of his psalm: Deliver my soul from the sword and my only one from the dogs[1].

3.11 Criminal Souls Pass Into Unclean Animals

On the contrary, unclean animals are filled with criminal souls[2]. This kind of punishment is primarily assigned to people who violate the sanctity of marital relations. Since in this case a person exhibits crude animalistic tendencies, as punishment for this, their soul is sent to walk on all fours, into the crudest animals, each of which, however insignificant it may seem, can be considered a carrier of a human sinful soul, as Scripture says: You are the God of the spirits of all flesh[3]. Your soul shall not make abominations in anything that creeps on the earth[4], that is, even for life in the bodies of lower animals, Jehovah prescribes a law for the soul. If a person indulges in these abominations, then, Jehovah says: I will make you an abomination, i.e., unclean animals. In particular, whoever has criminal relations with his mother-in-law, according to the Talmud, turns into a stork and in this form is persecuted by other storks; whoever has relations with his father's sister turns into a pagan; whoever has relations with his brother's wife turns into a wild ass, as it is said: And man is born a wild ass[5]; whoever has relations with another man's wife turns into an ordinary ass, from which the mysterious meaning of the words becomes clear: If you see your enemys donkey fallen under its burden, you shall surely help him lift it up[6], because this donkey can be your blood brother. Furthermore, whoever has relations with his daughter-in-law turns into a mare; whoever has relations with his father's wife (not his mother) into a camel; and whoever has relations with his own mother turns into a she- ass. Such punishments are are attributed to the godless and the proud. Thus suffered the builders of the Tower of Babel; only the best were punished by the confusion of languages, while the rest were transformed into monkeys, cats, mice, and so on. The soul of Ishmael passed into Balaam's donkey, and then into a donkey belonging to Rabbi Pinaas ben Yair. Laban's flock, which passed to Jacob, consisted of 1074 human souls, which subsequently passed into human bodies, and here is the explanation why the Jews were so fruitful in Egypt.

Regarding the transmigration into birds, Rabbi Moshe Shalante, the former chief judge of Tzfat (the kabbalistic name for Jerusalem), recounted

[1] Ps. 22, 21.
[2] Tractate Emek Hamishi, vol. 16, ch. 2 and 3; and so on.
[3] Num. 16, 26.
[4] Lev. 20, 25.
[5] Job. 11, 12.
[6] Ex. 23, 5.

that once, the blessed memory Rabbi Yitzhak Luria, traveling through the Holy Land, came to a spring surrounded by olive trees, and lay down on the grave of Rabbi Yehuda bar Ilai; meanwhile, in the olive groves, a raven sat, repeating the words: "Crash, crash"; then Yitzhak Luria said to his companion Rabbi Moshe Galante: "Did you know a man named Sabbatai?" "I knew," replied Galante. "He was a bad and extremely cruel man." To this Luria said: "His soul passed into this raven, for his cruelty and greed, with which he treated the poor, taking away their property and stripping them of their last clothes. God blessed be His name! sent his soul into a raven. And with this cry, he asks that I pray for him." Then Luria said, addressing the raven: "Go, godless one, on your way, I will pray for you." And the raven flew away.

3.12 Transmigration Of Souls Into Small Insects

Sometimes souls pass into the smallest insects; just as the souls of proud people pass into bees. The prophetess Deborah passed into a bee because she proudly treated Barak. And the prophetess Huldah was also turned into a bee, who said to King David: "Tell that man," without naming him king.

As for fish, which are called clean in the law, only the souls of the righteous pass into them. The rabbis prove this idea with a special argument. Proof: it is the same composition of the word "righteous" and the word "fish." From this, it can be understood that the former sometimes appear in the form of the latter. Therefore, it is necessary for Jews to eat fish as often as possible[1].

Furthermore, souls pass into plants. Whoever feeds a Jew unclean food, that one, as punishment, will pass into tree leaves and will circle between heaven and earth, with momentary danger at every gust of wind to be torn off, which will constitute the greatest torment. When the leaf falls off, the soul passes into another to experience the same fate until the time of its liberation[2]. Into inanimate objects pass the souls of those who often lies; these people, after death, will pass into mute, soulless objects. Rabbi Isaac Luria says that the names: Naval, Lavana, Balaam consist of the same letters, because these individuals had one and the same soul, specifically in the following way: Lavana's soul, for its deceitfulness, passed into a stone, then, after purification, entered Naval and, having shown malice and blasphemy against David, was again turned into a stone, as it is said: And he (Naval) became as a stone. In the same way, the transgression of God's will and curiosity, for which Lot's wife was turned into a pillar of salt, is punished. Rabbi Isaac Luria once showed his disciples a stone in a wall, in which a

[1]Tractate Yalkut Hadash; ch. 20, gl. 4.

[2]Tractate Emek Hamelech, ch. 153, p. 2.

soul was imprisoned, and then quoted the words of the prophet Habakkuk: Then the stone from the wall will cry out. This last testimony confirms that souls, when passing into stones, do not lose their senses and consciousness of their state. On the contrary, Jehovah then sends them into such a crude environment to make them feel their sins in society with objects of the lowest and crudest kind[1].

3.13 Souls' Transition Into Water

Into water pass the souls of those who shed innocent human blood. Such a soul will pass into water, and this is precisely the mysterious meaning of the words: A person would cry all his life if he knew what a terrible punishment it is to drown forever in water! For this punishment, such places are chosen where water is in constant motion, which causes the soul to suffer, constantly gasping and having no moment of rest during constant movement. In this case, attempts by the soul to emerge from the water or to come out to rest on the coastal sand are futile. The guardian angel every time again plunges the soul into the depths, as soon as it shows its pale face on the surface of the water. Therefore, whoever drinks water should not immerse their mouth in a spring, so as not to swallow a soul that may be a godless soul. In addition, souls often live in water mills, where they are obliged to constantly turn water wheels and stones. These punishments are assigned to wives for their husbands' illicit relations with other women. The general meaning of the teaching of the Talmudists about transmigration of souls is that these journeys of the soul are acts of God's mercy, in order to make the entire Jewish people participants in eternal life[2]. It cannot be said that in some places in the Talmud there was no true and good exposition of the soul. Let us cite the following teaching: As God fills the whole world, so the soul fills the whole body, as God sees (all) and is himself invisible, so the soul sees (others), and is invisible; as God nourishes the whole world, so the soul nourishes the whole body, as God is pure, so the soul is pure, as God is hidden, so the soul is hidden[3].

At the beginning of the morning prayer, a Jew says: "O God! The soul You have given me is pure, and You created it, You formed it, You breathed it into me, You preserve it within me, You will take it from me in time and return it to me in the future."

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[1] Therefore, in Jewish cities, Jews avoid revenge and cleaning stone pavements, namely, so that the stones, covered with dirty debris, would not suffer so much from forged wheels, because in these stones are Jewish souls. All police efforts to make Jews keep the pavements clean lead to nothing.

[2] Avodat Hak., l. 48, p. 2; Leda X., l. 168, ch. 4, ma'am.

[3] Berakhot, l. 9, p. 1.

3.14 The Soul's Transition Into Wind

The last and most difficult transmigration of the soul consists in the soul, rejected by the whole world, even the inanimate, spreading in the air and turning into wind. He who has greatly sinned by slandering his father, rejecting, like Epicurus, the existence of God and the divine origin of the law, the immortality of the soul, the rewards and punishments of the future life; likewise, he who had relations with foreign women, slandered a Jew before the king, etc., is punished by tormenting wandering over the earth's surface without a minute's rest. This soul constantly rolls, like the wind, from hill to mountain, from mountain to hill under the scorching heat of the desert and in winter bad weather, through forests and seas, to the farthest borders of the earth. At the end of the earth stands an angel who gives the soul an opposite direction with a terrible push, and again it rolls through mountains and valleys to the other end of the earth, to return from the push of another angel standing on the opposite side of the earth. The souls of pagans and demons, not being destined for future life, do not pass into other bodies. Once Samael and all seventy princes appeared before God and said: "O, Master of the world, blessed be Your name! You are our common Father, because all of us are the work of Your hands. Why then did You choose the descendants of Abraham before all of us and through the transmigration of souls make them participants in eternal life! Why do You not do the same with us?" Then God, blessed be His name! answered: "Did you do what Abraham did, who knew Me from childhood, who out of love for Me ascended the Chaldean pyre? You saw how I freed him from the sacrificial fire with My own hands? And what about you? You did not believe in Me"[1].

3.15 On The Exorcism Of A Spirit That Had Possessed A Woman

In the book "Emek Hamelech"[2] there is a remarkable story "Venad". Once, a request was sent to Rabbi Isaac Luria to come and cast out a spirit, who had settled in a woman. Having no time, the rabbi sent his disciple Chaim. Upon arriving at the house of the possessed woman, the rabbi saw that a human soul had settled in her, and demanded a confession from her. The soul began its confession as follows: ńI sailed from Alexandria, a city of Egypt, on a ship with the intention of disembarking in the city of Rashit. We had already reached the place where the Nile casts its waves into the sea, when an unexpected misfortune occurred: the ship went to the bottom, and I drownedż ńWhy then, interrupted the rabbi, did you not confess your

[1] Tractate Nashmat Khoim, l. 162, p. 1.
[2] Leaf 16, ch. 34.

sins while you were still in the body?ż The soul replied: ńAlas! I did not seize the moment to remember my sins, because the water rose to my throat, and, losing consciousness, I soon fell into the sea.ż ńWhat happened next, asked the rabbi, when you left the body?ż And the soul replied: ńAnd when the news of the ship's demise became known in Rashit, the Jews living there came out of the city to the shore, gathered all the Jews who had been with me on the ship, and immediately buried us. I considered myself happy and thanked heaven for its mercy; but oh horror! before the Jews who buried me could leave the grave, a terrible angel appeared; a fiery sword was in his hand. With a powerful blow, he struck my grave, and the coffin shattered like a splinter. And the angel thundered: ńArise, godless one, to judgmentż. With that, he seized me, put me in a sling, and threw me with such force that I flew from the city of Rashit to the gates of Sheol. As soon as I fell at the gates of hell, thousands upon thousands of godless souls, condemned for the sins that burdened me, rushed out. They cried out, cursing me, and said: ńAway, away from here, godless one, bloodsucker, there is no place for you in hellż. Rejected by hell, I went to wander from mountain to mountain, from hill to hill, and three destroying angels constantly accompanied me. Often, other destroying angels and evil spirits came across us; then my tormentors attacked me even more fiercely, and the blows of their fiery swords were even more merciless. All my joints could be counted. In such a tormenting wandering, I reached Hormiz, a large city, neighboring India, lying on the way from Babylon. Here I was allowed to move into a Jew, where I hoped to rest from the hellish wandering and scourging. But, to my extreme chagrin, I noticed that I had fallen into bad company; the people here were godless and lived freely with pagan wives. I could not feel well due to the multitude of unclean spirits that lived here in people and among people. Therefore, I soon left there even more unholy than before; and again went to wander from mountain to mountain, hill to hill, for many years, until I came to the Judean desert and settled in the body of a doe. Due to extreme weakness in my new dwelling, new torments met me: the soul of the animal was not like the soul of a human and was extremely repulsive, so that I could not get along with it for a single minute. Moreover, the animal's food was unbearable for me. Meanwhile, a new guest appeared to me, a fawn, and the struggle of three souls in the body of one animal tormented the poor doe so much that she once, from internal torments, rushed from a cliff and died. Then I left and went to wander in the city of Shechem, which is in the land of Israel, and entered the body of a priest; but this priest immediately sent for Turkish imams, who, with their incantations and amulets hung around his neck, forced me, after suffering enough, to leave; not that these evil spirits could be stronger than me, but since there were many of them, I was afraid that some of them would not enter into a relationship with me. Then, finally, I came to Safed, which in our days has been rebuilt, and entered the body of this woman."

Then the rabbi asked: "How long will you suffer and what is your main sin for which you endure?"

"I had illegitimate children, and my torment will continue until the last of them lives on earth."

At these words, the people, gathered in multitude in the house of the possessed woman, burst into tears; many understood that they would have to experience the same suffering. Then Chaim asked: "What gave you the right to settle in this woman? What was she guilty of?"

And the soul answered: "This woman did not believe that the children of Israel came out of Egypt on the night of Passover, when all Jews rejoice, and considered 'Hallel' (a well-known prayer) trifles worthy of ridicule. She said in her heart: 'Such miracles never happened!'"

Having received permission from an angel to observe this woman, I once spent the night with her. She needed to light a fire, but despite all her efforts, she could not get a single spark. Then, with annoyance, she threw a stone and said: "Pah, you devil!" At that moment I was allowed to enter her, and now I have been tormenting her for twenty-five years."

Then the rabbi said, addressing the woman: "Do you believe with faith that God blessed be His name! created heaven and earth, and that there is no one who could say to Him: 'Why did You do this?'"

"Yes, I believe," the wife answered.

"Do you believe," the rabbi asked further, "that God blessed be His name! led us out of Egypt, dividing the sea?"

The wife answered: "Yes."

"Do you believe with full faith that you are bearing punishment for your former sins?"

"Yes," the wife answered and wept.

Then the rabbi turned with an incantation to the spirit and commanded him to leave the body through the small toe of the left foot (because the limb through which the spirit leaves the body becomes paralyzed). The spirit left, but the torments "on Bonad" forced him to guard the window and doors of this woman for a long time, so that he could find a favorable moment to re-enter her. Then they again turned to Isaac Luria, may the peace of paradise be with him! who sent his disciple, Rabbi Chaim, to see if the mezuzahs (carved Jewish prayers in the doorpost) were hanging correctly on the doors of the house or not. Chaim came and saw that the doors of the house had no mezuzahs at all. The rabbi ordered the mezuzah to be affixed to the doors, and since then the spirit left the wife in peace and went on to wander further.

This is the narrative of the Talmud and its teaching about Jewish souls and the process of their transmigration. However, even the highest Jewish aristocrat and modern educated person must believe this and recognize it as the fundamental dogma of their religion, despite their self-awareness and common sense.

The Jewish historian Josephus Flavius states: "God granted Solomon the ability to learn the art of communicating with demons for benefit and for the benefit of people. Solomon left behind spells for healing all kinds of diseases and magical formulas, with the help of which it is possible to bind demons so that they will never dare to return to people. This art still flourishes greatly among us. For example, I had to hear about a certain Eleazar, our fellow countryman, how he once, in the presence of Vespasian, his sons, thousands of soldiers, and a mass of troops, delivered all those possessed by evil spirits. At the same time, he acted as follows: he brought to the nose of the demon-possessed a finger on which was a ring with the root of the plant indicated by Solomon, and thereby extracted the demon from the nostrils of the possessed. The sick person immediately fell lifeless to the ground, and everyone present was ready to swear that he would never recover if it were not for Solomon and the formulas of incantations he composed. Wishing, however, to fully convince those present that he truly possessed the said power, Eleazar ordered a water-filled cup or vessel for washing feet to be placed near the demon-possessed and commanded the demon, upon leaving the sick person's body, to overturn the vessel, so that all spectators could actually be convinced that the evil spirit had indeed left the possessed. This was done so that everyone would have the opportunity to be convinced of Solomon's profound wisdom.

Treatise IV. On The Slaughter Of Christians By Jews

4.1 The Barbaric Murder Of The Christian Woman Franciszka Mniszek

In 1885, in Galicia, in the Pleszow district, near the town of Lucyna, the barbaric murder of the maiden Franciszka Mniszek was committed by the Jewish Riter family with the assistance of the peasant Stachlinski. The Riter family consisted of the Jew Riter, aged 60, his wife, and two adult daughters. Their estate was located on the edge of a forest near a deep ravine, in a completely secluded area. In this Jewish family, the young Christian woman Franciszka Mniszek served as a maid. The result of this service was Mniszek's pregnancy. Then, under the influence of her sister's reproaches, she left the service of the Jews and settled with her sister. But from time to time, she would visit the Jews, as the perpetrators of her pregnancy, to ask for help for her contents. Just at this time, the Riters were preparing to marry off their eldest daughter. At a family council, the elder Riters decided that it would be a great misfortune for themselves and for the young couple if a Jewish child were born to a Christian woman. The last time the former servant, Franciszka, came to the Riters in December to ask for provisions for the holidays, and after that, she disappeared without a trace. Despite all searches by local authorities, no trace of her was found anywhere. Six months later, shepherds, grazing cattle in the forest, attracted by the barking of dogs, noticed a piece of women's clothing sticking out from under a pile of dirt at the bottom of a ravine. And there, the corpse of the unfortunate Franciszka Mniszek was found, with her abdomen cut open and her braids severed. Suspicion of the crime naturally fell on the Riters and on their neighbor Stakhlinsky, a drunkard and notorious scoundrel, who was in the service of the Riters. Stakhlinsky was immediately arrested and taken to the prison of the nearest town, Lyutsina. On the way, he confessed everything to

the gendarme accompanying him and sincerely, with all details, told about this terrible crime and his participation in it. When Mniszek asked the Jews for potatoes, for this purpose, Riter and his wife led her to the basement, and Stakhlinsky followed behind them, armed with an axe and previously bribed with money and vodka to assist in committing the murder. As soon as Mniszek found herself in the deep basement, from where no voice could reach outside, the Jewish woman from behind threw a scarf over her head, and Stakhlinsky, with a blow of the axe, knocked the unfortunate woman to the ground. Then Riter's wife held the fallen woman by the legs, Stakhlinsky by the head, and Riter himself stabbed her with a knife. That night, the Riters, having first cut out the fetus from the womb of the murdered woman and cut off her braids, carried the corpse into the forest and hid it under branches at the bottom of the ravine, where it was later found by shepherds. The arrested Riters did not confess to committing the crime. But the jury in the city of Rzeszow, after a thorough medical examination of the corpse, finding all signs of ritual murder, nevertheless unanimously sentenced the Riters to death, and the verdict was sent to Vienna for final approval by the judicial department. Here, the influential co-religionists of the Riters found an opportunity to pick on some informality and managed to get the initial verdict overturned. The case was ordered to be transferred to the Krakow court for a second hearing with the participation of professors from Krakow University as experts. Moreover, the prosecuting attorney was instructed not to call this crime a ritual murder. The Krakow jury, having heard the testimony of the witness Stakhlinsky and a very detailed explanation from the experts, again unanimously sentenced the perpetrators of the crime to death. Despite this, the Vienna Cassation Department, under the influence of the all-powerful Jewish community in Vienna, seeing the omission of one minor formality, overturned the verdict and ordered the case to be tried again by a new section and composition of jurors with the participation of other experts, also from among the professors of the medical faculty of Krakow University. But, to their credit, Polish judges, and this jury court for the third time unanimously sentenced Riters to death. An unexpected case happened here. The prisoner Stakhlinsky, who was distinguished by a strong physique and blooming health, suddenly dies in prison. According to the prison doctor, his death was caused by consumption. Thus, the only and very important witness in this terrible crime was eliminated. The result of all this was that the verdict against the Riters was not carried out, and soon an order was received from Vienna, to the greatest general surprise, to release the criminals without even reviewing their case. The opinion of 36 jurors who decided the Riters' case, and 9 professors, who participated as experts, were completely disregarded, and the crime remained unpunished. What was even more surprising in this case was the circumstance that the local Jews had prior knowledge of the fate awaiting the Riters, because on the eve of their release, a crowd of Jews surrounded the prison with expres-

sions of joy at the successful conclusion of the case.

4.2 On The Murder Of A Christian Girl By Jews Maria Drich

On November 17, 1883, a statement was submitted to the Christian police supervisor of the city of Lyutsyn, Vitebsk Governorate, on behalf of Lyutsyn's 2nd Guild merchant Zimily Lotsyn, stating that on the night of the specified date, the soldier's daughter Maria Kazimirovna Drich, who lived with him, Lotsyn, as a worker, left, having stolen the following items during her escape: three copper candlesticks, a red copper pot, wheat flour for 5 rubles, rye for 6 rubles, 12 poods of flax for 50 rubles, and shoes for three rubles. According to the tracks left in the snow, it was noticeable that on that night, a cart from the city drove up to his house, Lotsyn's, and then headed towards Sebezh. Despite such a statement, Maria Drich, who disappeared from Lotsyn's house, did not appear anywhere in the vicinity, and her whereabouts were not discovered by police investigations.

On March 23, 1884, Lyutsyn townsman Ivan Kalinin, while re- arranging stakes for fishing on the Pylda (Insuada) river, near an old leaky boat submerged in the middle of the river and stakes driven there, saw some clothing and was convinced that it was a woman's corpse, which he then reported to the police, and upon the removal of the corpse from the water to the bank, it turned out that the one found in the river was the disappeared worker of Lotsyn, Maria Drich. An external examination established that Drich was dressed in a summer blouse of an indeterminate color, a torn canvas shirt and rags resembling a skirt, her feet were bare, her neck and torso were tied at the arms and legs; her head was covered with a scarf in the form of a cover, covering her head and face, and two bricks weighing together 8-10 pounds were attached to her neck. Based on the data of the forensic medical examination of the corpse, the Lyutsyn district doctors Sanderson and Sadovsky and the medical department of the Vitebsk Governorate administration concluded that the death of Maria Drich occurred from strangulation, in the literal sense of the word, by some soft object (pillow, napkin, and so on), that her lifeless body was already thrown into the river, that the body of the strangled Drich lay in the water for at least several months, and that Drich, during her life, was deprived of innocence. Accused in this case and brought to trial were: Lyutsin 2nd guild merchant Zimel Abramov Lotsov, 50 years old, his wife Estera Yankelevna Lotsova, 40 years old, Drissen burghers Shmuyla Leiba Getselovich-Gurevich, 22 years old, and Mussa Khaimov Maikh, 25 years old. All of them were charged with the crime stipulated in articles 1454 and 13 of the Code of Punishments.

Most important testimonies:

2) The stepmother of the deceased widow of retired private Agata Drich, Lyutsin burgher Marfa Oshchenkova, and peasant woman from the village of Grechi, Elena Ivanova. Before Pokrov 1883, Maria Drich told them that she was in a love affair with Zimel Lotsov's eldest son, Yankel, and that Yankel intended to convert to Christianity and marry her, Drich;

4) The same Elena Ivanova, peasant woman Matrena Sinitsyna, noblewoman Rynanya Stefanovich, and Rezhitsa burgher Darya Maslennikova testify that on the night of the event, i.e., November 17, 1883, there was a large gathering of Jews at Zimel Lotsov's house.

According to Ivanova, there were more than fifty of them, and Maslennikova herself saw 10 Jews arrive at Lotsov's house. Such a gathering of people attracted Stefanovich's attention, and when the latter asked her neighbor, the Jewess Soshka, about the reason for the gathering of Jews at Lotsov's house, she received from her, in Maslennikova's presence, such an answer that Zimel was holding his daughter's engagement and his son's circumcision ceremony. In reality, nothing of the sort happened that evening at Lotsov's house. Furthermore, among the aforementioned witnesses, Elena Ivanova certifies that during a meeting with her on the said evening, Maria Drich cried and said that her heart felt she would not survive this night, as she heard that the Jews gathered at Zimel Lotsov's house pronounced the word "kosher." When the witness advised Maria to leave the Jews, and she wanted to step over the threshold, Zimel Lotsov, his wife, and son-in-law held Maria by the hands and did not let her leave the house;

2) Following the disappearance of Maria Drich from Zimel Lotsov's house on the said night, his family members, as confirmed by testimonies, began spreading rumors that Maria was found in some village, and a little later they said that she was sitting with her child in Rezhitsa prison, and is now being held in Dinaburg fortress. Similar rumors were spread by the Lotsovs, of course, not without purpose, with the intention of quieting talk about the disappeared servant;

4) To commit the theft declared by Zimel Lotsov, including 12 poods of flax and several poods of flour, Maria Drich alone, without a doubt, could not have. Zimel's indication that traces of a cart were seen by him on the snow near the house that night, from which he assumes that someone drove up from the city for Maria, facilitating her escape and theft, is devoid of any credibility for the following reasons: a) if Zimel had indeed had noticed the traces indicated by him, he would, without a doubt, have immediately taken measures to search for those guilty of the theft based on those traces, but nothing of the sort was done; b) in the morning, after the disappearance of Maria Drich, the three copper candlesticks declared stolen by Lotsov were found by the townsman Dobrynin and the peasant Greitan discarded in a ditch near the great Sebezh road, two versts from Lotsov's house, which could not have happened in any case if Maria had been taken away by someone. The one who took her away, of course, would not have thrown part of

the stolen property into a ditch; c) according to Zimel and the testimony of witnesses Ivanova, Stefanovich, and Maslennikova, during Maria's stay in Lotsov's house for a year, no strange men visited her, and the witnesses are fully convinced that Maria, due to her moral qualities, could not have committed the theft declared by Lotsov; and d) even if one assumes that Maria, having conceived the idea of committing a theft, persuaded someone to drive her to Lotsov's house for this purpose, then, without a doubt, to carry out her intention, she would not have chosen the night of November 17, during which, as established by the given witness testimonies, there was a whole crowd of Jews in Lotsov's house, but a more convenient time when only the owners would have been in the house; 5) Maria Drich's body was found in the Pylda River, at a distance of only one and a quarter versts from Zimel's house, and a path led from this house to that place. Witness Kalinin suggests that the body was carried to the river on poles, as it was impossible to drive to the river by horse in the rainy and wet autumn of 1883, and in order to carry the body on poles, it was tied by its arms and legs; 6) two bricks were tied to Maria's neck, as stated in the inspection report, and bricks were stored at Zimel's house, as seen from the case; 7) in Drich's disappearance, only Zimel and his family were interested and had known motives for her murder, namely: a firm intention not to allow his son Yankel to convert to Orthodoxy and to prevent him from marrying a Christian woman.

In view of the considerations presented, Lotsov was implicated in Maria's murder as the accused, but, not admitting his guilt, Lotsov stubbornly denies the presence of a mass of Jews in his house on the night of the event, as attested by many witnesses.

In refutation of the above testimonies and a mass of other no less grave and weighty ones, the defense presented the testimonies of a whole legion of Jews, testimonies that were knowingly false, confused, and improbable. It was, of course, in the Jews' interest that the accusation of ritual murder not be confirmed.

Prosecutor Deitrich, in his speech, stated approximately the following:

There is not the slightest doubt that Drich was killed on the night of her disappearance, and moreover by suffocation, as there were no external signs of violence on the corpse, and medical experts unanimously establish precisely this method of deprivation of life. If one compares the external examination of the corpse and the locality where it was found with the testimony of district police officer Braun and other persons, it will turn out, firstly, that Drich was deprived of life in the hut where she spent the night, because it is impossible to admit that she, secondly, the first half of November, when the first snow fell, she went out into the street or into the yard in just a shirt, skirt, and blouse, completely barefoot, without shoes and stockings, as established by the examination of the deceased's body; secondly, the tightly bound hands and feet, and the bent position of the body

indicate that Drich was already carried dead on poles to the river; such was the general impression of all those who saw the body pulled from the water; thirdly, the deceased's body was thrown into the Pylda not in the place where it was found, otherwise the remaining bricks tied to the body with loops, found in different parts of the body, would have been found here, as witnesses attest. It can be said with certainty that Drich was thrown into the river much higher up and into deep water: the current carried her to the weir, where Pikalev found the body.

The prosecutor does not even entertain the thought of Drich being robbed, as the robbers could have taken off her blouse, shoes, but certainly not her stockings; moreover, the robbers would have used another method of taking a life, they would have strangled her or broken her head, but they would not have suffocated Maria "with something light, like a pillow," as experts say, and which, probably, they did not have at hand at all. Let us assume for a moment that the robbers suffocated Maria Drich, but then the question arises: what was the purpose for them to tie the hands and feet of the corpse, tie bricks, carry it to the river and throw it into the water? After all, robbers value time; in their interest, having stunned and even killed the victim, they would quickly take everything from her and leave, so as not to be caught at the scene of the crime, and not bother with the corpse. Obviously, for the robbers there was no reason or sense to hide the corpse; this could have been done by the person in whose interest was the disappearance without a trace of Maria Drich. If Drich was killed in the hut where she spent the night, then the question arises: in which hut? Considering this question from all sides, analyzing it down to the smallest details, Mr. Prosecutor concludes that Drich's murder by means of cutting off air supply to the respiratory tract was committed none other than in the house of Zimel Lotsov. This position is confirmed by the testimony of Gribovsky, who left Lotsov's house on the evening of November 16, after which Drich locked the gates; witness Ivanova testifies that Maria remained in Lotsov's house that same evening, and when she wanted to take her with her, Mr. and Mrs. Lotsov did not let Maria leave the house. Furthermore, the defendants themselves do not deny that on the night of November 17, the deceased Drich was in their house. Having established a direct connection between Lotsov's house and Drich's body, found in the Pylde River, and adding to this the conclusion from the autopsy report, indicating that the murder must have occurred under known favorable circumstances for such a method of taking life, such as strangulation, the prosecutor stated that if it is categorically established that Drich was deprived of life in Zimel Lotsov's house, then we have the right to ask him a question and demand an account of Maria's death; we have the right to ask him: on the night of November 17, 1883, your servant, Drich, was deprived of life in your house; her hands and feet were tied after she died, bricks were attached, she was carried out of the house and thrown into the river, so tell us, who did this? Analyzing Lotsov's

explanations about the disappearance of Drich, who committed theft, the prosecutor found that the story of the theft was a pure fabrication, "nothing more than a cunning trick designed to exonerate oneself."

Without going into details, the very act of theft seemed impossible because dogs would have barked terribly at the mere approach of strangers to the house, and Drich alone was not able to drag a ribbon over the fence, and besides, people who decide to steal would not drive up to the fence directly from the road, which is constantly used by people. Furthermore, if Drich decided to commit the theft, she would certainly have taken her belongings with her when fleeing, yet all of them remained in Lotsov's house.

The attempt to lead the investigation of the crime astray goes even further from the accounts of witnesses, it is clear that the Lotsovs spread rumors that Drich was found and was in prison with a child; the fabrication goes so far as to claim that Maria Drich's brother even visited her. The circumstances accompanying the crime indicate that it could not have been committed without accomplices, but, unfortunately, the preliminary investigation failed to establish who was in Lotsov's house on the night of November 17, besides Gurevich and Maikh, and that Yankel Lotsov was not home that night, which is proven by positive data. After making a few more remarks, the prosecutor asked: why, and for what purpose, was the murder committed? After all, there must have been some motivating reasons, "after all, even a chicken is killed for some reason and justification"? To admit an unprovoked murder in this case means to assume that the killer was insane; the purpose of robbery could not have been here, because Lotsov was a rich man, and Drich was poor; revenge is out of the question, as the unfortunate girl, who had entered the service of a wealthy Jew, had no disputes with him that would have provoked revenge on his part. It is obvious that in this case there was a reason which, in Lotsov's eyes, made Maria Drich's continued existence in the world inconvenient. The reason that forced Lotsov to "wipe from the face of the earth" the deceased Maria, according to the prosecutor, is as follows. A number of witnesses testify that Yankel Lotsov fell in love with his father's beautiful maid, whom he first courted, and then entered into a relationship with her and became so attached to her that he wanted to convert to Catholicism and marry Maria Drich. If among Christians a case where a son changes the faith of his fathers causes unpleasantness, then the latter are incomparably stronger among Jews in relation to persons who accept Christianity. In court, Itsek Lotsov, when asked whether Yankel wanted to marry Drich and whether he was in a close relationship with her, replied that this could not be, "it is such a disgrace, greater than which cannot be imagined." If, in this way, a single relationship with a Christian woman represents a disgrace in the eyes of Jews, then the possibility of conversion to Christianity is a terrible thing, capable of inciting fanaticism. "You, gentlemen of the jury," the prosecutor continues, "live among the Jewish population, you know what opposition they use in cases where someone

from the Jews wants to accept Christianity. Such persons must be protected, they need to be moved, because if they fall into the hands of Jews, they will disappear once and for all." (This part of the speech was entered into the protocol at the request of the defense.) Jews treat the life of a person who can bring dishonor to the entire family with complete coldness, and in this case, it was necessary to decide on one of two things: either lose a son, who was threatening to convert to Catholicism, or destroy the Christian woman. The latter was much more advantageous, because if Maria Drich were not in the world, then the son would not convert to Christianity. Thus, the goal that Lotsov pursued was to prevent his son from converting to the Christian faith. If one recalls that on the night of the murder, many Jewish men gathered at Lotsov's house, that the Lotsovs, husband and wife, and their son-in-law did not let Drich out of the house when she wanted to leave with Ivanova, then it is necessary to conclude that on that fateful night, a meeting took place in the defendants' house to decide what to do, at which the most radical measure was adopted to destroy Drich. This motive, this compelling reason, should be considered sufficient to recognize that a fanatic Jew, incited by his co-religionists, decided on murder, and if the jurors come to such a conclusion, then it will become clear to them that the compelling reason for committing the murder belonged specifically to Zimily Lotsov, and not to anyone else."

The civil plaintiff said not a word. The jurors rendered an acquittal for all the accused.

Against the acquittal of the jurors, the prosecutor of the Vitebsk District Court filed a cassation protest with the Governing Senate, which was heard on June 5. Having heard the conclusion of the Deputy Chief Prosecutor, the Governing Senate, through its 1st Department of Criminal Cassation, issued the following resolution: "The Governing Senate, from the protocol of the court session and the prosecutor's remarks thereon, the correctness of which is certified by the court, observes: 1) that the prosecutor, in his indictment speech, expressed to the jurors the following demands of the defense counsel for the accused, and words left in that protocol without objection: "you live among the Jewish population, you know that Jews who have converted to Christianity must be taken away, otherwise they will disappear without a trace"; 2) that the defense counsel for the accused, in his defense speech, uttered the following expressions: "the investigator failed to uncover the guilty parties; those who are obliged to supervise the investigation also failed to uncover them; thus, the murder remained unsolved, but the guilty parties had to be found, and now innocent people are seated in the dock, and here in court, their conviction is insisted upon." It is said that prejudices are rooted in the dark masses, but you see that they are higher up, here in court, from the height of the prosecutor's tribune, wild passions are preached! The prosecutor, in his speech, said that Jews who have converted to Christianity must be hidden, otherwise they will disappear; thus, more than half of the

honest population of the city of Lyutsyn is directly accused of being capable of committing murders for religious purposes. Such an accusation, in my long career,"

In 20 years of practice, I have never heard of such a thing. The prosecutor's words are recorded in the protocol, and I am sure they will not remain without consequences for him"; 3) that the chairman interrupted the defense attorney only once, when the latter used the words: "wild passions from the prosecutor's tribune," addressing him with the words: "I would ask you to be a little more careful"; 4) that although the prosecutor, in his remarks on the protocol, states the pronounced words differently, this altered wording of the said words is not recognized by the court and in any case has the same meaning as the wording recorded in the protocol, and the defense attorney for the defendants, although in his explanation on the cassation protest, objects to the accuracy of the expressions attributed to him by the prosecutor, this objection, in view of the court's certification, cannot be taken into consideration. The Governing Senate, without touching upon the question of the conformity of the expressions used by the prosecutor and the defense attorney for the defendants in their speeches, which were part of their duties as the former and the latter, and discussing these expressions only in the order of cassation review, cannot but recognize them as extremely inappropriate, clearly contradicting the requirements of articles 137, 739, 744 and 745 of the Criminal Procedure Code, which is particularly significant in the present case, having violated the dignity and tranquility of the judges necessary for the proper administration of justice and having introduced into the material subject to the consideration of the jury, when they made their decision, such data that should have nothing to do with the circumstances of the case. At the same time, the Governing Senate finds that the chairman, whose duty it is, by virtue of article 611 of the Criminal Procedure Code, to manage the course of the judicial proceedings and to eliminate from it everything indicated in the said article, and on whose responsibility any significant violation of the order of judicial proceedings should fall, which could have been averted by him, did not take any measures within his power to eliminate the violations committed by the prosecutor and the defense attorney, for the request made by him to the defense attorney to be "a little calmer" has nothing in common with the measures provided to him by law. Based on the foregoing, recognizing that the decision of the jury and the court's verdict rendered under such conditions of the case cannot have the significance of a judicial decision (Senate decision 1871, No. 1838) and finding that the prosecutor's indication of the improper admission of the civil plaintiff in the present case does not deserve respect, since the court, in view of the petition filed before the court session by the brother of the murdered woman, in which the claim was brought against certain persons, contained specific requirements and directly arose from the crime attributed to those persons, had, in accordance with articles 6 and 7 of the Criminal

Procedure Code, a legal basis to admit the petitioner as a civil plaintiff in the case (Senate decision 1874, No. 331). The Governing Senate rules: to annul the decision of the jury and the court's verdict and to transfer the case for new consideration to another composition of the same court, to which a decree was sent concerning this with the return of the case. Regarding the above- mentioned actions of the court chairman Kizilov, prosecutor Deitrich, and defense attorney, sworn attorney Prince Urusov, to transfer the first by bringing to the attention of the combined presence of the 1st and cassation departments of the Governing Senate, and concerning the second to inform the Minister of Justice by transmitting a copy of this resolution to the cases of the Chief Prosecutor, and concerning the latter to instruct the Vitebsk District Court to report on the decision of the council of sworn attorneys at the St. Petersburg Judicial Chamber.

A severe reprimand with a warning was issued by the Minister of Justice to the chairmen and judges. Prince Ususov was temporarily suspended from the right of defense and expelled from St. Petersburg. The Jews the murderers Drich were sentenced to hard labor.

4.3 On The Murder Of The Baptized Jewess Domna

(From the judicial chronicle "Elisavetgradsky Vestnik", 1886) The Podolsky District Court in Letichev considered the case concerning the accusation of the Jew Prizant of incitement, due to religious fanaticism, to the murder of his daughter, who had converted to Orthodoxy and married a Russian. Before the jury stood a sick, decrepit old man, 64 years old, a certain Sh. Prizant, a burgher from the village of Obodovka, Olgopolsky Uyezd. Outwardly, it was impossible to assume that before us stood a hardened villain, in whose heart all parental feelings for his own child had died out. The circumstances of this case are as follows: Sh. Prizant had kept a tavern in a village of Yampolsky Uyezd for 14 years: one of the visitors to this tavern, namely the peasant Terenty Bondarchuk, seduced Prizant's 14-year-old daughter, Khaya. One beautiful morning in early 1877, Khaya ran away from her parents' home to the home of her beloved; two weeks after her escape, she converted to Orthodoxy and married the very same Bondarchuk. Prizant, with his entire family, after this sorrowful event for him, left his established place and moved to Kryzhopol, Olgopolsky Uyezd.

According to the testimonies of the interested witnesses in this case, namely the Bondarchuk family, including the husband of the murdered Domna (formerly Khaya), neither Prizant himself, nor his children and relatives, ever threatened her, neither before nor after the baptism. Only once, before accepting holy baptism, Domna saw her father, and after that, she never saw any of her former relatives again. In general, these witnesses could

say nothing against Prizant. The young couple lived in peace and harmony for exactly 2 years minus 2 weeks, but misfortune was bound to happen, and Terenty, shortly before the catastrophe, took a job as a watchman at a booth located 6 versts from Kryzhopol station, Odessa railway. Domna could not bear the separation from her husband, and on December 13, 1878, just before evening, she went to meet him. She arrived at her husband's place safe and sound, spent the night with him, and the next day returns home, to the village of Malye Kisnitsy. But she never returns home; she is killed on the way, and her body is found the next day in the attic of an inn, uninhabited since the night of December 14-15, near the town of Myastkovka. Who killed her, only God knows, for He alone was a witness to this heinous crime. But since a baptized Jewess was killed, Jews were considered her murderers. And two witnesses confirm these suspicions with their testimonies. One witness met Domna that very morning when she was returning home from her husband; he met her approximately 8 versts from the booth. An hour later, this same witness encounters a sleigh, drawn by a pair of horses, which rushed in the same direction Domna had taken. Three people were sitting in the sleigh; according to the witness, they were Jews, he clearly saw their faces, but he did not see Prizant among them. Another witness saw the same sleigh at noon on the road leading to Myastkovka, but they were no longer rushing, as in the morning, but, on the contrary, were moving very slowly. One person was sitting in the sleigh, and two others were driving the horses with sticks. In the sleigh, moreover, there was a pile of straw. According to this witness, these people also seemed to him to be Jews. A third witness, who was accompanying a party of recruits at the time, saw from a distance how the Myastkovka inn caught fire on the evening of December 14. According to him, the inn caught fire as if by itself. The gathered people quickly extinguished the fire, and the next day, December 15, when they began to dismantle the roof of the aforementioned inn, they found Domna's charred body in the attic with signs of violent death by strangulation. From all this, the accusation concluded that Domna was strangled on December 14, 1878, specifically by those Jews whom the witnesses saw in the sleigh, that the murderers took the body to the Myastkovka inn, threw it in the attic, and to completely conceal the traces of the crime, set it on fire, presumably, in all likelihood, so that the body would burn with it. The trail of these murderers, despite all the efforts of the police and judicial authorities, vanished forever. No evidence against Prizant himself in his daughter's murder was also found. These are all the circumstances of this process, all the evidence, or, rather, conjectures, on the basis of which Sh. Prizant was tried for inciting others, unknown persons, to murder his own daughter out of religious fanaticism. The jury, after a 10-minute deliberation, acquitted the defendant.

4.4 On The Attempted Murder Of The Baptized Jew Franz Platkovsky

(Judicial Chronicle. "Kievlyanin", 1889, No. 6)

On July 10, 1888, at dawn, the Brzhosteki brothers set off from their village Lyaskovizny, Ostrovsky district, Lomzha province, into the state forest for mushrooms, and in the forest, 2 versts from the village, they noticed a man lying on the ground with a disfigured face and swollen eyes. This man could neither eat, drink, nor speak, and for 10 days he was in an unconscious state. He turned out to be Franz Platkovsky, a reserve private, who 14 years ago converted from the Jewish religion to Christianity, married a peasant woman, then entered military service, served in the Caucasus, and, discharged 3 years ago from the army reserve, returned to his homeland. He settled with his wife and 4 children in the village of Bosevo, Ostrovsky district, engaging in shoemaking. Platkovsky's earnings were extremely limited; at times he had to go to neighboring villages and collect alms; in these neighboring settlements lived his Jewish relatives, with whom he had ceased all communication, and family meetings occurred only by chance. To the initial inquiries during the investigation and in court, Franz Platkovsky explained the following. On Saturday, July 9, he left the village of Bosevo in the morning to collect alms and around noon arrived in the village of Dlugosedlo, where his paternal uncle, the Jew David Platkovsky, and the latter's son-in-law, the carter Yankel Kochman, lived. In the evening on the street, he met his uncle David Platkovsky, who, after greeting Franz, began to inquire sympathetically about his financial situation and then invited him to come to him, David, to meet his father, who had supposedly expressed an intention to help Franz with a few rubles. Believing David, he went with him, but at the edge of the village, as they passed a one-horse cart standing near the church, David instantly grabbed Franz, and with the help of his son-in-law Kochman, who had jumped from the cart, they forcibly dragged him onto the cart. The perpetrators drove Franz to a state forest, in the direction of the village of Lyaskovizna. On the way, they tied him up and put a sack over his head; in the forest, they dragged him from the cart, pressed his throat with their knees, and, despite desperate resistance, forcibly pried open his jaws, poured sulfuric acid into his mouth, and doused his entire face with this liquid. In the end, Kochman hit Franz with a bottle on the cheek and said in Yiddish: "Well, that's enough now!" Then, mistaking Platkovsky's unconsciousness for actual death, the villains covered him with brushwood and left. Coming to his senses, Franz Platkovsky crawled out from under the brushwood and lay in the forest until he was found by the Brzostek brothers. Platkovsky considered the only reason for the attempt on his life to be revenge from his relatives for adopting Christianity. "Among Jews," he said, "such a fact is considered a great disgrace for the

rest of the family; no one wants to marry Franz's two younger sisters, who live with their father, because their brother is a Christian."

The Jewish kahal intended to send the accused to America, but this failed. They were arrested in a timely manner and on November 18, 1888, appeared before the Lomzha District Court, stubbornly denying their guilt and trying to prove their alibi. The victim, Franz Platkovsky, once a handsome man, appeared in court as a helpless blind man and almost lost his human appearance.

Defendants David Platkovsky and Jan Kokhman were sentenced to deprivation of all civil rights and to hard labor: the first for 6 years, the second for 4 years.

4.5 The Murder Of Baptized Jew

("Kievlyanin", 1881, No. 215-221)

On April 20, 1879, in the village of Vishnevets, Kremenets district, Volyn province, during the draining of water from the Gorin River, the body of a boy about 16 years old, apparently of Jewish origin, was found in the swamp. A sack was placed on the head of the corpse, tied around the neck with ropes, which also wrapped around the torso and legs. In addition, another sack with a torn bottom was tied to the head, and inside the sacks was buckwheat husk.

Upon examination of the corpse, injuries were found on his head, both shoulders, left buttock, and near the anus, which, according to the doctor, were inflicted after death, most likely by aquatic animals, as the corpse had been in the water for more than a month.

When the corpse was presented to local Jews, none of their acquaintances recognized him; but when Christians began to examine the corpse, the wife of the deacon Feodosia Gurtovicheva recognized in him the Jewish boy Abram, who first lived in the village of Vishnevets, and then was baptized in the Pochaev Lavra, where he lived with two other Jewish boys who also adopted Orthodoxy, but then disappeared from the lavra.

When the corpse was presented to witnesses: Kondratyev, Ulyanov, Bury, Yazmyuk, Boysh, Belinder, and others, they all recognized in the corpse Abram Itsk Shmikler, named Andrey Garun upon baptism, and witnesses Kondratyev and Ulyanov stated that, according to the words of the deceased Garun, he was a relative of the Vishnevetsky rabbi Igerleib, and witnesses Bury and Yazmyuk declared that before adopting Christianity, Garun lived in the Berenzonovs' house, engaged in the processing and sale

of groats, and that Garun's murder could only have been committed by Jews for his adoption of Orthodoxy.

During searches conducted in the Berenzonovs' house and groat mill, a vest, boots, and trousers were found, recognized by witnesses as belonging to Andrey Garun, which he had worn before his disappearance from the lavra.

In addition, during the same searches at the Berenzonovs, 2 sacks of the same size and fabric as one of the sacks tied to Andrey Garun's corpse were found.

During a search conducted in the house of Rabbi Ingerleib, who lived in the village of Vishnevets, a hemp rope was found in a locked chest of drawers among women's clothing, apparently having been in the swamp and which was identical in thickness, material, and finish to one of the ropes found on Harun's corpse, and Ingerleib's wife explained that they tie a cat with that rope in their house.

Then, during further investigation, it was revealed that Abram Itsyk Shmikler (also known as Andrey Harun, Markevich, and Galenberg), during his mother's lifetime, lived with her and his brother Mendel in Vishnevets, in the house of his aunt Tsivia Berenzon; after his mother's death, Harun became a belfry (assistant to a Jewish teacher) for one of the residents of Vishnevets, but he visited the Berenzons quite often, and his brother Mendel Shmikler remained in the Berenzons' house. Then, in May 1878, Harun, wishing to convert to Orthodoxy, went to the Pochaev Lavra, where he was placed in the choir house together with Jewish boys Kondratyev and Ulyanov, who had also arrived at the Lavra to convert to Orthodoxy.

Kondratyev's relatives and Harun's brother Mendel repeatedly came to the Lavra and threatened them and Ulyanov if they converted to Orthodoxy. This circumstance was reported to the abbot of the Lavra, by whose order a guard from the local team was assigned to protect Harun, Kondratyev, and Ulyanov.

Before his baptism, he told Yakov Andreevsky, who was staying at the Lavra's guesthouse, that his relative from Vishnevets, the spiritual rabbi Ingerleib, being outraged by Harun's desire to convert to Orthodoxy, was stirring up the Jewish community. Consequently, Harun repeatedly expressed his fear of the Jews who constantly persecuted him, and once pointed out to witness Andreevsky a stooped Jew passing by (who later turned out to be Margulis), saying: "This hunchbacked devil gives me no peace, he follows me like a shadow, asks me not to be baptized, promising to deliver, when I want, 100 rubles, collected by the Vishnevets Jews specifically for me." Furthermore, among the Jews who persecuted Harun, the latter pointed out to witnesses his uncle Moshka Berenzon and his own brother Mendel Shmikler. Living in the choir house, which opened into the garden of the burgher Kostetsky, Harun, along with Kondratyev and Ulyanov, often met in the garden with the daughter of the garden's tenant Freida Saltzman, who, with

the appearance of various Jews in the garden, began to scold the converted boys, accusing them of stealing fruits; the boys, in turn, responded with insults. When asked by witness Andreevsky why she persecuted them so, Freida Saltzman said that they should be stoned because they had adopted "swine faith," and especially Abram Itsyk Harun, who by accepting baptism had disgraced the illustrious name of the Vishnevets rabbi. Such a hostile attitude of Freida towards the converted boys existed, according to witness Andreevsky, until the appearance in Kostetsky's garden of the Jew Margulis, under the name of Saltzman's companion; with the appearance of the latter, Freida's attitude towards Harun completely changed and became not only mild but even tender. Harun was allowed to pick fruits from the trees and eat as much as he wished. Margulis and Freidavconstantly spoke with Garun and urged him not to eat pork, not to wear a cross, and to convert to Judaism. When Garun did not agree, they threatened him, saying: "You will remember, you will see what will happen to you." Similar threats were made by Tsiviya Berenzon, who, reproaching Garun for having been baptized, told him: "Just wait, we'll catch you, you'll know, you'll see what we'll do to you." A week before Garun's disappearance from the Lavra, Mendel Shmikler approached Garun's room window every day with some Jews, and for 2 days Tsiviya Berenzon also came. Finally, on September 13, Margulis and Freida Salzman urged Garun to leave the Lavra, saying: "Come with us, your brother will bring you a coat that your uncle gave you." On the same day, before Vespers, Garun was seen talking with Margulis in Kostecky's yard, but after Vespers Garun was not found in the Lavra. The next day or the third day after this, Margulis settled accounts with his companion Shmul Salzman and was no longer seen in Kostecky's garden.

After Garun's disappearance, Freida Salzman, upon meeting Kondratyev and Ulyanov, asked them: "Where is your third one?", and when they answered that he was at home, Freida said that he was not at home and that they would be there, where he was. 5 days after Garun's disappearance, Freida told the Kostecky witnesses that Garun was already abroad and that a letter to that effect had been received from there.

Then, during an investigation conducted in Austria, it was found that on the evening of September 13, when everyone in the Pochaev Lavra went to church for Vespers, and Garun remained alone in the garden, the Jews who were there, three of them, caught Garun and, stuffing his mouth with a bun, said that if he cried out or called anyone for help, they would take his life. After this, the aforementioned Jews placed Garun in a prepared cart, covered him with straw, and, sitting on the cart, took him to Austria, to the town of Zalozce, to his relative Lippe Gorovits, so that the latter would force Garun to convert to Judaism again. After living with Gorovits for three weeks, Garun went to an acquaintance of Gorovits Daniil Fedorovich, to whom he stated that in Zalozce he was threatened by Jews, and that he wished to go to Pochaev. Unable to fulfill Garun's request, Fedorovich sent

him to Ksendz Gutkovsky, who, after hearing Garun's story, kept him in his apartment, but the Jews, learning about this, gathered in a crowd in Gutkovsky's yard, and Lippe and Matlya Gorovits entered his apartment and began to demand Garun's extradition, saying that the latter was their relative. Consequently, Gutkovsky sought assistance from the local gendarmerie commander Ivan Zhuk and asked him to take Garun under his patronage. After this, Garun was delivered to the chancellery of the gmina administration, where he lived for three weeks, and during his absences from the chancellery, he was accompanied by guards. In December, when he began to go out without escorts, having once left the chancellery, he never returned. While living in the chancellery of the gmina administration and once coming to Gutkovsky, Garun pointed out to him a standing a Jew near them, saying that he was his brother, engaged in wholesale trade in Vishnevets. In addition, Harun told Ivan Zhuk that after his abduction from the Pochaev Lavra, he was taken to the town of Vishnevets, to the house of the Jew Moshko, whose wife was engaged in wholesale trade. He was kept there for 2 weeks, and then, when Moshko's relative Lippa Horovitz arrived in Vishnevets from Austria, Harun was taken by the latter to Austria, to the town of Zaloztsy. Harun's above account of his stay in Vishnevets, in the Berenzons' house, after his disappearance from the Lavra, is confirmed by the testimony of witness Panchukova, who saw Harun in the Berenzons' house in 1878, before the Jewish holiday of Sukkot (September 30). When questioned as defendants: Moshko, Tsiviya and Shovel Berenzon, Mendel Shmikler, Ios Ingerleib, Shiya Vainshtein, Freida Salzman and Khaim Margulis, denying their guilt in the murder of Andrei Harun or complicity in this murder, stated: Berenzon, Shmikler, Ingerleib and Vainshtein, that they had never seen the boy whose corpse was presented to them, and moreover added: 1. Mendel Shmikler that his own brother Abram Itsek never lived in Vishnevets and that Tsiviya Berenzon, as well as Ingerleib, were not his relatives. 2. Tsiviya, Moshko and Shovel Berenzon that Mendel Shmikler was not related to them at all, but lived in their house as a worker. Boots and a vest found during a search belonged to: the vest to Shovel, and the trousers to Moshko. The boots were sewn by the Jew Brodsky, and the vest by Volko Gontkvitel. In addition, Tsiviya Berenzon testified that although she had to go to Pochaev almost every week, when she was there, she never approached the Lavra house and did not speak with Jews who wished to convert.

Questioned at the instruction of the Berenzons, witnesses Brodsky (Lopata) and Gontkvitel did not confirm the Berenzons' references to them. 3. Shiya Vainshtein that neither Mendel Shmikler nor Rabbi Ingerleib were his relatives, and Tsiviya Berenzon was his sister, but whether by blood or stepsister he did not know.

Then, during a second interrogation, the defendants Mendel Shmikler, Shiya Vainshtein, and the Berenzons, changing their initial testimony,

explained that Mendel Shmikler was indeed a nephew to Vainshtein and Tsiviya Berenzon, and that although they had seen Harun at the time he lived with some residents of Vishnevets as a "belfer" (helper/assistant), this was in 1877, not 1879. While living in Vishnevets, Harun did not visit the Berenzons, and they only met him on the street. However, this explanation by the defendants is refuted, firstly, by the testimony of witness Panchukova, who saw Harun in the Berenzons' house in September 1878, after Harun had already been baptized in the Pochaev Lavra, and secondly, by the testimony of witness Semen Bury, who met Harun in Vishnevets in March 1879. Thirdly, Ios Ingerleib stated that he was not a rabbi at all and that this position was held by his son in Vishnevets, and that Jews only approached him, the defendant, for clarification on various issues, and that neither the Berenzons, nor Vainshtein, nor Shmikler were his relatives; why, during a search of his chest of drawers, among women's ropes were found in his clothes he doesn't know, as his wife is in charge of the clothes. Fourth, Freida Salzman that, when in Kostetsky's garden, she did not know Andrei Garun at all and did not persuade him to convert to Judaism, nor did she have any conversations about Garun with Andreevsky; meeting boys living in the monastery, she didn't even know that there were converts among them. The hunchbacked Jew Margulis she had never seen, and there was no such Jew as a guard in the garden, nor as a companion to her father.

Then, upon Freida Salzman's presentation of Haim Margulis, she changed her initial testimony, stating that Margulis was her uncle and that he had visited her garden only 2 or 3 times to buy plums and nuts; fifth, Margulis that he was not a guard in Kostetsky's garden, nor a companion to Shmul Salzman for the lease of the garden at all, and he came to the garden only 3 times to buy plums and nuts, and he did not know Andrei Garun or other convert boys at all and did not persuade any of them to convert to Judaism. He never approached the house where these boys lived and did not talk to them. But the aforementioned explanations of Freida Salzman and Haim Margulis do not deserve credence in view of the above testimonies of witnesses: Kondratyev, Ulyanova, Karp, Andreevsky, and Kostetsky, as well as the testimonies of witnesses: Ios Budnik and Osip Maevsky, of whom the first testified that in the autumn of 1878, before rumors spread that Margulis had taken Andrei Garun from the monastery, he, the witness, repeatedly met Margulis in Pochaev talking secretly with Shiya Weinstein, and Osip Maevsky, who explained that, while in prison, he heard from Freida Salzman that some Jews who bought apples in the garden had taken the convert from Pochaev, and that she, Salzman, did not know whether she should confess to this matter or not. In addition, the Jew Moshko Berenzon asked him, Maevsky, for a pencil and paper, saying that he intended to write to the Vishnevetsky rabbi about the brother of the murdered convert wanting to confess to this matter.

In view of all the foregoing, Moshko, Tsiviya, Itskova, and Shovel Beren-

zons, Mendel Shmikler, Shiya Weinstein, Ingerleib are accused of having, by prior agreement among themselves, as a result of Andrei Garun's conversion to Orthodoxy, in March 1897, in Vishnevets, Kremenets district, deprived Garun of his life by putting sacks over his head and drowning him in the Gorin River, and Haim Margulis and Freida Salzman are accused of not having taken any part in the murder of Andrei Garun, but knowing about the murder already committed, as well as about the persons who committed it, and having the opportunity to bring this to the attention of the government, they did not fulfill this obligation.

To the chairman's questions, did the defendants admit: some guilty of having deprived the convert from the Jews, Andrei Garun, of his life, and others of having, knowing about this murder and who committed it, not reported it to the government, all defendants answered negatively.

The first witness questioned was the wife of Staff Captain Brazchitskaya, aged 50, the former godmother of the murdered boy Garun. Her testimony made a strong impression on those present. Tearfully, with a sigh, showed how much she loved this boy for his ardent desire to become a Christian, how she talked with him about Christian virtues. On the day of Andrei Garun's disappearance from Pochaev Lavra (September 13, 1878), she, not finding him in church, was about to scold him for not praying diligently to God and the next day suddenly learned that her beloved godson was no longer in the lavra. Seeing material evidence on the table: a vest found during a search in the Berenzonovs' house, she almost burst into tears.

Witness Gurtovicheva, who first recognized in the corpse found in the Gorini river in Vishnevets, the baptized Jew Andrei Garun, told in detail how, upon the removal of the body from the water, none of the Jews, invited by the bailiff and voluntarily gathered around the corpse, numbering 200 people, recognized in him their former co-religionist, despite the fact that Andrei Garun lived permanently in Vishnevets before adopting Christianity. According to the testimony of bailiff Makarevich, a rumor spread that Andrei Garun was killed by his relatives because he was a member of the family of the local spiritual rabbi (tzaddik) Ios Ingerleib, famous in the eyes of Jews. During a search conducted by the same bailiff Makarevich, a hemp rope wrapped in silk material was found in one of the drawers of his chest of drawers; upon comparison of this rope with the rope that tied the sack on the drowned man's body, an identity was found. Both ropes were shown to the jurors. During searches in the Berenzonovs' house, 2 sacks of the same size and fabric as one of the sacks tied to Andrei Garun's body were found.

Some witnesses testified that before Garun's disappearance from Pochaev Lavra, he, Garun, often complained about the persistent persecution by Jews and once, alarmed, ran to the house of Kostetsky, who had a house and garden near Pochaev Monastery, and hid from his brother, who nevertheless approached the window and began to exhort him not to change his Jewish

faith, and he was promised a monetary reward. His aunt, Tsiviya Berenzonova, also addressed him with similar exhortations, and a whole crowd of Jews approached the lavra walls several times and rioted. According to the testimony of witness Andreevsky, who lived in Kostetsky's house, the daughter of the garden tenant Kostetsky Freida Salzman, a 14-year-old girl, repeatedly quarreled with Andrei Garun, and made various threats to him, urging him "not to eat pork." The Jew Margulis, who went to Kostetsky's garden to buy fruit, also addressed Garun with similar speeches. Freida Salzman knew that Garun had been kidnapped and forcibly sent to Austria, because once, shortly after Garun's disappearance from the lavra, witness Andreevsky, passing by his doors, heard Freida tell Kostetsky: "Andrei is abroad, a letter has been received." After Garun's disappearance from the lavra, witness Panchukova saw Garun in Vishnevets in the Berenzonovs' house, from where, according to her, he left somewhere with some Jew and never returned.

Then, in November 1878, Andrei Garun found himself abroad, in Austria, in Salzburg, where, according to his own accounts to various people in Austria, he lived for 2 weeks with one of his relatives, Lippa Gorovits, from whom he suffered various oppressions, and therefore, through a certain Fedorovich, he appealed for help to the local priest Gutkovsky. Upon learning of this, Lippa Gorovits and a large crowd of Jews surrounded the priest's house Gutkovsky and demanded that he hand over Garun. Gutkovsky had to seek help from the local gendarmerie chief, who then took Garun to the local gmina administration.

Priest Gutkovsky and craftsman Fedorovich, summoned to court through the Ministry of Foreign Affairs from Austria as witnesses, appeared and gave their testimonies in Russian. After they gave their testimonies, the chairman expressed his gratitude to them for responding to the court's summons and not refusing to come to a Russian court to give their testimonies.

The defendant Shovel Berenzon, son of Moshko and Tsiviya Berenzon, in confirmation that the vest found during a search in his parents' house was his property, asked the court through his lawyer to allow him to try on the vest. This was permitted, and in the presence of the jurors, he put on the vest, and it fit him perfectly. In addition, the lawyer asked the court to order the delivery from the office of the Kremenets prison castle of Shovel Berenzon's outer garment, given to him by another defendant Mondel Shmikler. It turned out that the aforementioned outer garment and vest were on the table of material evidence and were sewn from the same material.

The judicial debates began with the speech of assistant prosecutor M. F. Seligerov, who, at the beginning of his speech, having thoroughly touched upon the religious beliefs of Jews, said that every Jew, revering the beliefs of his fathers, is obliged to kill every apostate, and that such an obligation lies, primarily, on the closest relatives of the apostate, and then on the entire kahal. Hence the logical conclusion that in this case the direct culprits,

according to the prosecutor's assumption, are the closest relatives of Andrey Garun, who converted to Christianity, namely Rabbi Ios Ingerleib, Tsiviya Berenzon his own aunt, her husband Shiya Vainshtein, his uncle Tsiviya's brother Mendel Shmikler his own brother, and Shovel Berenzon, son of Moshko and Tsiviya.

The evidence presented against the accusation was: 1. Their relentless persecution and that of the entire Jewish kahal of Andrey Garun during his stay in Pochaev Lavra, his abduction from the lavra, his removal abroad, and the same relentless persecution of him in Austria. 2. The presence in the Berenzons' house of a vest and trousers, which the murdered Andrey Garun wore during his stay in the lavra. 3. The presence in the Berenzons' house of two sacks, similar in size and fabric to the sack that was found with the deceased's body. Furthermore, the assistant prosecutor drew attention to the fact that a human sacrifice was made in the name of religious fanaticism. Regarding the other two defendants Khaim Margulis and Freida Salzman the assistant prosecutor demanded a guilty verdict, not doubting that these individuals knew about this.

It is true that the crime was committed, and they did not report it to the government. The testimony of witness Andreevsky is sufficient proof of this. Justice demands, concluded the prosecutor, that such crimes be duly punished. The time when evil was committed and went unpunished has passed. The interest of society and truth demands condemnation.

Jury attorney I. P. Manukov drew the attention of the jurors to the prosecutor's final words, explaining that justice should create "righteous judgment," and not bring sacrifices in the name of public or religious interests. Without delving into theological questions about which religion is best, the defense attorney noted that the teaching of Christ did not abolish Moses' sermon, but only changed and supplemented it, preaching love and mercy.

To questions about the guilt of the defendants, the jurors recognized: Moshko and Tsiviya Berenzonov and Shiya Weinstein guilty of murder, but deserving of leniency, and Haim Margulis of failure to report; Men- del Shmikler, Shovel Berenzon, and Freida Salzman were found innocent. The guilty were sentenced to hard labor.

4.6 On The Murder Of Baptized Jewess Yulia By Her Relatives

Strongly desiring to be baptized, the Jewess Elka ran away from her parents to Christians and begged them to help her in the matter of baptism.

After all the formalities required by law were completed, almost half

a year later, with the permission of the authorities, the parish priest Matsyukevich baptized the 18-year-old girl Elka Kaplan in April 1868, who received the name Yulia in baptism, daughter of Leiba Movshovich and Rivka spouses Kaplanov, fish and leather merchants in the city of Augustow. The baptized Yulia was left for a time in the Barglov parish with priest Matsyukevich. Jews, by various malicious actions, wanted to seize and abduct her, but under the vigilant supervision of the priest and the local guards of Mr. Barglov, they could not achieve this. When it became dangerous for the priest to keep her, because Jews had spread their nets all around to capture her, then, by common advice, they secretly decided to send her to her godmother, Mrs. Ptak, in the Grabovo estate, from where she soon disappeared without a trace.

Burgomaster G. Augustov Malishevsky, being interested in this case, followed the actions of the Jews, moreover, he now learned about the disappearance of the baptized Yulia from the lock keeper Adolf Andratsky, that some girl, resembling a Jewess, was killed by an unknown person in Grodno district. Then Burgomaster Malishevsky, on May 30, 1869, by communication No. 1703, requested the judicial investigator of Grodno district and other judicial authorities, for information to the burgomaster regarding the found dead body of a woman. The judicial investigator, by communication dated June 18, 1869, No. 366, informed the Augustów burgomaster Maliszewski that in the 3rd investigative district, a case was being conducted regarding the discovery of the dead body of an unknown maiden in Lake Szest, near the manor of Kamennaya Berestovitsa. As evident from the inspection report, a rope was found on the body, from which hung a sack with three stones weighing about a pood. The corpse was dressed in a thin canvas shirt with a serrated trim, and the shirt was fastened with two faience buttons. The drowned maiden was about 17 years old, of healthy build, medium height, with black hair and eyebrows. She had long hair on her head, a round face, a somewhat flat nose, a round chin, a clean and delicate body, small hands and feet, ears pierced for earrings. Her face resembled that of a Jewish woman. There were no signs of violence on the body of the drowned woman, and the hymen was intact.

After such a detailed description of the drowned girl, the judicial investigator found a complete and, in all respects, clear resemblance to the newly baptized Elka Kaplan. The described clothing turned out to be exactly the same as that worn by the convert, which was positively confirmed by Mrs. Ptak, the godmother, from whose house Yulia had disappeared.

Comparing the facts that the Jew Iosel Kaplan, the biological brother of the baptized Elka's father, a resident of Augustów, having received an open letter from the head of the Augustów district on July 15, 1868, traveled at the same time through the Augustów and Grodno districts, and the murder of the maiden occurred on August 7, 1868, after which date the aforementioned Kaplan returned home, it can be assumed that this barbaric crime

was the work of the fanatic Iosel Kaplan, the deceased's paternal uncle, who, traveling everywhere, sought out Elka Kaplan and inquired about her, which many testified to during the search for Elka. Later, the Jews spread a false rumor that Elka was in Prussia.

At the request of Augustów burgomaster Maliszewski, the Suwaki governor appointed official Mayevsky to conduct an investigation in the presence of a deputy head of the Suwaki gendarmerie command. This case, following the indicated leads, began to proceed as it should, and the murder would have been uncovered, but the Jews opposed this. They did not allow the exhumation of the corpse. The head of the Augustów district reported to his superiors that he had received information that Iosel Kaplan, accused of the murder of maiden Yulia, had gone to Grodno to obstruct the ongoing investigation. To prevent this, Kaplan was arrested. But then the Jewish kahal took action, sparing no expense. The Jews sent their envoys to Petersburg, who submitted a petition to the Senate, asking to recall and remove official Mayevsky from the investigation. The Jews managed to achieve their goal, though it cost them dearly. Official Mayevsky was recalled, and the murderer Iosel Kaplan was released from arrest.

The Polotsk Criminal Court was ordered to close the murder case because the Jews could have been compromised by this case, and in vain, to initiate a case against Burgomaster Malishevsky. For the consideration of this case, Polotsk assessor Chernetsky was appointed, who was summoned to St. Petersburg and instructed to conclude the case without any consequences.

The new investigator abandoned the initiated murder case and started a completely different case, allegedly about the substitution of the daughter of the Jew Kaplan Elka with another. Meanwhile, the Jews brought slanderous accusations against the Augustów Burgomaster Malishevsky, who was dismissed from his post and spent another 2 months under arrest; he barely managed to stay alive from terrible Jewish machinations, and he currently lives in Suwaki, grief-stricken and disgraced by Jewish intrigues, while the Jewish kahal triumphs, mocking the justice of gentile jurisprudence. All correspondence of this remarkable case, comprising 200 sheets, is with the author.

The 'Vilensky Vestnik' reports on a prominent case of persecution by Jews of a Jewish girl who wished to convert to Christianity.

In the village of Kemelishki, Sventsyany district, at the priest Plaskovitsky's, the rector of the local Roman Catholic church, lived a Jewish girl from the village of Kreslavka, Vitebsk province, Inda Kecheneberg, who expressed a desire to convert to Christianity and was sent by the Vilna Roman Catholic Spiritual Consistory to study the dogmas of the Christian faith. Her mother and other relatives came several times to persuade her to return to her parents and remain in Judaism, but she always expressed a firm intention to be baptized. On June 14, Kecheneberg was walking along the street with

another peasant girl. It was around noon. There was no one on the street except several Jews scurrying back and forth. One of them, approaching Kecheneberg, unexpectedly threw a burka over her head and, with the help of several other unknown Jews, as well as Jews from Kemelishki, threw her onto a waiting horse-drawn cart, on which two other Jews were also sitting, and drove the horses away. A peasant saw this and tried to stop the horses; but a Jew aimed a revolver at him, threatening to shoot. The frightened peasant backed away, and the Jews drove off. Along the way, they more tightly wrapped the abducted girl in a burka and, covering her head with oilcloth, laid her on the bottom of the cart and, sitting on her, quickly drove the horses away. After driving some distance, they turned in the opposite direction. The abduction was reported to the police officer, who immediately set off in pursuit and caught up with the Jews near the Viliya River, where a ferry had been prepared for the Jews. Noticing the pursuit, the abducting Jews threw a revolver onto the road, inflicted several blows to the abducted Kecheneberg's head; they tried to pour some powder into her mouth and finally, throwing her out of the cart, decided to hide. With the help of the arriving peasants, the officer managed to detain them. They identified themselves as residents of Kreslavka village: one Borukh Lurie, another Abram Soskin. The third detained Jew was a farmer from Kemelishki volost, Meer Schmidt, from whom the first two had hired the cart. The inquiry is being conducted by a judicial investigator.

4.7 The Murder Of Esther Kaili, A Jewish Woman Who Wished To Be Baptized, By Her Relatives

The burgomaster of the city of Kalvarija reported to the district court of the same city that on the night of May 21, 1863, Esther Kaili Tsvy, a divorced woman, 37 years old, living in her home with her parents, was barbarically tortured in bed. The burgomaster of Kalvarija diligently undertook the investigation of this crime and reported the following explanations to the court: that Esther had no one around her except her parents; due to denunciations, her mother locked the shutters and doors in the evening, which were also locked in the morning, so the murderers must have been let in by her parents or hidden by them; moreover, Esther's room was so close to her parents' room that they would have heard the slightest noise from her; that all her relatives hated her because she remained in a romantic relationship with a Christian, and then was forced by her relatives to marry a young Jew, but soon obtained a divorce and declared that she wanted to convert to Christianity; that as early as 1861 she complained to the magistrate that her relatives were persecuting her and threatening her

with murder; that the attempt on her life was made by her relatives; that her niece's husband, Movsha Leizer Mendelbaum, who owned a tavern in Kovno, brought a Prussian stonemason from there, who undertook to kill Esther before Passover 1863; when this attempt failed, Esther's relatives and other family members gathered for a council under the leadership of a rabbi from an unknown city, who explained to those assembled that, according to the teachings of the Talmud, the murder of a Jewish woman who had abandoned the faith of her ancestors was not a crime; that on the eve of the murder, the last council took place, at which the well-known Movsha Leizer Mendelbaum and Ilya Tsvy, the murdered woman's nephew, were present; after this council, the murder was committed, and after it, Mendelbaum and Ilya Tsvy left for Kovno. The information gathered by the burgomaster, the police investigation, and the family ties of the mentioned Jews to the deceased immediately directed suspicion towards Esther's relatives as the perpetrators of the murder, since no door had been opened, nothing had been taken, and only Esther had been treated with savagery. In Kalvarija, the belief spread that she was killed due to religious Jewish fanaticism.

During the forensic medical examination of Esther's body, many wounds and scratches were found: on her chest, there were two large scabs from match burns; on her neck and body, there were many bruises from blows and pinches; on her left shoulder, two wounds to the bone; on her back, two large burn marks; three ribs on her left side were broken by strong pressure; on her nose, a wound with bone fragmentation; on her face under her eyes, large bruises; above the clavicle on the left side of her neck, a deep wide wound, inflicted by a sharp instrument, and nearby, another similar wound; on the right side of the forehead, a large wound with bone fragmentation from an axe or a club; on the head, two wounds from a blow with a hard instrument. Traces of blood were found on the nearest wall, and even on the ceiling, in large quantities. The wounds described above, predominantly on the head and chest, were, according to the doctor's testimony, certainly fatal.

Evidently, no one but Estera's sworn enemies, whom she had among her relatives, was responsible. Several years prior, she had an affair with an officer and bore him a son in Kovno, and wished to convert to Christianity. To prevent this, the Jews forcibly married her to a young Jew; she lived with him for only two weeks and, against her parents' will, divorced him. Pursued and fearing for her life, Estera submitted a request to the district chief, asking for protection from her relatives. Before several Christians, she revealed her secret about adopting the Christian faith, seeking their help, which further enraged the Jews, who attacked her in large crowds. Even foreign Jews testified under oath that Estera's murder was the work of her relatives, enraged at her solely for neglecting this religion.

One of the witnesses, a Catholic, stated that Estera, when revealing her secret about adopting the Christian faith to him, complained that her

relatives wanted to kill her. She wanted to register her property, specifically a house in Kalvariya, in his name and even gave him 300 rubles to hide. This anxiety of Estera was not a pretense, as the hatred towards her can be seen from her relatives' letters. This truth is confirmed by letters, translated by a sworn Jew, found at Movsha Loizer, Mendelbaum, and Ilya Tsvy. The aforementioned Movsha Mendelbaum, by the confessions of his co-religionists, is called a skilled Talmudist; according to his laws, any Jew who does not observe the religion is rendered unfit for life, and the extermination of such a person is not a sin, but a virtue and service.

He did not confess to the murder of his relative Estera Tsvy, but stated that in 1863 he was in Kalvariya three times. He could not explain these visits, therefore, in giving testimony, he fell into lies and contradictions, claiming that in 1863 he brought some German stonemason to Kalvariya, about whom it was now said that he brought him to kill Estera, but this plan was not carried out. Mendelbaum could not explain why he brought him to Kalvariya, although he paid him daily; the falsity of his confessions became clear after the judicial investigation. In May 1863, he brought another German from Prussia, Rudolf Bachring, also for the murder of Estera. Mendelbaum, explaining why he came to Kalvariya on May 18, two days before Estera's murder, lied and most stubbornly insisted that he did not bring Bachring with him, and that he was not in Kalvariya on Wednesday night to Thursday. However, witnesses and his relatives, presented by him, contradicted this. Under the pressure of evidence, he confessed that he left Kalvariya around 3 AM, but forgot his papers, so he turned back. Yet, upon learning of the murder, he did not even visit her parents out of curiosity. He explained this by saying that he could not bear the sight of the deceased. On Thursday morning after murder, they saw Mendelbaum in the synagogue praying more diligently than usual, and now a rumor spread that he was involved in the murder. That Mendelbaum took part in Estera's murder this is best proven by Bakhring's confession, made in his presence, that he came to Kovno as a potter, where he met Mendelbaum, and in 1863 he installed two ovens for him and lived with him for two months, which Mendelbaum did not object to. Then Mendelbaum introduced him to his father-in-law Ilya Tsvy, and after talking a little in private, they persuaded Bakhring to go with them to Kalvaria, saying that he would earn 40 rubles there. Bakhring agreed to this, and stayed with Mendelbaum on Saturday, and on Sunday morning Mendelbaum, Ilya Tsvy, and Tsveta Shats left for Kalvaria. Upon arrival, they left him in a tavern, and they themselves went further, saying that they would come for him. After some time, Mendelbaum came to him and, taking him out of town, told him about Estera, that she had an affair with a Christian officer and intended to convert to Christianity, and began to persuade him to kill Estera. Bakhring confessed that he agreed to this, and then Mendelbaum, showing him Estera's apartment, located next to the court, left. On Monday morning, Bakhring went to look for the apartment;

there he met Mendelbaum, who scolded him for acting so carelessly, saying that in this way he could ruin both himself and him, and that it would be best to kill her in the morning and that her mother knew about it and would open the doors for him, and that after the murder he would receive money in Kovno. On Monday evening, May 18, Bakhring entered Estera's room, but, seeing her, he felt sorry for her and did not kill her, but warned her again. After Bakhring left, Estera called her parents and told them what Bakhring had said; her father replied that this man was crazy and wrote down his surname. Estera replied to her father that this man was telling the truth, as he knew all the details of her life. Then Bakhring left Kalvaria unsuccessfully; later in Kovno he met Mendelbaum, who told him that if he didn't have the courage to kill Estera, he should go to Prussia. Bakhring made such a precise and detailed confession in Mendelbaum's presence in court. Mendelbaum contradicted this and was very agitated, the court took note of this and recorded it in the case. Bakhring continued to say: after warning Estera, he did not consider it necessary to report this to the police and assured that he had only been to Kalvaria once and that Mendelbaum had previously traveled with other Germans Donkleem and others. Witnesses testified under oath that they saw Bakhring on Monday around ten o'clock, how he was talking to Estera Tsvy and how he was brought to prison, everyone recognized him now. Others testified under oath that they saw Mendelbaum traveling with Bakhring, and Estera herself told the Christians who were present during the investigation that the German had been brought by Mendelbaum for the murder and that he himself had warned her and refused to kill her. All these testimonies prove that although Bakhring himself is a bad person, he did not want Estera's death and therefore warned her, and in court he told Mendelbaum the true truth to his face. From Monday to Wednesday, Esther had two days to demand help from the police, but without bothering to prevent the murder by fanatics, she fell victim to their hatred. Esther's father soon died in prison, her mother was released from prison by order of the Senate due to lack of evidence, but remained under police supervision, and Mendelbaum was sentenced by the Governing Senate to 20 years of hard labor, and upon expiration of the term, to permanent residence in remote Siberian provinces. After this sentence, Mendelbaum filed an appeal; the Governing Senate issued two more final sentences, but Mendelbaum again filed a petition, asking for another investigation, and after much futile effort, the same sentence was again upheld.

4.8 Biblical Rite (Egla Arufa)

According to the Bible (Deut. XXI, 19), "If in the field a slain person is found, and it is not known who struck him, the representatives of the

people the high priest and the elders of the Sanhedrin shall go out from Jerusalem to the place where the body was found and determine which city is nearest to the scene of the incident. Then the officials of that city shall bring a two-year-old heifer, cut its throat, and all the officials of the nearest city shall wash their hands near the slain person and say: 'Our hands have not shed this blood, nor have our eyes seen it.'"

The Talmud, interpreting these words of the Bible, asks: who would suspect the elders of the city of this criminal murder, and how would they justify themselves? (Mishnah, tr. Sota, VIII, 3). Rashi's commentator on the Mishnah says: "This deceased, whom no one had seen before, whom no one knew, for whom no relative demanded vengeance, was undoubtedly a criminal living in isolation, who, having attacked a passerby at night, fell under the blows of the person defending himself against him!" (Commentary of Rashi on the Mishnah, p. 45, sec. 2).

The commentator further continues: "Our hands have not shed this blood, our eyes have not seen it," the elders of the city should have said, "our eyes have not seen the distressed condition of this man, who, in mental despair, decided on a crime. If it were not so, we would have supported him, we would have helped him to his feet, we would have given him strength and tried to make at least one ray of light penetrate the dark depths of his soul" (ibid.).

After the elders pronounced these words, the high priest and the priests were to prayerfully fold their hands and say: "Forgive, Adonai, Your people Israel, whom You have redeemed, and let not the blood fall upon the head of your Israelite people, this innocent blood." What a strict morality Moses had regarding murder without exception of faith, for in the Bible nothing is said about the origin of the found dead. What did the Talmud do contrary to such a clear law of Moses? The Talmud not only commands to kill and exterminate in all ways the goyim, i.e., strangers, but it also does not spare its co-religionists for the slightest disobedience to the laws of the Talmud it condemns them to death and cruel torture. How many such barbaric judicial cases do we have, exposing the inhumanity of the kahal judges.

4.9 Ancient Statistic On The Murder Of Converted Jews By Their Relatives

In 1534, in Prague, Bohemia, Jews murdered their own son, Leib ben Kalai, who wished to be baptized in order to marry a Christian girl. His parents suffocated him in a carbon monoxide bath, for which the Kalais were executed (Zhukhovsky's Sandomierz Bible).

In 1643, in Kolin, Bohemia, a Jewish woman poisoned her own son because he began to praise the Christian faith (Zhukhovsky, official, p. 31).

In 1665, in Bohemia, parents buried their young daughter alive because she ate pork on the road with Christian girls (ibid.).

In 1666, in Prague, the converted Jew Vaclav converted 13 Jews to Christianity, for which he was shot by his own father; the guilty were executed (ibid., p. 31).

In 1693, the Jew Lazarus killed his converted son because he converted 76 Jews to Christianity (ibid.).

In 1696, in Poland, Rabbi Samuel was baptized; the Jewish kahal sentenced him to death, the Jewish murderer was taken and handed over to his judicial staff 50 Jews were arrested and executed after their exposure (ibid.).

In 1789, in Bohemia, a Jewish father murdered his son because he read the Christian Gospel.

In 1390, in Krakow, a converted Jew, repenting of his conversion, asked the authorities for a martyr's death, then cried out with joy at the stake that he was dying a Jew (ibid.).

In 1686, in Kalisz, a converted Jew was killed on the road in the field because he revealed Jewish secrets to Christians (ibid.).

In 1712, the converted former Rabbi Seraphinovich testified under oath in the Lublin tribunal that he personally killed two Christian infants in Lithuania to obtain Christian blood (ibid.).

4.10 On Jewish Murder Of Baptized Jewish Woman Marianna, Daughter Of Misan

(Excerpt from acts published by the Vilnius Archaeographic Commission, vol. XXIX, No. 63 June 28, 1680).

A tribunal decree, sentencing the elders of the Brest Jewish synagogue, as well as the Jew Misan with his wife and son, to death, and ordering them to pay two hundred kopecks of Lithuanian groschen for the abduction and murder of the baptized Christian faith Jewish woman Marianna, daughter of Misan.

In the year one thousand six hundred and eighty, on the twenty- eighth day of June. In the case of His Grace Pan Konstantin Florian Prezedetsky, sub-judge of Brest, and his wife, Her Grace, His Grace Pan Zygmunt Lazovy, treasurer of Tekhanovsky, 3 unfaithful Jews Beyrekh Meerovich, Faibish Shmuilovich, Leib Mashkovich, Moshko Pinkasovich, Ilya Shaevich, the elders of the entire synagogue of the kahal of Brest, also 3 unfaithful Jews Misan and the innkeeper of the tavern Rogozen and his wife, relatives

of Miss Marianna Shokalskaya and her brother, the latter, by summons of the manner of tyrannical, secret, and cunning means, having brought 3 complaints from His Grace Pan, the sub-judge of Brest, named 3 Dytovtsy, in the Brest Voivodeship, and in view of the fact that the aforementioned Shokalskaya voluntarily converted to the holy Roman Catholic faith through His Grace Pan Zygmunt Lazovy, treasurer Tekhanovsky, and Her Grace Miss Prezedetskaya, under the Brest court, as Christian relatives, she was baptized, murdered, and her body is not known where it is hidden, therefore, until the body of Miss Shokalskaya is found and until the declaration of legal penalties, for damages and costs. Since the unfaithful Jews mentioned above, being summoned, did not appear before us in court and did not provide any information or side of their own, and did not do so, therefore we judge them in the year mentioned to have fallen in speech, and since it was shown to us by the court through the plenipotentiary of the actors, that the aforementioned Jews, the elders of the Brest kahal, as well as others, having conspired among themselves, unanimously committed not only oppression of the Christian faith and condemned it, disturbing the common law of peace, dared and ventured impiously, secretly, to convert to the holy Catholic faith the remaining Miss Shokalskaya, to secretly murder and to prepare for death, for which we, in order to prevent such lawlessness from being suppressed by legal punishment, according to law and the complaint, all Jews, as obvious murderers, that is: Beyrekh Meerovich, Faibish Shmuilovich, Leib Moshkovich, Moshko Pinkasovich, Ilya Shaevich, the elder Misans, the innkeeper of Rogozen, his wife and son, to the gallow quarter, if she was not brought to justice, then for the summons and for the capture; moreover, for the tyrannical- Shokalsky murder, two hundred kopecks of Lithuanian money with two kopecks of registration and memory given to us, on all good Jews of Brest, lying, movable, trades, shops, leases, sums of money, on pledges wherever they may be in the future, also in the very school of those Jews, etc.

About 70 years ago, Warsaw Jews, by decision of the kahal council, resolved to steal the valuables located on the icon of the Mother of God in Czstochowa. On the feast of the Nativity of the Theotokos, the icon of the Mother of God in Czstochowa is adorned with diamonds worth millions. To carry out this plan, a Jewish woman was chosen in Warsaw who, pretending, fictitiously converted to Christianity, received the name Maria, and, having become a feigned devout Catholic, donated an unprecedentedly rich wax candle, several arshins high and very thick, composed of several parts, adorned with gold and silver, for the icon of the Czstochowa Mother of God.

The donor requested that this candle be lit for a full day on the feast of the Nativity of the Theotokos. This candle was placed in front of the icon of the Mother of God in advance.

It happened that an elder hieromonk had such a premonition that the candle should not be lit, otherwise the entire chapel of the Mother of God

would be destroyed.

As a result of this dream, the candle was investigated, and the dream was confirmed. For the disassembly and unscrewing of the candle, specialists and jewelers were summoned from Warsaw, who carefully took the candle apart piece by piece. It turned out that it was entirely filled with a highly explosive substance. The fictitiously converted Jewish woman immediately disappeared after the donation and was gone forever, and the ill-fated candle is still kept in Czstochowa.

4.11 The Case Of A Beating Of A Patrol And Christians In General By Jews In Minsk

Speech by Prosecutor Deish

ńThe case subject to your resolution, contrary to all my expectations, has been greatly prolonged and complicated, and at present represents material that, although abundant, is so contradictory, chaotic, and to some extent nonsensical that it is sometimes difficult to understand. This happens mainly because a large part of the material is nothing more than extraneous material, unnecessary ballast in the case, which is best discarded, especially since the simplest plot of the case seems, in my opinion, completely simple and clear.

In this regard, not wishing to burden your already strained attention, I will try to be as brief as possible and will only touch upon such circumstances and facts of the case which, within the scope of my task, appear to me to be important and of significant relevance to the case.

First of all, I will dwell on the accusation brought against the defendants. According to the indictment, the defendants are brought before our court under Article 269 of the Code of Punishments, i.e., they are accused of participating in a public gathering which, by combined forces, committed violence against junior ranks of units stationed in the city of Minsk, due to motives arising from tribal and religious enmity. Article 269 of the Code contains two parts, and since the indictment does not specify which part of this article the defendants are accused under, I consider it my duty to state that I support the accusation under the 1st part of Article 269, as I recognize that those patrols of the Kolomna regiment, under the command of Corporal Levchenko and Second Lieutenant Gallashek, against whom violence was committed by Jews, cannot be classified as military forces called upon by the administrative authority to disperse public gatherings and specified in the 2nd part of the said article, since it has been undoubtedly established

by the entire judicial investigation that both these patrols were sent not to disperse the crowd, but to perform certain special duties of military service, by order of their superiors.

Having thus indicated the accusation I am bringing against the defendants, I consider it necessary to elaborate somewhat more on the main feature of this accusation the commission of a crime due to motives arising from tribal and religious enmity.

I will not refer to the history of the Jewish people, to the history of their relations with other Christian peoples, to their communal structure, and the peculiarities of their worldview and their beliefs, just as I will not touch upon the Talmud, etc., as a discussion of such subjects would lead me beyond the bounds of judicial speech and would be pointless. To prove what is not subject to doubt, to prove what is not subject to proof, is, at the very least, a fruitless endeavor. The existence of enmity towards Christians among Jews this is a fact recognized by all and present in the consciousness of each of us, to prove which there is no need, and it is sufficient merely to state it. For me, it is much more important to prove that historical, age-old enmity manifested itself in the present case and was the sole stimulus for the attack by Jews on soldiers and some Christians. To prove the fact of the appearance of this enmity in the present case, as well as to refute its existence with witness testimonies, is, in my opinion, impossible, and all attempts in this regard, both in the indictment and in the judicial investigation, have led only to a listing of minor, completely insignificant cases of street clashes between Jews and Christians, which cannot have any significance in comparison with the importance of the question to be resolved by you and can in no way serve as proof by the manifestation of Jewish enmity in this matter. It seems to me that a much better resolution to the question that interests us can be found in a brief outline of everything that happened on April 15, 1897, in Minsk.

Let's recall how it all happened. It began with a dispute at the Nizhny Bazaar between several Jews and several soldiers, released from the barracks into the city for a holiday, over military service. They talked about who served and how. The dispute escalated into an argument, and the argument into a fight.

It is completely indifferent to me who struck firsta soldier a Jew, or a Jew a soldierand who spat at whom first. I do not attach any special significance to this initial argument and fight. Similar fights occur daily in all cities and among all peoples. For me, the subsequent moments and the attitude of Jews towards this minor and common fact are much more important.

Let's see how such fights end and under what circumstances they occur. Let's take, for example, our Russian crowd. A fight happens on the street, in the bazaar; the crowd can be huge, but only a few people are fighting, and the crowd remains an indifferent spectator, and at most, due to the humor

inherent in the Russian character, sometimes encourages the fighters.

The crowd has enough nobility not to attack one of the sides and thereby alter the strength of the fighters. How can this be explained, if not by the circumstance that such a crowd harbors no tribal or other enmity towards the fighters and has no compelling reasons to intervene in the fight? Do we see the same in the present case? At the noise of a fight involving a small number of Jews and soldiers, entire masses of Jews begin to gather from all sides, so that after a very short time, the entire Nizhny Bazaar square and all adjacent streets and alleys were filled with Jews, of whom, according to the testimony of the most competent witnesses in this regardColonel Fedorov about 10 thousand people gathered, and Police Chief Zakalinsky about 20 thousand people. Of course, it is completely impossible to give even an approximately accurate figure for the number of Jews who gathered.

But for me, the undeniable fact is important that there were two soldiers at the Nizhny Bazaar, at most three dozen, while there were several thousand Jews. How did these thousands of Jews relate to the fight that occurred? It would seem that they had and could have no relation to the fighting soldiers, since, I repeat, there were only a few soldiers, and they physically could not offend or harm the Jews gathered from all sides. Nevertheless, huge crowds of Jews, without any provocation from the soldiers, armed themselves with sticks, stones, and other objects, attacked the soldiers, separated them, and individually inflicted blows and wounds upon them, and only thanks to a fortunate coincidencethe appearance of officers and policemen did these individual soldiers escape with relatively light injuries. But such an attack was not limited to one area of the Nizhny Bazaar: wherever individual unarmed soldiers appeared, crowds of Jews attacked them and inflicted blows with iron sticks. I have registered 12 such attacks on individual soldiers.

Let us recall in this regard the testimonies of witnesses: the secretary of the district court of Lopushansky, bailiff Pekarsky, lieutenant Zatsepin, townspeople Stanishevsky, Mironchik, Rutkovsky, and Gulik, and the injured lower ranks: Lukin, Mikheev, Ivannikov, Lomatsky, and others. All of them testified that Jews attacked them without any provocation and inflicted severe beatings, which were also confirmed by forensic medical examination of the victims.

It is noteworthy that in no case did Jews engage in single combat with soldiers, but in all cases attacked one person in crowds.

According to Mr. Lopushansky's testimony, he saw two crowds of Jews, each numbering about 150 people, beat three or four soldiers until they bled. Furthermore, such an outrageous fact occurred before us: when a soldier, bleeding beyond recognition, escaping from the crowd of Jews pursuing him, jumped into a passing horse-drawn railway car, the Jews stopped the car, pulled the soldier out of it, and continued to beat him. The following facts are also characteristic: to save soldiers from the cruelty of Jews, police officials had to deliver them under their supervision to the police station.

Another fact: not only individual soldiers escaped the fury of the Jewish crowd. Bailiff's assistant Kniga saw two groups of different soldiers, 15 each, who were fleeing from a significantly larger number of Jews pursuing them, who inflicted beatings with sticks and stones. This fact is significant. To put a Russian soldier to flight, something more than an ordinary attack is needed. A Russian soldier, who does not easily yield his place in battle to a real enemy, flees from such a shameful enemy. Obviously, the Jews allowed themselves cruelties and outrageous violence against soldiers, and most importantly, significantly outnumbered them and pursued them in entire masses. There were generally not many soldiers on the streets. One of the regimental commanders confirmed in this regard that only five people from his regiment were discharged on April 15. If we, in accordance with this, count the lower ranks discharged from other units, and even if we increase their number several times, we will come to the conclusion that for a multi-thousand compact crowd of Jews, there were only 100 to 200 soldiers, scattered throughout different parts of the city. How else but by the tribal enmity of Jews towards Christians in general and soldiers in particular can this series of attacks and cruelties against innocent and unarmed soldiers be explained?..

But this is not enough; the audacity of the Jews goes further, beyond what is possible: they attack patrols of the Kolomna regimenta patrol of three men commanded by Corporal Levchenko and a patrol of 21 soldiers commanded by Second Lieutenant Gallashek. Recall the testimonies of witnesses on this matter. As soon as Levchenko's patrol approached Nizhny Bazaar, a crowd of Jews surrounded this patrol without any provocation, separated Levchenko and the privates Gusev and Zaikin who were with him, and individually inflicted beatings and wounds on each of them and took away their rifles. One of the patrolmen, Zaikin, was knocked down by a crowd of Jews, who, with a cry of "hurrah," pounced on him and began to trample him with their feet. Zatsepin, who arrived on the scene, defended Patrolman Levchenko with a saber and led the completely bloodied man out of the enraged crowd of Jews. The crowd dragged the third patrolman along the pavement, trying to take his rifle, but he insisted that they would kill him before taking his weapon. The Jews showed even greater audacity during the attack on Patrolman Gallashek, who, like the first, was surrounded by a dense crowd that threw logs and sticks at him and beat the lower ranks of this patrol. Furthermore, the crowd of Jews began to disarm the soldiers: the defendant Movsha Kaplan, with one hand, took the rifle from Private Zakharov, while another struck him on the head with a stake, and another Jew broke Private Tsvirko's rifle stock with a stake. Then the Jews resorted to their traditional, biblical method, beginning to pelt the patrol soldiers with stones and pouring water, boiling water, and slop on them from the windows and balconies of neighboring houses. All this forced Sub-Lieutenant Gallashek to clear his way with rifle butts and hastily retreat from the Lower

Bazaar. These, gentlemen judges, are the circumstances to which I deemed it necessary to draw your attention when discussing whether tribal and religious enmity on the part of Jews towards Christians manifested itself in the present case. I believe that yes, it did manifest itself, because I cannot explain a whole series of cruelties and violence on the part of Jews against innocent, mostly unarmed and outnumbered soldiers, who could not only offend but also harm Jews, by anything other than this enmity.

It might be argued that if the Jewish crowd's attack on soldiers was exclusively driven by enmity towards Christians, then why were there no attacks on other Christians and lower-ranking police officers who freely passed through the Jewish crowd and led soldiers out of it? Why, finally, was no violence inflicted upon officers? To such objections, I must say that there were instances of attacks on individual Christians who fell into the hands of Jews; I have recorded nine such cases, according to the testimonies of witnesses Pekarsky, Zatsepin, Oleshevich, and others. In all these cases, Jews attacked passing Christians without any reason, inflicting blows upon them solely because they were Christians, and some of them, such as Alexander Dreizin, sustained head injuries. As for police officers, the Jews did not allow themselves to commit violent acts against them for a very simple reason. Attacking soldiers could be done with impunity because soldiers are outsiders, they do not know any of the local residents, and due to the conditions of their barracks life, they hardly come into contact with Jews; this is not the case with police officers, who are supposed to know and do know the residents of their district and can always identify and name individuals who would participate in such violent acts. The best proof of this is the testimony of the city watchman Kushner, who certified that when he appeared, the Jews stopped beating the soldiers solely because he knew many Jews in Minsk by face and by name. The Jews, evidently, showed their enmity only where they could act with impunity and were not afraid of being recognized and named. There were no attacks against officers for a very simple reason every audacity has its limits, and the Jews knew well that in the event of an attack on officers, the matter would have taken a more serious turn for them and would not have ended with a real process.

But then the event occurred, a preliminary investigation began, defendants appeared, and the usual tactic of the sons of Israel slander came into play. They slander everyone and everything, first and foremost Christians and soldiers. They say that on April 15th, a pogrom occurred in Minsk. Pogrom a word terrifying to a Jew's ears, and indeed, a pogrom is a grave phenomenon. But let's examine how exactly the pogrom of April 15th manifested itself and whether it actually happened. If there had been attacks by Christians on Jewish homes, as some Jewish witnesses attest, and if Jewish property had been damaged, then undoubtedly, all this would have been immediately reported to the police and judicial authorities and would have been documented in official acts. We see nothing of the sort. There is not

a single document in the case related to this matter. Indeed, in court, the witness, constable Pekarsky, stated for the first time that on the evening of April 15th, he received a report from some Jews about broken windows, but he attached no significance to this fact and sent the report to constable Bovdey for verification. You heard this witness. He found only a few broken windows in Beckerman's tavern and two or three neighboring houses, and five or six bottles of liquor, broken on display in Beckerman's window. What is surprising about broken glass and bottles? Jews threw a whole pile of stones at Gallashchek's patrol, which was stationed there; stones flew in all directions and could have broken glass and bottles. Finally, Beckerman himself testified during the preliminary investigation that he had not seen any soldiers and that there had been no attack on his tavern, and only now, before you, he changed his testimony and stated that the glass and bottles were broken by patrol soldiers who had burst in, and that he had not reported this during the preliminary investigation simply because the judicial investigator had not asked him about it. But even in court, he was not asked about this, and he himself began to talk about the soldiers' attack on his tavern. Furthermore, they say that the proof of the pogrom was the fact that Jews began to remove their liturgical books from the synagogue. Let's assume this was true. But what do Christians and soldiers have to do with it? I think that some Jews, not understanding what was happening, feared a pogrom, and perhaps respectable, but not strong-willed, elders of the Jewish synagogue, under the influence of this fear, wished to move their books to a safer place; but, I repeat, Christians had nothing to do with it. No other evidence of a pogrom was presented to us, so from the words of the Jewish witnesses themselves, one can only conclude that the only victim of the notorious pogrom was the unfortunate canary of the Jewish witness Leikin.

Furthermore, they allow themselves to slander the regimental command, which allegedly replaced a rifle, attached to the case as material evidence of the investigation. You yourselves have been convinced by the judicial investigation of what a blatant lie this is. Finally, the slander reaches unheard-of audacity: 15 Jewish witnesses testify before us that Second Lieutenant Gallashek, with a drawn saber at the head of an armed patrol, commanded his soldiers: Beat the Jews and destroy their property. Not to mention that these testimonies are refuted by all other data in the case, I do not consider it possible to dwell on such slander, as it is absurd and outrageous. Enough of such insinuations. You yourselves will duly appreciate such evidence and this charming method of defense.

Thereupon the prosecutor, having dropped the charges against the defendants Goberman and Feiman, proceeded to present evidence against each defendant separately and in conclusion expressed his conviction that the court would issue a guilty verdict, which every true Russian person awaits, whose best feelings cannot but be outraged by the fact that the Jewish mob

allows itself to attack and beat Russian soldiers and commit violence against Russian armed patrols, and at the same time expressed confidence that the guilty verdict, if it does not teach Jews to treat the Russian military class with respect, will at least force them to respect the physical inviolability of a Russian soldier.

Speech of sworn attorney Malyshev (assistant Shmakov).

The speech of sworn attorney Shmakov was preceded by the following brief speech by sworn attorney Malyshev, who, feeling unwell, gave the floor to his colleague:

The presence of my colleague Shmakov relieves me before the court of the obligation to elaborate on the present case. The article of law under which the defendants are accused is a social article and applies to a certain territory, to which, undoubtedly, Minsk belongs. Police Chief Zakalinsky assured us that out of 96 thousand inhabitants in Minsk, 60 thousand are Jews. This gives reason to believe that there was indeed tribal enmity on the part of the Jews, and not what the defense claims. Even the testimonies of some witnesses for the defense lead to the same conclusion. Administrative and military authorities were on their feet, telephones did not stop working, finally the police chief demanded a platoon of artillerymen, who were taken to a special room. Then a new reinforced patrol appeared, which was attacked, their rifles broken (points to material evidence). Kushner, Fedorov, and Marchenko spoke to us about the enmity of Jews towards Christians in general. I pay special attention to the words of Colonel Fedorov, as a person who participated in major affairs, in suppressing the Uniates and disorders in Warsaw.

The Judicial Chamber ruled: to deprive the Jewish defendants of Minsk, Abram Kaplan, Srul Gubich, Movsha Kotin, Yudel Romanov, Elia Kugelya, of all special personal and acquired rights and privileges and to send them to correctional arrest departments for two years each. After the completion of the assigned term, they were to be placed under special supervision of the local police for 4 years. The court costs for the case were to be borne by the convicted defendants.

4.12 Barbaric Actions Of Jews In Ancient Lithuania

(Excerpt from the acts of the Vilnius Archaeographic Commission, vol. XXVIII)

Jews, having found fertile ground for themselves in the Lithuanian state, soon began to take root here, expand, and gain strength and influence in public life. Avoiding assimilation with the mass of the Christian population and applying all efforts to form their own unified national society, a "state within a state," Jews at the same time used all means to turn the general laws of the state to their advantage and secure the patronage of its powerful and wealthy representatives. From the very beginning, the Jews arranged matters so that the general laws of the state, obligatory for all its other population, were softened for them, or even completely abolished; this, with far-sighted Jewish prudence, was recorded in the numerous royal privileges they received. Having settled in towns and cities, Jews, as common "subjects" of private landowners landlords or temporary owners of royal estates starostas, etc., acquired broad rights and patronage and protection from all difficult circumstances of their lives, especially when clashing with "subjects" of another similar owner. The strength of Jewish influence grew, expanded, and strengthened because the most important article of state life and profitability, namely trade and industry, thanks to a strange law on the dignity and honor of the Lithuanian nobility, which stated that "it is low and shameful for a nobleman to engage in such matters," in all major cases where much money was required, passed into Jewish hands. It is not surprising after this that the Jews not only ceased to fear and be shy before the native Christian population of the state but felt themselves to be lords, no worse than the proud, but very often hungry "lords-nobility." That is why, in major personal clashes, not only with persons of lower classes townspeople and peasants but also with the lords-nobility, Jews very often and fearlessly resorted to force and measures of violence. Moreover, in the case of these acts of violence, a special cruelty was manifested, from which the victims or immediate witnesses are convinced that this is an innate malicious hatred for Christians and a thirst for their blood.

Here we present the content of some of the most characteristic documents:

February 2, 1560. Complaint of Novodvorsky priest Vukol Afanasyevich against the Jew Kozchik for inflicting life- threatening wounds upon him.

April 16, 1605. Jewish tenants of the Zhirovichi estate, Slonim district, attacked the village of Rusakovo, part of the same estate, and there

seized the wife of Slonimsky, a polite noblewoman, an elderly woman Polonia Khodorovna, and due to some personal quarrels, cruelly and mercilessly beat her with sticks, then, having tied her with ropes, twisted her arms and legs, repeatedly burned her with lit candles, and finally imprisoned her in a cruel dungeon where she died. At the same time, the tormentors took all her movable property, which was in the aforementioned village: bread, cattle, clothes, money, and precious items (list)...

May 27, 1605. Complaint of Volkovich against the Khomsk Jews, who, having attacked his father's manor, inflicted severe beatings on his mother and imprisoned her, in which she died...

May 8, 1605. Complaint of Volkovich against the Jews who entered his father's courtyard and seized various property belonging to him...

May 10, 1606. Complaint of Shukhtinsky, servant of Jan Rey from Naglovits, against the Slonim Jew David Kivich, who inflicted severe beatings upon him...

March 10, 1606. Statement of the bailiff regarding the attack by Rozhany Jews on Ilya Shmuylovich, who accompanied the murderer of a Jew, regarding the beatings inflicted upon him and the release of the murderer.

March 24, 1605. Complaint of Ivan Soltan against the Slonim Jews, who brought the plague to his estate Zhyrovichy and the villages belonging to him...

May 2, 1608. Complaint of the manager of Sofia Zavisina's estate against the Jews, tenants of neighboring estates, for their attack on the courtyard and inflicting severe beatings on the complainant and robbing property in the estate...

July 20, 1644. Lyubachevsky Russian priest and scribe of the Brest Chapter, Ioann Trotsevich, while on his business in Brest, saw a beaten and bloodied man being led by a crowd of Jews, allegedly an escaped prisoner, and upon some Christians remarking that Jews were thus mocking a Christian, he added on his part, "It's a pity for a man to be beaten and tortured like this, without legal investigation." At these innocent words, not addressed to the Jews, a Jew from the crowd, the furrier Shikhma, jumped at the priest and cursed him with the most humiliating and offensive words for his rank, for interfering in the matter. When the priest, leaving his carriage, wanted to go to the Brest governor with a complaint, the same Jew Shikhma, having caught up with him in an alley, again attacked him, "hitting him once with his hand in the face, and a second time striking him in the chest and pushing him with his foot," while shouting to his accomplices: "Beat him, kill this pagan boor, even if we have to pay by the pound!" And the Jew's accomplices severely beat and wounded this Christian pastor.

March 10, 1644. Complaint of the Brest Jesuit College regarding the severe beatings inflicted by Brest Jews on a student of the college, Netsetsky...

July 28, 1646. Statement of the bailiff regarding complaints from peasants of the Pnevo estate against Jewish tenants, who killed one peasant, collected illegal levies from them, and burdened them with excessive labor.

June 6, 1646. Court ruling in the case initiated by Ivan Kropivnitsky, concerning the murder of peasant Shestilevich by the Jew David Ioselevich.

1646, April 19. Statement by Priest Yakov Martinovich of Pogost Church regarding severe beatings and robbery of his son and servants by the Jewish tenant of the Pogost estate...

1646, January 30. Complaint by Luka Olkovsky against David, a Jew from Pinsk, who killed peasant Shestelevich.

1646, February 23. Statement regarding beatings inflicted upon a peasant by a Jewish tenant, from which the said peasant died... Statement by the bailiff regarding the examination of the body of a peasant from the Pogost estate, killed by the Jewish tenant of this estate...

1652, August 13. Complaint by Priest Nikolai Baranovich of Motol Church against Leib Girshovich, a Jewish tenant from Motol, and his son-in-law, regarding the infliction of wounds and beatings upon him. Further, a statement by the bailiff regarding his examination of Priest Nikolai Baranovich of Motol Church, who had been wounded and beaten by Leib Girshovich, the Jewish tenant from Motol, and his son-in-law, and other Jews.

1610, July 8. Complaint by Helena Tishkevichova against the Jews of Slonim for inflicting beatings and robbing her servant.

1610, October 30. Complaint by Yuri Sutka against Nathan Yekushevich, a Jew, for inflicting severe beatings upon him.

1615, March 18. Complaint by Gintovich against Misanovich, a Jew, for inflicting severe beatings upon him.

1619, May 26. Complaint against Borukh Shimanovich, a Jew, for inflicting beatings upon peasant Mikhail Ventskovich.

1619, June 16. Statement regarding the attack by Jews from the town of Dvoretz on landowner Stefan Tomkevich, inflicting beatings and taking various belongings from him.

1629, May 15. Tribunal decree, overturning the verdict of the Oshmyany city court, which sentenced Jews Khaimovich and Yakubovich to death for attacking Yankovsky.

1629, March 4. According to the testimony of the bailiffs regarding threats by Brest Jews against the life of Nikolai Shavlovsky.

1645, March 8. Complaint by Yesman Novitsky against Lazar Simchich, a Jew, who attempted to kill his son and took his horse, ox, and harness.

1646, May 25. Complaint regarding robberies and severe beatings inflicted upon peasant Nikolai Fedorovich by Pinsk Jews.

1646, June 1. Statement by Priest Yakov Martinovich of Pogost

Church regarding beatings and robbery of his son and servants by the Jewish tenant of the Pogost estate.

1646, August 6. Statement by servant Innokenty Gizel, abbot of Dyatlovo Monastery, Ivan Dashkevich, regarding beatings and robbery of monastic peasants by the Jewish woman Dvera, her son Yakov, and Daniil, a Jew from Pinsk.

1653, October 11. Tribunal decree sentencing Jews from Mogilev, Zhushman Isaakovich and Leib Zhushmanovich, to death penalty for the beatings inflicted on Fyodor Khatskovsky and his servant, and for taking away his money and documents.

January 19, 1654. A tribunal decree sentencing several Jews of the Brest synagogue to death for the beatings inflicted on Medeksha and Vikenty Klimashevsky, and for taking away their money, belongings, and documents.

July 20, 1658. Complaint by priest Kurtsilovich against the Jewish tenants of Stavetskaya mill for beating his brother, who demanded, based on Prince Yaroslav's foundation charter, the payment of a tithe from the milling in the designated mill for the benefit of the priest.

July 22, 1658. Statement by the bailiff regarding the examination of wounds inflicted on the brother of Stavetsky priest Lev Kurtsilovich by the Jewish tenants of the mill in the Stavok estate.

January 17, 1660. Complaint by Yelsky against the Jewish tenants of Lyubashovo estate, who attacked Yelsky's passing wife, plundered her property, and beat her servants.

June 3, 1662. A tribunal decree sentencing the Jew Mark Levkovich to burning for various robberies and document forgery.

June 30, 1663. Statement by Father Andrey Tkhornitsky regarding severe beatings inflicted on his relative and servants by Jews Leizer Zubatsky and Itsk Khortyuk.

July 1, 1663. Statement by two bailiffs regarding the investigation into the killing of a Christian child by Jews of the city of Voynya.

September 20, 1663. Complaint by Father Andrey Tkhornitsky against the Jew Itsk Khortyuk for inflicting severe beatings and wounds on his relative Pukhalsky, and an act of examination of the victim's wounds by bailiffs.

April 5, 1666. Complaint by the abbot of the Pinsk Brotherhood Monastery against the black slanders brought against him and the monastery brethren by Pinsk Jews.

November 4, 1667. A tribunal decree sentencing the Jews of Novogorodok to exile and to pay a fine to Fyodor Azarevich for beatings and taking away money and belongings.

All ancient acts in Lithuania began to be written in Russian, then continued in Polish with an admixture of Russian words. For curiosity, let's cite at least the beginning of one act from the complaint of priest Nikolai Baranovich of Motolskaya church against the Jewish tenant Leib and his

son-in-law for inflicting beatings on him.

In the year from the birth of the Son of God one thousand six hundred fifty, on the thirteenth day of the month of August. At the Gorsk council in the princely castle of Pinsk, before me, Yury Nelyubovich Tukalsky, voivode and sub-starosta of Pinsk, by the clearly consecrated Prince Albrecht Stanislav Radziwill, Prince of Olyka and Nesvizh, Chancellor of the Grand Duchy of Lithuania, Starosta of Pinsk, Gnievsky and Tukholsy, established, in God, the venerable Father Mikolay Baranovich, a priest from Motol, gave his testimony in writing through Mr. Andrey Vasilisa, the general of Pinsk district, which was recorded in the books of Pinsk city, with these words:

Mosci panie urzedzie grodcky Pinski! Ja Mikolay Baranowicz, swiszczennik miasta Motolia zatozenia cerkwie Przemienienia Pana y Zbawiciela naszego, starostwa iasnie oswieconegoż etc.

4.13 Attacks Of Zionists On Christians In Gomel

In the **ńGovernment Heraldż** it was published: ńAccording to additional information received, during the suppression of unrest in the city of Gomel, on September 1st, local Jewish residents, armed with knives, daggers, bludgeons, and revolvers, resisted the troops preventing them from clashing with Christians, and fired at lower ranks from houses and from behind fences. A feldwebel of the 6th company of the Abkhazian infantry regiment was wounded with a knife in the neck by a Jew at a time when he wanted to detain a Jewish woman who was shooting at him point-blank, and who managed to escape. In total, during the clash, as well as during the suppression of the unrest by troops, four Christians and 4 Jews were killed, 7 Christians and 8 Jews were wounded, of whom one died. At present, the number of identified destroyed houses and shops reaches 200. 68 people who participated in the riot were arrested. There were no cases of looting of property. Order in the city is maintained by troops. According to reports from military commanders and judicial officials, the actions of the police during the suppression of the unrest were impeccable, and only thanks to the efficiency of the police chief were the unrest confined to a relatively insignificant area and did not spread to the entire city. The reason for the unrest, according to the general conviction of the well-intentioned part of the population, is an extremely hostile and provocative attitude towards Christians on the part of local Jews.

The correspondent of the ńWarsaw Dailyż reports, as an eyewitness, the following details of the pogrom in Gomel: ńIt started like this. On August 29, on the occasion of a holiday, trade started late, and the peasants who came were quite numerous; around 5 p.m. a peasant-forester from the estate

of Prince Paskevich was buying herring at the market; having bought two pieces, he paid and began to examine the rest in a barrel of herring, wanting to buy more; a Jewish woman, who was selling herring, told him: ńWhat are you looking at, you won't buy it anyway!ż, to which the forester replied: ńIf I want to, I'll buy everything,ż and, having haggled with the Jewish woman for the herring and paid the money, he wanted to take the barrel; the Jews present there found that the herring was sold cheaply, and began to take the barrel from him, and the Jewish woman spat in his face; the forester slapped her; The merchant woman's husband struck the forester, and the forester responded with a blow. The policeman nearby wanted to arrest the forester and the Jew and take them to the station to draw up a report, which the Jews resisted and began to beat the forester; other Jews also took an active part in this; seeing all this, the Russians stood up for the forester, and a fight began, after which the Jews locked their shops and, arming themselves with whatever they could find: sticks, stones, various iron materials, such as bolts, crowbars, weights, bludgeons, began to beat the Russians; a full-fledged pogrom of Russians by Jews began. The enraged crowd of Jews beat everyone Russian who came into their sight; they began to beat the peasants with carts standing in the square, so that they, abandoning their purchases and other belongings, drove home, saving their lives; at the same time, one of the artisans, sent by the owner to the market, received a dagger blow to the neck near the spinal column, and when he was taken to the hospital, he immediately died. Many were seriously and lightly wounded, but only 7 of them were in the hospital for dressing and immediately went home, and even more, without seeking help at the hospital, went back to their homes, just to save their lives. All this began at 5 p.m.; half an hour later all the Jews locked their shops.

When the police chief arrived at the scene of the brawl with the city guards, the Jews were rushing through the streets like a hurricane in groups of 50 or more people with stones and weapons, and also bombarded the fire department, where the Russians had hidden. Having dispersed the crowd of Jews from the market, the assistant bailiff returned to the market, where they again began to gather; the police chief and other police officials were on the adjacent streets, as they were gathering more and more: many Jewish merchants and clerks incited the crowd to the massacre, saying, "This is not Kishinev, and they will show what it is." Near the market, a crowd of 300 or more people gathered again, arming themselves, and began to advance on the assistant bailiff and city guards, pelting them with stones, and also from the courtyards of houses; at the same time, shots were even fired from revolvers at police officials, after which the city guards fired upwards, into the air, as a result of which the crowd retreated; finally, soldiers were called, and everything calmed down. Those who threw stones from the courtyards were arrested. Saturday, i.e., August 30, passed quietly. Jews walked with self-satisfied expressions, ironic smiles, and said, "This is not Kishinev, there are

more of us here, we are all armed, and we will show ourselves."

On Sunday, after 12 p.m., a rumor spread that workers were gathering on the outskirts to organize a pogrom. The Jews began to petition for the appointment of patrols and for increased police surveillance for their safety. All measures were taken, but after 12 p.m. on Monday, i.e., August 31, when it was lunchtime for the workers of the Libau- Romny and Polessian railways, Jews beat Russians somewhere on the outskirts; upon learning of this, the workers there, i.e., on the outskirts, ransacked several houses, after which the Jews, learning of this, began to flock there, arming themselves with whatever they could find, and on the way almost broke into a Jewish arms store, demanding the surrender of weapons and ammunition, but were timely detained by the police. All Jews were armed with something, so they had to be arrested with the help of soldiers.

After this, at 6 p.m., the pogrom began in the outskirts, as the soldiers were concentrated in the city center. 140 Jewish homes were destroyed, not counting property. Several small shops and sheds with watermelons were smashed in the markets, as well as shops and an inn at the pier during the night. The detained Jews were found to have some kind of weapon, up to revolvers, each. On Tuesday, they left with their entire families; on September 3, the governor arrived in Gomel."

From this correspondence, undoubtedly truthful and written impartially, especially since, as readers can see, its author omitted mention of the wound inflicted by a Jew on the neck of a feldwebel of the Abkhazian regiment, and of the shooting at soldiers, which was mentioned in the government report it is evident that the Jews themselves carried out the pogrom and beat Christians, and then the Christians responded to them with a pogrom.

The troops in Gomel, according to "Voshod," did not protect the Jews, but only interfered, because where they did not interfere, the Jews drove away the rioters.

Jews who wanted to defend themselves were arrested, while Christians successfully fled.

Such are the events as presented by "Voshod," refuting the government report.

On September 3, the Mogilev governor arrived in Gomel. Having summoned some Jews to the Duma, he gave them a beautiful and impressive speech, which all Jews should ponder. We present this speech from "Voshod."

"I came solely for your sake. I deeply regret the unfortunate victims the innocent, as it was precisely the innocent and poor who suffered. How could such animosity arise between one group of the population and another, professing a different religion? In Russia, religious tolerance is complete. This is best known to the Jews themselves, who profess the Jewish faith. The reasons for these recent events must be sought deeper. I have known the Mogilev Governorate for 25 years. Then the Jews were trustworthy, did

not participate in any political movements, and there was no mention of pogroms. Pogroms that occurred in the 80s were of a completely different nature; they were the result of Jewish oppression, under which the Christian population lived; but now it is completely different. Now Jews have become leaders, instigators in all anti-government movements. All this Bund and social democracy are all Jews. True, there are also people of other faiths among them, but they are merely incited, while the instigators are Jews. In gymnasiums, Jews corrupt youth, in universities, gatherings are Jews. In general, Jews are now insolent, disobedient, and have lost all respect for authority. Look, gentlemen, a lower police rank now has no meaning, they do not recognize it. Always and everywhere, Jews express complete disrespect, intolerance towards Christians. Here's an example: the other day on the street, a cyclist ran into my wife who? a Jew. A gymnasium student walks towards me on the street with a cigarette in his teeth and doesn't bow who is he? another Jew. A gymnasium girl, undressing, brushed my wife with her sleeve, and when my wife asked why she didn't apologize, she replied: "I didn't notice." Again, who? A Jewess. Here, gentlemen, are the reasons. You yourselves are to blame for everything that happened. The government is impartial, and I am impartial. And, remaining impartial, I must tell you: you yourselves are to blame, you do not raise your children properly, you do not know how to influence them. But you can expose them by pointing them out to the government. You do not do this, you hide them. And these are the fruits of your behavior. You propagate disobedience among the uncivilized population, a struggle against the government, but the Russian masses do not want this and it turns against yourselves. This is what you have brought it to. Forgive me, when was it ever heard that Jews would arm themselves, shoot at troops that were protecting you? Indeed, it is not we who need to protect you, but we who need to protect ourselves from you. I pity, deeply pity the victims, the innocent victims. But, gentlemen, you yourselves are to blame and you bear moral responsibility before your co-religionists for everything that has happened."

"Vilensky Vestnik," according to reliable sources, reports new and important details regarding the provocative behavior of Jews. The riots, as is known, arose from a minor quarrel between a Jewish female merchant and a forester. This trivial pretext caused a vivid manifestation of Jewish solidarity and impudence.

A dozen Jews immediately surrounded the forester and severely beat him; all Christians present at the market, numbering 80-90 people, came to the forester's aid, but the crowd of Jews grew to hundreds, and various weapons were used daggers, stilettos, knives (kosher), and even revolvers; the brawl ended extremely unfavorably for Christians; in particular, teenagers who had dispersed, armed, behaved disgustingly, one of whom for no reason stabbed an old beggar, a merchant of feather dusters, with a stiletto.

Among the public, the assistant head of the railway workshops, engineer K., who had persuaded both sides to stop the fight, was severely beaten along with the other Christians. Given that the number of Russians in the square was negligible, the victorious beating for the Jews ended relatively quickly, and the arriving police officers stopped the fight.

August 30 and 31 were holidays: on September 1, the workers learned about the misfortune with their beloved engineer K. and decided to go to the city to take revenge on the Jews.

With the 12-o'clock whistle, they moved out (through the Libava canvas), from the very first steps beginning the destruction of Jewish apartments; they shouted for Christians to display icons in their windows; no violence against Jews, no looting whatsoever occurred, but various property items were destroyed, windows were broken, mirrors; the destruction managed to be carried out in several outlying streets.

Informed immediately about what was happening, huge crowds of armed Jews moved to meet the workers, resolving not to be offended in any way; among the weapons later seized from the Jews were many revolvers of the latest design (Nagan), effective up to 400 paces, and, among other things, 80 examples of bludgeons; on an elastic spiral spring a lead ball (several pounds) is attached, and the other end, with the help of a leather loop, the flail is put on the hand, and thus, when used, it strikes as if in pursuit, inflicting deadly blows if successful; the factory for these flails is open in Gomel.

The Jews would have prevailed here too, but on August 31, due to a completely accidentally changed schedule, the Abkhazian infantry regiment returned to the city from maneuvers; this was a great joy for the residents, otherwise the disaster would have taken on grandiose proportions. The Jews showed unprecedented courage. Soldiers who appeared at the pogrom site were met with stones and revolver fire; enraged railway workers, whom the 6th company of the regiment quickly isolated from the Jews rushing into battle. In vain, the police and officers urged both sides to stop the outrage and disperse. A bullet whizzed past the company commander's ear; shots rang out from the balcony of the nearest house. Suddenly, they say, one officer was killed; enraged workers both against Jews and against soldiers who interfered with them, and even more agitated Jews began to press harder on the company. There was no way out: they fired a volley at the feet of the Jews and in the other direction at the crowd of Russians. The rioters quickly began to disperse, and in the narrow streets, participants began to be arrested. A patrol of three soldiers and a non-commissioned officer was sent to the house from whose balcony shots were fired; the latter was met by a lady with a revolver in her hands, who fired twice but missed. The non- commissioned officer struck her with the butt of his rifle, but he himself fell under two blows to the neck with some kind of cutting weapon: a Jew appeared from behind the door; soldiers took him away...

We have already briefly reported the verdict in this case, which was heard in Pinsk. We now present it from the words of a correspondent for ńS.-Peterburgskie Vedomostiż.

ńOn September 25 and 26, a special session of the Vilna Judicial Chamber heard the case against 11 Jews accused under Articles 271 and 315 of the Criminal Code, i.e., resisting authorities and obstructing the arrest of criminals. This case caused a lot of noise even before its inception, and its essence was conveyed in various variations. The case was heard behind closed doors: representatives of the administration and relatives of the accused were admitted to the courtroom. The defendants were defended by: St. Petersburg attorneys sworn attorney Pereverzev and assistant sworn attorney Ginzberg, Moscow sworn attorney Staal, Kyiv Shishko, Sheinman and Slutsky, and Minsk assistant sworn attorney Entys.

According to the indictment and the information known to us, the case is as follows: on the night of April 5 of the current year, the bailiff of Pinsk searched four local Jews on suspicion of political unreliability and, having detained them, sent them to the police station. The next day, a huge crowd of Jews surrounded the police station, where 4 people arrested by the bailiff were held, and carried out a riot. At that time, there were two city guards in the station, and the crowd, having surged into the station, freed the arrested persons, two of whom managed to escape. The city guards pursued them, but they had to fight against a furious Jewish crowd that pelted them with stones, sticks, and iron. From the crowd, shots were even fired at the police. A skirmish ensued, during which several shots were fired from both sides, and Sheindl Korzh, who was in the crowd, was wounded by two bullets. Meanwhile, the criminals held at the station disappeared. The crowd dispersed, and the police arrested no one. An investigation was launched into the destruction of the police station and the obstruction of police efforts to arrest criminal individuals. In this case, 23 people were arrested. It was only possible to gather and establish strong evidence against 11 individuals, who were then handed over to the court on charges under Articles 271 and 315 of the Criminal Code, while the rest were transferred to the gendarmerie's jurisdiction.

After a two-day deliberation, the court issued the following resolution: burghers Movsha Sherman, Sender Kushner, and Sheindl Korzh to be deprived of all rights and privileges, and the first two to be confined to correctional detention facilities for two years, and the latter for one year. Aron Gukhman, Ovsey Pegun, and Yankel Goldberg to eight months of imprisonment, while the remaining five David Unterman, Sheina-Khaya Voskoboinik, Itzka Elyanov, and Itzka Vorontsevitsky were acquitted.

4.14 Urgent Measure Of State Protection

(Opinion of Mr. Editor "Znamya" Krushevan)[1]

An additional report on the unrest in Gomel sheds light on the clash between Christians and Jews and points to the necessity of the most decisive measures that would eliminate the possibility of similar occurrences.

As in Czstochowa and Zhytomyr last year, and in Kishinev this year, the clash began over trifles, due to a quarrel between a Jew and a Christian. Nevertheless, this trivial pretext was enough to provoke a general massacre. The animosity of Jews against Russians is so great that the Jewish masses, without realizing it, without considering all the risks, give vent to a feeling of spontaneous hatred, accumulated over centuries.

This animosity in Gomel reached such a point that the Jews used stones and weapons against the very police who were trying to restore order and save the Jews themselves from the pogrom.

One Russian was mortally wounded by a Jew who struck him in the neck; 7 people were injured by stones. Thus ended the unrest on the evening of August 29. But already on September 1, when workers began to smash Jewish shops, troops were called in to protect the Jews. And what then? The very Jews who, so recently, had hurled insolent reproaches at the Russian government for the absence of troops in Kishinev, as if they were called to protect them, here themselves fired upon Russian troops. Moreover: Armed with knives, bludgeons, and revolvers, they resisted the troops who prevented them from clashing with Christians, and they fired at soldiers from houses and from behind fences. A feldwebel of the 3rd company of the Abkhazian regiment was wounded in the neck by a Jew with a knife just as he was trying to apprehend the Jewess who had shot at him point-blank.

Pondering all these facts, comparing them with the Kishinev pogrom, when Christians became enraged only after the Jews began to shoot at them and killed a boy, recalling that in Lodz this past summer Jews also used the same knives and revolvers, sneaking up from behind and wounding a police officer with knives, recalling the assassination attempt by the Jewess Sara Frumkina in Kyiv on the life of Lieutenant General Novitsky and the assassination attempt by Pikhnus Dashevsky, using the same knife, recalling the Gomel Jewess who shot a Russian soldier with a revolver one cannot but pay attention to the fact that all these facts, like the constant participation of Jews in revolutionary propaganda, convince one thing only: that their aggressive movement, contrary to the national and state interests of

[1] P. A. Krushevan was subjected to assassination attempts by Jewish circles several times; once he was even seriously wounded from around a corner.

the country, is not an ordinary violation of public order, but rather a war against the Russian people. The latter is especially vividly confirmed by the fact that a general armament began among the Jews.

The fact of this armament is established even in the government report published this spring, in which Jews were forbidden to carry weapons and organize self-defense detachments. As it turns out now, Jews did not obey this requirement: in Gomel, almost the entire crowd of Jews who participated in the skirmish was armed with daggers and revolvers. Thanks to this, Russian troops had to deal not with an ordinary crowd, but with thousands of armed opponents, and who knows, if they had not managed to stop the skirmish immediately, it is very possible that the Jews would have shot not just one hundred Russian soldiers.

Not to mention the significance of this fact itself, one can imagine what terrible and irreparable consequences it would have brought for Jews throughout Russia.

Jews, apparently, are not trying to reconcile and create any modus vivendi in their relations with the Russian people, but on the contrary, continue, as is evident from the government report, an extremely hostile and provocative attitude towards Christians.

There is no need to elaborate on the danger of such a situation in state terms, that it cannot be tolerated under any circumstances, especially considering that Czstochowa, Kishinev or Gomel is no exception, that there are hundreds of such, and larger cities within the Pale of Jewish Settlement, where frenzied Jews either tried or are going to cause state disorder...

And therefore, since there is all the evidence confirming that these clashes are not accidental, that, moreover, Jews are systematically arming themselves, that their movement is an organized rebellion against the government, and against Russia, they, as long as they are called Russian subjects, should be treated not only as political criminals, but also as traitors, applying martial law. The welfare and tranquility of the one hundred and forty million Russian people are dearer and higher than any fears that we will be accused of "inhumanity" towards these degenerate fanatics, who insult the national honor and demean the dignity of the Russian people.

Whatever they say about us, we will always be able to answer our enemies, as we have answered until now, as long as the children of the Russian people, our hero-soldiers, understand that we love them, value their lives and protect their honor, that they are called to give their lives for the Tsar and the homeland on the battlefield not in peacetime, but not to fall at the hands of Jews. It is not for this that the Russian people give their children to defend the homeland, it is not for this that they give a large part of their income to support the country's defenders, so that Jews would shoot at them in peacetime.

4.15 Jewish Hostile Aspiration

The Jewish question is not only a question of Russia's internal life, it is a world question, it is a question of life for all Christianity, it is a war declared by Jews against Christianity, its ethics, its ideals and worldview. How could this have happened, how could an insignificant, rightless, scattered people throughout the world, or rather, not a people, but an alliance, have grown into such a terrible and formidable force for the entire Christian world I will not speak about that yet. But it is a fact, an irrefutable fact, not subject to doubt, however incredible it may seem, that fifteen million Jews could pose some danger to five hundred thirty million Christians. And this danger lies not only in the fact that these fifteen million, entering into the composition of all peoples, represent at the same time one whole alien plant, rooted with its tenacious branches in the organism of each people, living outside the conditions of life of these organisms, grown above them, but also in the fact that they bring decomposition into the Christian world with their denial of ethics, their skepticism, their immorality. This alliance, numbering fifteen million members, is more cohesive than a Jesuit order. And at the same time, it is an alliance that disregards any means to achieve its goal, stopping at nothing, capable of anything and, most importantly, an alliance that whose members and morality, and the entire psychological world degenerated, in whom many feelings inherent to Christians atrophied. Let us not waste time now on a useless clarification of the question of who is to blame for this: perhaps Christians, perhaps Jews, perhaps both, and perhaps no one. It will certainly not make it easier for us. Let us reckon with the fact itself. And these facts say the following: for two thousand years Jews have lived among other peoples in isolation from them, with an already prepared hereditary predisposition to such isolation, which manifested itself especially vividly during their slavery in Egypt. And during these two thousand years, they were placed in such conditions that, deprived of the rights of the indigenous population, in order to survive, they inevitably had to, without regard for means, without thinking about morality, violate laws, illegally obtain the right to life. Two thousand years!.. This means that, at least, forty generations were continuously under such a hammer of degeneration! The father told his son: do not trust the peoples around you these are your worst enemies. Fear them and in the struggle with them do not spare means. Violate their laws, steal, cheat, deceive, because otherwise you will not survive; believe only in money, because with it you can buy everything in the world, starting with the slavery of your masters... The son repeated the same to his children, and so it went from generation to generation... We know what heredity is, what its fatal law is, equally immutable for both the physical and psychological world of man, equally inexorable. We know that in people, some organs atrophy hereditarily; we know, for example, that in hereditary sailors, legs become shorter and bend outwards; we know that

alcoholism and mental illnesses are also transmitted hereditarily, sometimes fatally manifesting already in the second or third generation. And here are forty whole generations, and moreover isolated, not renewing their blood with other peoples. What kind of bitterness towards the peoples around them, along with the denial of their laws, must have accumulated in the Jews, what kind of hatred and contempt, and at the same time such an incredible moral perversion and degeneration. In such an environment, in the family of other peoples, over two thousand years, this isolated union of fifteen million people grew.

And one terrible day, when he realized his strength, when he felt that the union, consisting of fifteen million united Jews, having seized two main levers of life, capital and the press, can, without regard for means, overturn the Christian world, triumph over the Christian peoples hateful to him, their religion, ethics, and ideals, force them to believe only in their crudely utilitarian ideals of the golden calf, undermine their faith in life with their skepticism he declared war on Christianity.

And he wages it relentlessly, by all means, mocking the truth, mocking everything sacred that Christians hold, mocking the national feelings of the people, mocking their beliefs; he wages war not with fire and sword, but with the denial of life and the decomposition of morality; he demoralizes with gold and introduces moral decomposition by the press, mocking the truth, undermining faith in it. Recently, this terrible union has gone even further; it no longer stops at violence, it tries to bring about a coup and turmoil with revolutionary propaganda both in our country and in Europe, it strives to enfeeble nations with the help of internal coups and discords...

This is how "Znamya" views the Jewish question, this is what Judaism is, against which it tries to fight. This is not a protest against the Jewish nation, it is a protest against that lie, that mockery of truth and Christian ideals, against that decomposition and ruin with which Judaism threatens the entire Christian world, and most of all Russia. Explaining why it is Russia most of all, it seems, there is no need: while for 400 million Christians in other countries there are eight million Jews, among the one hundred forty million population of Russia seven million Jews.

4.16 Jewish Provocation Continues

In the "Bessarabian Provincial Gazette" a decree of the Bessarabian governor was published, which involuntarily makes one ponder. The provocative behavior of Jews towards representatives of the Russian army, and moreover in Kishinev itself, where life not so long ago gave the Jews such a cruel lesson, once again indicates the need to take the most destructive measures against them without delay, primarily to avoid new pogroms. The provoca-

tive behavior of the Judeans, we have said this many times, always serves as a dangerous spark, causing explosions. The unpleasant situation in which Russian officers found themselves in Kishinev, when they were surrounded by a Jewish crowd, is by no means anything exceptional in the relations of Jews with the Russian army in general. Anyone who doubts this can ask military personnel living in dozens of cities within the Pale of Settlement, and all of them will confirm that in other cases the insolence of Jews becomes simply unbearable. There are cities where military personnel do not go for walks in city gardens and on boulevards on Saturdays, as, incidentally, does the entire Christian public, because on this day they are swarming with Jews, behaving in an utterly impossible manner. It was this, seven or eight years ago, that prompted the late Vilna Governor-General Orzhevsky, a man, to give him credit, energetic, steadfast, capable of honestly defending Russia's dignity and forcing all sorts of parasites to respect it, to take a series of measures that very quickly calmed the Jews and stopped all sorts of abominations they allowed themselves towards the Christian public: during walks, they would douse ladies' dresses with sulfuric acid or spit on them, deliberately utter all sorts of obscenities in the presence of the intelligent public, push Russians, especially military personnel in cities, especially where the Jewish population predominates, the direct aim of Jews is to make life unbearable for the Russian population. And if they are not decisively restrained, they will go even further. The Russian population must be protected to some extent and it, it seems, also has at least some small right to this.

Decree of the Bessarabian Governor

September 23, 1903. Having reviewed the report of the Kishinev police chief dated September 23, along with the protocol of the investigation conducted by the precinct officer of the 1st district of Kishinev regarding the disturbances that occurred on Alexandrovskaya Street on the evening of September 20, the acting Bessarabian Governor found: based on the testimonies of two officers of the Kishinev garrison, personally given to me, it has been established that on September 20 at 9 PM, a part of the public, numerous on Alexandrovskaya Street, gathered for a trivial reason around these officers, obstructing their free passage, and when asked to make way, responded with shouts and whistles, attracting bystanders, which resulted in a crowd of several hundred people gathering on the street. According to the statements of the same officers, as well as other witnesses whose testimonies are recorded in the police protocol, it has been clarified that the main perpetrators of the disorder in this gathering were those arrested by the police: the merchant sons Pinkhos Nukhymov Perper, Failik Nukhymov Per-

per, and the townsmen: Mordko Borukhov Etlis, El Leizerov Onitskansky, El Moishev-Munashev Vaksman, and Shmul Borukhov Fak, with the first three behaving particularly provocatively, inciting the crowd with shouts and offering resistance to the police officials who immediately arrived to restore order.

Recognizing, in view of the foregoing, the aforementioned 6 persons guilty of violating the mandatory regulations issued on May 8 of this year, based on Articles 15 and 16 of the provisions on measures for the protection of state order and public tranquility (Appendix 1 to Article I of the Statute on Precautionary and Suppressive Measures, Vol. XVI of the Code of Laws, 1890 edition), and guided by Article 15 of the aforementioned provision, it was resolved: to subject to arrest by the Kishinev city police department the merchant sons Pinkhos Nukhymov Perper, Failik Nukhymov Perper, and the Kishinev townsman Mordko Borukhov Etlis for two months, and the townsmen: El Leizerov Onitskansky, El Moishev-Munashev Vaksman, and Shmul Borukhov Fak for one month each.

In all Jewish-populated cities, Zionist-Jews behave defiantly against government authorities. Since the day Zionists were permitted to hold their congresses, they began to behave defiantly towards Christians. Herzl, the new Jewish messiah, stirred up Jewry throughout Europe, which openly began a war against Christians. In Suvalki, there was a case where Jews attacked a Cossack soldier on Malomeshchanskaya Street. An officer of the rifle regiment was walking and saw a crowd of Jews dragging a soldier into the courtyard of a Jew.

An officer entered the courtyard and wanted to free a soldier from a beating, but found himself in a crowd of Jews who had locked the gates from the street with the intention of beating the officer; it happened that the officer had a revolver in his pocket, he began to aim the Jews scattered in all directions, and thus the soldier was freed, and he himself left the street unharmed.

It is curious that the very newspapers that thundered and raged about the Kishinev events silently ignore the attack of a Jew on the editor-publisher of "Znamya" or, as "S.-Peterburgskie Vedomosti" does today, mentioning this attack in passing and as if reluctantly, hasten to draw "a parallel between the inquisitorial inspiration of Torquemada and the journalistic malice of Krushevan." It is surprisingly timely that they engaged in such a parallel! Such an attitude of Jewish and pro-Jewish newspapers towards the outrageous violence of a Jew against a Russian journalist gives the true value to their denunciations of the violence of the Kishinev mob. It would seem that if the violence of the dark Kishinev mob deserves denunciation, then the violence of the intelligent Pinkhus Srulev Dashevsky also deserves it, for violence, always, under any circumstances, no matter for what and where it is committed, in Kishinev, Belgrade, or St. Petersburg, remains violence, i.e., a gross violation of moral and legal order. Finally, one might ask, what

can Jews gain from the self-proclaimed revenge for them by Dashevsky? The immediate consequence of this revenge has so far been expressions of sympathy for his victim.

The misfortune of Russian Jews has so far consisted mainly in their intolerance and isolation. Therefore, for example, F. M. Dostoevsky, in his letter of February 28, 1878, to N. S. Gritsenko, wrote that "a Yid and his kahal it's all the same as a conspiracy against Russians!" Dostoevsky wrote to Gritsenko about the Russian literature of that time, and what he wrote 25 years ago, alas, is quite applicable to the present day. "You complain about Yids in Chernigov province," Dostoevsky wrote, "but here, in literature, a multitude of publications, newspapers, and magazines are already being published with Jewish money by Jews (whose numbers in literature are growing more and more) and only editors hired by Jews sign newspapers or magazines with Russian names that's all that's Russian in them. I think this is only the beginning, but Jews will seize an even wider range of activities in literature; and as for life, for the phenomena of current reality, I will not touch upon it: the Yid spreads with terrifying speed. And indeed, a Yid and his kahal it's all the same as a conspiracy against Russians!"

It seems to me that it is in the interests of the Jews themselves to destroy, by their actions, the very concept of that conspiracy. For this, first and foremost, no matter who they are Talmudists or Zionists, stockbrokers and bankers, or proletarians and radicals they should strive not for isolation, but for limiting their assimilation with the Russian people. If such assimilation were to occur, and sooner or later it must occur, pogroms, like the Kishinev one, on the one hand, and the stabbing of a Jew by a Russian editor, on the other, newspapers from another would always be impossible. The case of Pinhas Dashevsky was heard behind closed doors. Nevertheless, some details, not of the proceedings themselves, but of the scenes accompanying the announcement of the verdict, leaked into print. Attorney Mironov defended with tears in his eyes and in his voice. Upon hearing the guilty verdict, he felt so ill that he asked for water, and after the verdict was pronounced, the defender and his convicted client embraced. "Svet" notes a characteristic detail in the "Novosti" report on this case.

"Novosti" in its report calls the defendant "Pinhas (also Peter) Izrailev Dashevsky." Why "Peter"? Perhaps it was so designated in the indictment, if Dashevsky called himself "Peter," but why did "Novosti," a purely Jewish newspaper, need this detail? "Pinhas" is never equivalent to "Peter." We understand that a Frenchman "Pierre" can be called "Peter" in Russian, Jews "Moishe" can be called "Moses" in Russian, "Itzku" "Isaac," "Shlemu" "Solomon," "Shaulya" "Saul," "Srulya" "Israel," "Shmulya" "Samuel," but we completely do not understand why the Jew "Wolf" becomes "Vladimir" in Russian, "Berko" "Boris," "Kalman" "Constantine," and "Pinhas" "Peter." The first translations are correct. The difference here is in the Jewish and our pronunciation of biblical names; the second translations are explained

by the desire of Jews to mask their nationality. If they simply wanted to translate the biblical name "Pinhas" into our pronunciation, they should have said "Phinehas," and by no means "Peter."

Here's Zionism for you! Mr. Notovich's organ sympathizes so much with Zionists in everything, yet for some reason prefers Russification when it comes to Jewish names.

In Kyiv, the Zionist midwife Frumkina shot General Novitsky, the head of the Kyiv gendarmerie department, with a revolver; fortunately, God saved the general from the evil enemy hand, and Frumkina was sentenced to hard labor.

Book Two. Section Three: Political

Treatise I. On Jewish Freemasonry And Zionists

1.1 Jewish Secrets

At the end of the 19th century, Jewish Freemasonry had a strong center in Hungary. The annual meeting of the members of the Masonic lodge was announced in a telegram to the "Warsaw Diary" on March 28, 1899, as follows:

"Budapest. The annual meeting of the members of the main Hungarian Grand Lodge of Freemasons took place the other day. The report revealed that last year in Hungary there were 51 lodges with 3029 members, operating under the patronage of the Grand Lodge. The property of the lodges amounted to 150,000 guilders, and the Grand Lodge 203,000 guilders, while the charitable fund 434,000 guilders. State Secretary Ioannovich was elected Grand Master of the lodge for the upcoming three- year term."

In Germany, Jews and their allies worked to unite peoples into one empire so that it would later be easier to change this form of government and establish a general republic. In political and historical notes (1872, Munich), the lamentations of a Berlin Freemason regarding Auban Stolz's brochure on Freemasonry, reportedly read by the late King Wilhelm, were published. The author, although a Protestant, points to the power that Jews have already managed to achieve through Freemasonry and which represents the greatest danger to governments and religion. We quote the following words from his book:

"In Germany there is a secret society, seemingly Masonic, but in essence Zionist, subordinate to unknown superiors; the members of this society are mostly Jews; their rites and degrees, although borrowed from the symbols and rites of Christianity, serve only as a mockery or a veil, concealing the intentions and intrigues of these members."

This is no longer about ridiculous slanders accepted by some fools as

truth. No, the guilty no longer hide: they show themselves, call themselves our brothers, boast of the patronage of German sovereigns and alliance with them. Recently, Jews were still excluded from some lodges, but now they are accepted everywhere.

In Berlin, with the death of the pious King Frederick William IV, they managed to penetrate all lodges through the back door. Since then, all lodges have been open to them, and now they consist exclusively of Jews, and no one else is admitted.

In London, where, as is known, the main center of revolutions is located, under the chairmanship of Palmerston there are two Jewish lodges, the threshold of which no Christian has crossed. Here, the origin of all revolutionary elements is hidden under the guise of Christian lodges.

In Italy, members of the supreme Venta were known, and that under fictitious names, to a few initiates for the transmission of their orders. One of them, a comrade of the famous Nubius, called the little Tiger (Piccolo Tigro), was a cruel and dangerous devotee of Freemasonry; in the instructions given by the chief agent of the Piedmontese Venta, we find the following words:

"First of all, it is necessary to separate a person from his family, to make him forget it... He likes other conversations in restaurants, time spent idly in theaters. Entice him, draw him in, give him importance in his own eyes; gradually teach him to find his daily activities boring and unbearable, and in this way and manner, showing how difficult it is to perform any task, instill in him the desire for another life. Man is born rebellious. Incite this inclination to rebellion, but do not let it develop into a fire. This is preparation for the great work that awaits you. And when aversion to family and religion creeps into his heart, then utter a few words that would inspire him to join the nearest lodge. The vain joy upon entering a Masonic lodge is a trait so common and well-known among the petty bourgeoisie that it constantly amazes me before human stupidity! It amazes me how humanity has not yet bowed before the elders, asking to be honored as chosen workers in the restoration of Solomon's Temple."

1.2 The London And American Lodge "B'nai B'rith'

Another lodge, similar to the one we mentioned in London, i.e., consisting exclusively of Jews and connecting all the threads of events being plotted in Christian lodges, exists in Rome, where it is called the supreme tribunal of revolutions! Here, the management of all other lodges is concentrated, and this management is so mysterious that most Christian adherents of the revolution are in fact blind puppets, secretly set in motion by Jews.

Initially, Jews infiltrated Masonic lodges under anonymous names, and

it was quite difficult for them to act in their own interests. In France, access to Masonic lodges opened only at a later time. One French Mason recounted that he himself saw, while attending a Masonic congress held in Berlin around 1870, how some venerable members moved from one place to another to avoid proximity to Jews. But by the end of the 19th century, Jews achieved a point where they moved away from Christians with disdain; moreover, there were not many such lodges where Christians participated, for the most part, Jews managed to conquer them, so that there was not a single Christian. Therefore, they have a free field of action in political terms.

The Masonic lodge "B'nai B'rith" "Sons of the Covenant", originated in America and then spread everywhere. This order consists entirely of Jews and strives for the same political goal as the "Alliance Israelite", i.e., primarily the protection and support of Jewish interests. From America, the "B'nai B'rith" order penetrated Europe and the East and established new lodges in Germany, Austria, Romania, and Syria. Regarding the Masonic spirit in all Masonic lodges, it can be affirmatively stated that they are guided by the inspiration of the Jewish spirit. In a word, all these Jewish lodges turned into "kahals", but kahals are very dangerous for Christian governments, and all these lodges strictly obey the secret spirit of the "Alliance Israelite".

This main kahal cast its nets not only across all of Europe but also across the entire world and operates with full calculation according to a predetermined principle. In Leipzig, where, on the occasion of a fair, Jewish and Christian merchants from all over Europe gather, constant meetings are held each time in a secret Jewish lodge, and no Christian has ever been present at them.

Only delegates have the right of entry to the Hamburg and Frankfurt Jewish lodges. The name of the latter of them "Absalon of three nettles" indicates its burning political character. Only the Almighty can soften the trial that Freemasonry prepares for humanity, pushing nations towards revolution in favor of Judaism.

The revolutionary movement instigated and supported by Israel, to which this enterprising people owes the conquest of its civil rights, constantly has among Jews its most loyal agents, bold and cunning propagandists. To become equal to a Christian in a Christian country, although already a great deal for a Jew, still does not satisfy the insatiable ambition of the astonishing malefactor; he knows that he owes his incredible successes to secret societies, and he will not rest on his first success.

Here are the words of the orator before they so audaciously repeated the declaration of the council of 1869:

"The Jew would be very ungrateful if he did not acknowledge everything he owes to the internal movement which, three centuries ago, i.e., since the time of Luther, 'lost', and 80 years ago, i.e., at the time of the proclamation of the theories of 1789, 'overthrew' the ancient organization of society.

Harshness no longer forces us to huddle together; we can move alone, without fear of attacks against our person and our faith.

We have studied the direction of modern society, seriously reflected on the consequences that they could have for our religion, inextricably linked with the interests of our nationality, and not only found nothing that would prove the necessity of relaxing social ties, but, on the contrary, became convinced of the necessity of supporting and strengthening them[1].

However, one of the most reliable means of strengthening is the multiplication and unification of parallel auxiliary communities, grafted onto European societies, just as parallel beams are placed and strengthened to support the main beam.

The conqueror will not stop in view of the imminent triumph and will not immediately refuse his advantages and the means he successfully employs. It is therefore understandable that Jews at present, more than ever before, strive to strengthen the bond uniting the members of their community in all corners of the globe; they are increasingly tightening the knots of secret societies working for their benefit, and dealing with them as with obedient children.

America was also not forgotten by the Jews, as can be seen from the following words of one of the organs most beloved by Jews:

Much has been said about the Israeli order B'nai B'rith, i.e., Sons of the Covenant, established in the United States.

In view of the constantly increasing importance of this order and, at the same time, its relative obscurity, it seems necessary to us to consider, according to American sources, the last message of the Grand Master of the order, Mr. Peik-solto...

The B'nai B'rith order sent about 5000 dollars to Jews suffering from cholera in the East. The Grand Master, whenever possible, often visited subordinate lodges. He traveled through eleven significant cities. During this, he opened conferences and delivered speeches about the duties of members and the necessity of contributing to the achievement of the goals pursued by the order, namely: the mental or moral advancement of the Israeli family and the most complete agreement among its members. This task is all the more important because the Jewish population of America is composed of the most diverse elements, which have given rise to disagreement and antipathy that need to be smoothed out.

1.3 Secret Goals Of Masonic Lodges

Thus, Masonic lodges, cursed by the Christian Church, serve as necessary complements to the synagogue for Judaism and operate even in the

[1]Israel: Peace, III, p. 129.

freest republics, pursuing common goals under the veil of secrecy.

Jews, whose boldness, cunning, and evasiveness have become proverbial, possess many important advantages over the natives of Christian states, which they use to increase their already significant influence on humanity. Firstly, they constantly and zealously protect each other; secondly, they are aided by various open societies; thirdly, by secret societies where they hold a prominent place and wield all-consuming power. Thus, at one and the same time, they are citizens of their own nation and of the people who have adopted them, and by this means find protection for themselves from two sides, whereas Christians enjoy the protection of only their own laws. One learned and educated writer of Jewish origin quite rightly observed, apparently not understanding the reasons for the facts he cited: "Jews occupy," he says, "proportionally more positions than Catholics and Protestants. Their pernicious influence is felt in everything concerning the well-being of the people. There is no public loan they would not have seized; no misfortune they would not have prepared and exploited. Jews have no right to complain about the hardship of labor, because all advantages and all benefits fall to their lot."

In a word: strong through the protection of laws, strong among peoples by the natural organization of their community, strong through the help of secret societies and connections acquired as needed, Jews, as Klüber notes, form their own separate state within Christian states. From this it is clear that if Christian society wishes to remain worthy of its name and preserve its rights, then antagonism between the state and Judaism is inevitable.

In "Novoye Vremya" (New Times) in an editorial it was stated: "The Parisian 'Havas Agency,' always obedient to government suggestions, reports that the annual 'convention' of Freemasons spoke out solely in favor of Brisson's course of action in the Dreyfus affair and pledged to support the ministry..." In over forty years of our journalistic career, this is the first time we encounter such news from the semi-official telegraph agency about a "Masonic resolution." According to the statutes of the "Free Masons" order, nothing that occurs at the meetings of this order is subject to publicity, and it is unlikely that the "dignitaries" of the convention would have provided the Havas Agency with such hastily reported news. The matter was, obviously, about informing the public that French Masons, more than half of whom are Jews and who have enormous influence on the country's affairs, desire a review of the Dreyfus process and are ready to offer their support to the Brisson ministry. Masonic lodges in England, Germany, and France are everywhere occupied by Jews and are collectively striving to advance European politics.

Regarding Freemasonry, we will provide a brief excerpt from the French journal "Revue du monde catholique" under the title "Jews in Freemasonry."

"Beyond any doubt, it was these Jewish sectarians, imbued with the Jewish spirit, who laid the foundation for Freemasonry, a vile organization

whose goal is to turn the world away from Christianity and replace the cult of good with the cult of evil. The movement of which as it has only recently begun to emerge most powerfully contributed to the success of the ideas of the great revolution: liberty, equality, and fraternity. Under Napoleon, Jews compensated themselves for the loss of political influence by giving Freemasonry an increasingly devilish character."

"In the era of restoration, Jews, well aware that social upheavals could only benefit them by increasing their power, adopted a revolutionary course of action, which they had abandoned during the Napoleonic era; together with the Freemasons, they strongly assisted the revolution of 1830 and then the revolution of 1848; further, in 1860, a veritable golden age dawned for the Jews of France: the "Alliance Israélite Universelle" was founded. The majority of its members were simultaneously members of Masonic lodges, and the alliance became a kind of Masonic senate. Currently, starting from 1870, Jews run everything in France. In their hands is the entire Masonic organization, numbering over 500,000 members worldwide and receiving an annual income of over 2 million francs; here it is, the Dreyfus syndicate. They seized parliament and the press, passed a law on secular education, restored divorce, emancipated Algerian Jews, persecuted clergy, and out of hatred for Christianity, they are working to ensure that Alsace-Lorraine remains with Germany, and currently they and the Masons openly conspire with our worst enemies, trample the French flag in the dirt, and drag the country into civil and international war, with the sole criminal aim of snatching a wretched traitor from the hands of justice simply because he is a Jew. When will Christians, who constitute the majority, finally unite in turn with the aim of eradicating this cursed sect, which manages to leave its mark on everything, plunders the property of nations, and disgraces their honor?"

Not only for France did Jewish-Masonic capital pour in to defend Dreyfus; no less money went from the coffers of the same Masonic organization to the devilish cause of socialists in the crime of regicide in St. Petersburg in 1881.

Consequently, Jewish fraternities appear to us as a dangerous phenomenon for those cities and localities of the empire where the Jewish population is particularly significant. Even St. Petersburg, with all the diversity of nationalities inhabiting it, must be extremely cautious so as not to suffer the common fate of our modern cities.

It would be superfluous to prove that Judaism in Russia has an extremely detrimental effect on the mass of the Russian population, especially in areas of permanent Jewish settlement. As for Western European states, in this regard, they cannot serve as an example for us. There is a considerable difference between us and Western European peoples in the degree of development and national stability, and most importantly in the quantitative ratio of the Jewish population to Christianity.

Despite this, Jews enjoy far greater privileges in Russia than in the rest

of Europe. In our country, Jews form a corporation, very strong both in their unanimity and economic prosperity.

Among the privileges enjoyed by Jews in Russia is the fullest freedom of religion and public education, so that in this respect, the Jews of our western provinces are in incomparably happier conditions than the local Catholics and even Orthodox. Statistical data indicate that among Christians in the Western Russian provinces, Orthodox and Catholics, there are about 1000 parishioners per church, and for a Catholic church in many places, the number of parishioners reaches up to 10,000. Meanwhile, Jews, of whom there are over 6 million souls in the empire, have, according to official counts, 816 synagogues and up to 5500 houses of prayer, i.e., one house of prayer for every 468 souls and one spiritual leader for every 280 people. In particular, in the Kovno Governorate, according to statistical data for 1863, there were 411 souls per house of prayer or synagogue. Christian churches are often located at a greater or lesser distance from the mass of rural parishioners, who often cannot attend divine services; Jews, however, being predominantly residents of cities and towns, have every means to visit a synagogue or house of prayer weekly and even more often. For Jews, the house of prayer constitutes a school in the full sense of the word and, at the same time, their national strength, unfortunately manifesting itself in the form of religious fanaticism, the most irreconcilable to everything that bears the stamp of Christianity. Thanks to the abundance of synagogues, houses of prayer, or schools, the Talmud permeates the entire structure of both family and public life of the Jew, and Jewry, despite all the government's efforts to smooth out its fanatical Old Testament aspirations, still lives its full life and often even attacks the dominant religion in the empire.

1.4 Aman, A Persian Patriot, Perished By The Intrigue Of The Jews

Haman, minister of King Artaxerxes, went to the king and appealed to him with a complaint, pointing out the spread in his royal possessions of a certain people who kept themselves apart, did not associate with other inhabitants of the country, had a different worship from others, and used different laws. "This tribe," said Haman, "both in their views and in their way of life, is hostile to your people and to all people. If you wish to render a true service to your subjects, then command this tribe to be utterly destroyed, so that no trace of them remains, neither as slaves nor as prisoners of war." And so that the king would not lose the money received from the Jews in the form of taxes, Haman promised to pay him, at his request, forty thousand talents of silver from his own funds. These funds, Haman added, he was willing to pay, if only to rid the kingdom of these villains.

In response to this proposal, the king refused Haman's money and allowed him to deal with the Jews at his own discretion. Then Haman, having achieved his goal, immediately sent out a decree, allegedly in the king's name, to all the peoples of the kingdom, with the following content:

"The great King Artaxerxes, ruling lands from the borders of India to the borders of Ethiopia, commands the satraps of his one hundred and twenty-seven satrapies the following: Having become the ruler of many peoples and having acquired land according to my desire, I have by no means abused my power to oppress or offend my subjects, but have always shown myself to be a gentle and accessible sovereign, caring that peace and law should reign among my subjects, and have always strived to find means to forever secure these blessings for these subjects. But since Haman, who, by his goodwill and justice, occupies the first place in my heart and is, thanks to his loyalty to me and constant benevolence towards me, the second person after me in the country, in his solicitude pointed out to me that everywhere in the country, among other populations, lives a malicious people who obey only their own laws, do not obey kings, do not accept our customs, hate monarchy, and are generally extremely hostile to all our undertakings, therefore I command that all these people, indicated to me by my second father, Haman, be killed with their wives and children without any mercy, so that no one, moved by compassion, dares to disobey this written decree of mine. I wish that the specified extermination (of the Jews) be carried out on the fourteenth day of the twelfth month of the current year, and that we, having subjected our enemies everywhere to total extermination on one day, may henceforth live in peace and tranquility."

When this decree arrived in all the cities of the country, all (the Persians) rejoiced greatly at the impending execution of the Jews. Meanwhile, the king and Haman indulged in merry feasts, while the city population was in extreme agitation.

What cunning did the Jews use to turn everything around! King Artaxerxes had a wife the secret Jewess Esther. Esther invited King Artaxerxes and Haman to a feast, and when everyone was well- intoxicated, Esther, feigning illness, retired to her room. Haman, out of courtesy, went there to inquire about her health. Then Esther, embracing Haman's neck with her hands, screamed at her scream, King Artaxerxes entered, and Esther declared that the villain Haman had tried to assault her honor.

In a rage, Artaxerxes ordered Haman to be hanged. This news spread like lightning to all Jewish communities, which were prepared for a pogrom against the Persians; the Jews rushed at the Persians, and in one night killed 70,000. Only those Persians who feigned conversion to the Jewish faith were saved from death. All this is described with great vanity in the Talmuds. Jews, with a sense of patriotism, solemnly celebrate their barbaric feat for so many centuries and play "Purim shpiel." And in memory of Esther's feast, all Jews on the feast of Haman must be so drunk that they cannot count

their fingers.

Treatise II. On Zionists

2.1 Congress Of Jewish Zionists In Minsk

Opening of the Zionist Congress in Minsk

"News" telegraphs from Minsk on August 22, 1901: "Today, the solemn opening of the Zionist congress took place with a speech by Dr. Bruck, the authorized representative of the Minsk district. The congress is extremely crowded. Approximately 500 delegates. Prominent figures of Zionism were met with applause."

The editorial board of "Polish Gazette" sent its correspondent, Mr. Orenstein, to the Zionist congress in Minsk. He is hated by Warsaw Jews because Orenstein translates certain information from Jewish newspapers that Jews do not wish to be brought to the attention of Christians. On August 22, "Polish Gazette" received a telegram from its correspondent stating that, upon his arrival in Minsk, a crowd of Jews attacked him, knocked him down, and began to beat him, so much so that the police barely managed to pull Mr. Orenstein out of the crowd and escort him to a hotel. Mr. Orenstein hastened to leave for Warsaw, fearing a second attack.

Telegram from "Polish Gazette". "Minsk, September 4 (New Style).

Yesterday, upon receiving an entrance ticket to the Zionist congress, I was attacked by a crowd consisting of several hundred Jews. They knocked me to the ground and began to beat me. Insulting shouts directed at me were heard all around. The chairman of the congress did not calm the crowd quickly. Under police protection, I went to a hotel. Fearing a second attack, I am returning to Warsaw. Orenstein."

Regarding this telegram, "Polish Gazette" reports: "We received such a dispatch this morning.

What does this mean?

Our readers already know that we sent our special correspondent to Minsk and instructed him to give us a report on the first Zionist congress in the empire.

The choice fell on Mr. E. Orenstein, as a publicist who knows the Jewish language. Mr. Orenstein has no friends among Jews. Why? We don't know... Perhaps because he informs readers in a negative tone about the Zionist movements. Before leaving for Minsk, Orenstein told us that he feared a "reception" from the Zionists, but we dissuaded him from this.

It turned out differently.

An unheard-of fact occurred. On the very day the congress opened, participants beat and insulted the correspondent.

Further dealings with this gang are not up to us..."

And just to think that such intolerance, such fanaticism and conservatism, such hatred for the freedom of others' opinions and the printed word are shown by the very Jews who accuse Russians of intolerance and misanthropy, who have taken the lead of Russian pseudo-liberalism and, enticing our noble and trusting Russian youth, push them into the fire, promising to save Russia, appealing for freedom, equality, and brotherhood...

"Warsaw Diary" reports that at the second meeting of Zionists held recently in Warsaw, in which over 500 people participated, a report was to be given on the last Zionist congress in Vienna (September 15 and 16), where it was decided to open a Jewish university in Palestine. The attendees greeted this news with enthusiastic cries: "Haydot!" We don't know what that means, but it must be something approving. And besides Jews, will anyone else be admitted to the Palestinian university, should such a thing truly come into being?

The Vilna newspapers published an order from the Vilna Governor-General regarding the disturbances that occurred on February 16 of this year in the Bialystok "Harmony" theater. After reviewing the inquiry presented by the Grodno Governor regarding individuals guilty of violating the mandatory decree issued on January 19, 1902, for the city of Bialystok, the Vilna Governor-General, based on the regulation on enhanced protection and guided by the degree of guilt of each person brought to responsibility, proposed to the governor to subject the commoners: Mendel Gershtein, Bashu Zak, Rochlya Alpern, and Sora Dublyanskaya to arrest for three months each.

Commoners: Abram Gakhman, Tovel Krugman, Bendet Salman, Mendel Odels, Zelman Taman, Khayu Kozelchik, Khanu Lipskaya, Movshu Rotovetsky, Lipu Chernes, Vigdor Kirzhner, Izrail Pekhman, Shepshel Aizenshtat, Mortkhel Mendelevich, Kalman Ferdman, Borukh Kagan, Mordku-Yankel Vinnik, Meer Yerukhomovich, Ruwin Yerukhomovich, David Kozak, Isaak Kamenetsky, and Leybu Mogilevsky to arrest for two months each.

Commoner Rochlya Ab, daughter of merchant Girsh Volfson, commoners: Feivel Trashansky, Mordku Kamyansky, Khaim Raines, and Meer Rabinovich to arrest for one month each.

2.2 Zionists In Lubny

Jews loudly announce not only the worldwide Zionist "congresses," such as those in Basel and London, but also every small congress. In such cases, the Jewish press trumpets through Jericho's trumpets; newspaper reports about Zionist congresses are distinguished by an elevated, pathetic tone.

Here, for example, is a report about a Zionist congress in Lubny. This famous congress took place in the premises of a local club (?) and lasted from January 7 to 10, 1902, daily from 11 AM until late at night.

The local Jewish correspondent, of course, made every effort to ensure that the news of the Lubny Zionist congress reached the whole world. In "Poltavsky Vestnik," one of the zealous Zionists published a description of the congress:

"From January 7, meetings of the sub-district congress of Poltava Zionist circles were opened in the premises of the local club. 34 delegates arrived at the congress from the districts, including two women. The chairman of the congress was elected the authorized representative of the Elisavetgrad district, engineer- technologist V. U. Temkin, with his comrades the Lubny rabbi, Dr. A. Varshavsky, and Lev Rubinov from Poltava. The minutes were kept by three secretaries. The large club hall could barely accommodate the mass of the public, the majority of whom were, of course, Zionists..."

"The Supreme Board (?) of the union, as can be seen from the report, consists of the European Congress of Zionists, which convenes once every two years. The permanent collegiate body of the congress is a small committee, to which regional authorized representatives are subordinate. The territory of permanent Jewish settlement in Russia is divided into 12 districts: each of them has a special authorized representative..."

The union's funds consist of a national fund and a shekel collection. The national fund is formed from donations sent to the London Jewish Colonial Bank, with the name of everyone who contributed at least 10 pounds sterling (95 rubles) being entered into a golden book (?!)."

This is the high style in which the Lubny Zionist describes this significant event. One cannot help but smile when reading about 34 delegates and two women, three secretaries, the supreme board, authorized representatives, etc. A nimble correspondent for the Poltava newspaper writes that at this congress it was decided "to oblige each circle to take care of the self-development and self-education of its members in a national spirit and to seek ways to propagate the idea of Zionism, for which the circles take care of the improvement and dissemination of schools, publish legal writings for the people, textbooks and anthologies for school and home teaching, open printing houses on a joint-stock basis...

The Jewish correspondent does not leave without encouragement the orators who spoke at the congress. The chairman's speech, for example, represented "a particularly high example of eloquence," interrupted at times

by thunderous applause "at every word of the orator, praising the sons of Israel."

Minsk was visited by a representative of the "black cabinet" existing in Kovno for the fight against Zionism a certain Lifshits. The latter delivered several speeches in local synagogues against Zionism, in which he called Zionism a harmful movement that undermines the Jewish faith, and Zionists heretics. Based on the provisions of the Talmud, the orator argued that such a movement is forbidden by the tenets of faith and is extremely reprehensible. However, the opponent of Zionism found no sympathy in Minsk. This is explained by the fact that almost the entire Jewish population of the city is captivated by this idea. In conclusion of his speeches, Mr. Lifshits announced that negotiations are currently underway to organize a "black cabinet" in Minsk. This curious institution is supported by a special society "Mekhiziki Hadas," founded by several Odessa capitalists with the goal of fighting against Zionism. In the service of this society and its filial "black cabinets," there is a whole series of preachers traveling through the cities and districts of the "Pale of Settlement" solely for the purpose of fighting against Zionism. Until now, these orators had Kovno as their center, but now they have apparently decided to move it to Minsk.

2.3 Opinion Of The Noble Zionist Chernikov

The Odessa scholar and well-intentioned Jew Chernikhov writes the following: "First of all, if the assimilation of Christian science by Jews, if their presence in Russian gymnasiums and universities only leads to the loss of all Jewish virtues, and they preserve only Jewish predatory behavior and turn into 'rot and decay,' then why do Jews grumble about the restriction of their admission to Russian secondary and higher schools with a certain percentage? They should desire the complete closure of these schools for them. Then they will be protected from corruption." And this is how Jews are grateful to us for admission to gymnasiums and universities, which are maintained with the sweat and money of the Russian peasant! "Take care of yourselves, they are assimilated," they even say about those who have attended at least 2 classes of gymnasium. Then they show us orthodox Judaism.

Among them are "saints," writes the Zionist, but their holiness benefits only the Jews themselves, and their study of the Talmud is essentially the study of trifles, useless to anyone but Jews. Thus, the people among whom Jews live derive no benefit from their saints and scholars. Let every Jew be "a predator in the morning, an idealist by evening, and spend the seventh day in heaven." From this idealism and dwelling in heaven, non-Jews get neither warmth nor cold. They deal, obviously, only with a predator.

Moreover, it turns out that the mass of Jewry consists of poor predators, but still predators. Every morning, the poor predator of the Jewish masses obtains only as much as he needs for daily sustenance, and sometimes less, but still he took this sustenance not as a useful worker, but as a predator his victory caused irritation, and his methods, disgust. "What of it, that on Saturday a complete metamorphosis occurs with a Jew." He forgets all earthly things, and lives in God in a state of ecstasy. Heaven seems great to him, the earth is insignificant, this plain with its foolishness, its malice, and the crawling souls upon it. But on this "plain" he left the fruits of his predatory nature. He took a penny, true, but someone else's, he took it from a similar poor man, a Russian peasant. And he feels no gratitude. From the height of the Sabbath table, he scolds this poor man, whom he somehow cheated "a crawling soul."

Biaystok, hitherto famous for its shabby Jewish products, is about to become famous for a completely new and also Jewish institution a Zionist institute. There is not much information yet about this original educational institution, but even from what is available, one can judge what kind of fruit has appeared in Russian Jewry and that it must necessarily become the subject of attention for the Russian press. If one is to believe Jewish newspapers, which, by the way, should be done with considerable caution, the Zionists have even already implemented their project of establishing a special institute for training "agitational orators." It was not possible to open an institute in Warsaw, as was initially planned. Therefore, the Zionists, according to the "Warsaw Diary," chose Biaystok for the institute and drew up such a "curriculum": the institute is supposed to accept persons of both sexes who have passed an "examination to certify the degree of their preparedness for agitation." What kind of examination is this? Will the title of assistant sworn attorney, for example, be sufficient for it? According to the results of the tests, candidates are admitted to one of the four classes of the institute, where they study the history of Zionism, the essence of its doctrine, declamatory techniques, write sample articles on Zionism, deliver speeches, etc. To the institute, as the same "Warsaw Diary" reports, many Jewish youths from Warsaw and other Jewish centers of the Vistula Land have gone.

The first natural question here, of course, is whether this agitational-declamatory institute is secret or overt, and who are its melameds? But this is, strictly speaking, a matter for the educational authorities, and perhaps even the police, when the Zionists' declamatory exercises disturb public peace and quiet in Biaystok. We can be more interested in a larger question: for what specific purpose do Zionists need cadres of agitational declaimers who have passed a special institute?

Zionism is still an obscure phenomenon, hardly understood uniformly by the Jews themselves. Just as the idea itself caused a schism in Russian Jewry, reaching such an extent that it was even formally cursed by some rabbis, so

too Zionists are divided into two or three, or perhaps many more interpretations, so that an old saying about Poles has already been rephrased where there are two Zionists, there are three opinions. And again, that's their business, but for Russian society, only one thing was important: whether Palestine is the goal and dream of Zionism, or the creation of a new Zion in Russian Jewry, which is already considered by many to be a state within a state?

If the Bialystok declamatory and journalistic courses are based on organizing strong agitation for emigration to Palestine, we can have nothing against it, generally intending to improve the conditions of emigration from Russia. But the situation is quite different if preachers of a new, so to speak, animated by the traditions of Zion, isolation of Russian Jews from Russian law, society, and people, multiply from Bialystok. Until Zionism honestly and openly clarifies its own aspirations, plans, and intentions, we are forced to look at it from a double perspective. And let them rather produce some shoddy cloth in Bialystok than bad, cunning Zionism.

2.4 Socialists And Zionists

Modern Judah, like the biblical one, wherever he appearswhether in intellectual circles or among the common peoplebrings with him feelings of deep misanthropy, envy, and malice. And wherever he appears, his mere presence, like a plague, is capable of infecting those around him with all the qualities of his low and vile soul.

As is known, all these socialist "leaders," both among Germans and other peoples, originate from local Jews, starting with the notorious Karl (Mordechai) Marx and ending with Boruch Jollas, the Berlin correspondent of "Russkiye Vedomosti" (Russian Gazette).

The newspaper "Kazbek" reported in due course:

"We introduced readers to the magnificent speech of the Emperor to the Silesian workers, delivered shortly after the death of the factory owner Arthur Krupp. This speech was dedicated to German social democracy and its relations with the working people. The activities of this party, consisting mainly of Jews, were entirely negative, according to the Emperor. Socialists portray themselves as defenders of the working class, but in reality, they are the greatest enemies of the working people. Inciting workers, sowing discord among classes, undermining respect for religion and authority, these malicious and dishonest agitators everywhere and always pursue only their own interests, making a profession out of the 'labor question' for their own gain. No matter what banner the Jews try to mask their schemes with, every experienced person will surely see at least a corner of their lapserdak (old coat). It only remains to regret that while discerning people see the

underlying motive of all Jewish 'ideals,' the gullible and naive fall for their bait."

Zionists, according to some newspapers, have opened a statistical bureau in Warsaw, which will collect information not only on the development among Jews of known crafts and professions, on the material well-being and intellectual development of the Jewish masses, etc. A similar bureau will also be opened in Odessa, and abroad in Lviv, Vienna, and Bern.

Something entirely new: generally, only government or zemstvo institutions have the right to collect statistical data.

And here, too, the Jews managed to obtain a privilege.

Zionists continue to organize their army. According to "Kievlyanin," the territory of permanent Jewish settlement in Russia is divided into 12 districts; each of them has a special authorized representative.

The duties of the district authorized representative include the organization of Zionist circles, leadership, and control over their activities. In terms of internal organization and management, the circles are completely independent; the program and order of circle activities are developed at subdistrict congresses. Such was the task of the Lubny congress, consisting of authorized representatives from circles of several districts of the province. The composition of comrades forming a circle is not determined, but from every hundred of its members, the circle has the right to send its delegate to the congress. Circles can also be exclusively female. The union's funds consist of a national fund and a shekel collection. The national fund is formed from donations, directed to the London Jewish bank, and the name of everyone who has contributed at least 10 pounds sterling (95 rubles) is entered into the Golden Book, which has the significance of an "eternal historical document." The fund thus formed is intended exclusively for the redemption of Palestine and remains inviolable until such time as the sum necessary for this operation has accumulated.

Although the shekel collection is still small, it would be at least naive to treat the Zionist movement carelessly simply because the material resources of the Zionist army are negligible. One should fear something else: that consolidated organization of Jews, for which Zionist congresses provide full scope.

Enemies of the Russian people, Zionists, do not slumber; they continue to spread revolutionary proclamations, trying to stir up the ignorant populace, falling into their trap. And these ignorant people become victims of Zionist agitators, often not realizing what crime they are committing against the entire nation. Such are the conclusions from the precise words of an honest Odessa Jew.

2.5 About The Kharkov Zionists

Zionist activity among Kharkov Jews is successfully developing, gradually acquiring a larger circle of followers, firm foundations, and proper organization. Meetings of Zionists of all parties and persuasions weekly separately take place in the synagogue on Saturdays, from 7 PM, where access is free. The branches of Zionist teaching, which I have already enumerated, and their representatives united into two factions: "Builders of Zion" and "Orthodox." Both unanimously call for the necessity of "money and money," although even in their main views on the arrangement of the future Jewish state, they differ. Efforts to accumulate gold are successfully carried out the very influx of funds is subject to proper organization. The Azov-Don Bank, its numerous branches and agencies, act as commissioners for receiving "shekels," for selling the national fund, for subscription in installments for these shares, and also for receiving various donations for transferring all incoming sums to the London Colonial Bank. The Azov-Don Bank and its agents are, of course, Jews. According to the latest information, Kharkiv Zionists own shares worth 20 thousand rubles. Thus, Kharkiv Jews have shown sufficient energy in a short time in collecting funds for the establishment of their kingdom on the hills of Zion. But their new prophet Theodor Herzl and the leaders surrounding him find their activities largely unsuccessful in material terms and deviating from the main tenets of Zionism. The "Orthodox" have embraced the latter view, which resulted in the dispatch of special preachers to Kharkiv from Vilna, Bialystok, and even from Paris. These people, in their appeals to Jews, strive to eliminate partisanship, to create unanimity, on the basis of which, in their opinion, it is possible to accumulate capital. The Orthodox party, which is divided into two groups: "Hasidim" and "Misnagdim"; wages an intensified struggle against the possibilities of assimilation, ignoring some teachings of the Talmud, advocating for the restoration of the "Hebrew language" and the inviolability of all rules and customs of ancient Jewish life. The fanaticism of this party is, undoubtedly, the best driver for increasing the number of followers. Even such a question as the translation of "Hebrew" spelling rules into "jargon" did not receive a satisfactory resolution, despite the convincing arguments of the "Builders of Zion" party. Many Jews, sympathizing with the cause of Zionism, evade paying the "shekel," certifying at meetings that their due contribution has supposedly been made. To eliminate this misunderstanding, the local Zionist administration, inspired also by the Basel resolutions, decided to conduct a census of all Jews using specially prepared printed forms. These forms record, in addition to ordinary census material, information about affiliation with Zionism, to one party or another, controls on the payment of fees, under which receipt, and also whether the registered person holds shares of the colonial bank and for what amount. All this material will be compiled, processed, and will form the subject of a special

report at the upcoming Zionist congress in London. Persons conducting the census do not hide that the evasion of Jews from this registration is as numerous as during the one-day census of 1897; although the census takers are accidental, nothing can be hidden from a Jew. Jews expect much from this census.

Recently, according to Polish newspapers, a congress of Zionists was held in Lida, which deliberated for three consecutive days. Jewish newspapers are full of descriptions of this congress, at which representatives of all unions of "Eastern" Zionists were present.

The congress resolved: to publish brochures signed by hundreds of rabbis, urging people to donate money for the benefit of national capital, and to always commemorate the day of the destruction of the Jerusalem Temple by collecting donations to increase national capital. In addition, it was decided to keep a special book in every city where donors would be registered.

It is strange why Jews enjoy the privilege here of organizing congresses for their "national" purposes, while no other nationality possesses this right?

2.6 Jewish Revolutionary Propaganda Among Workers In Russia

Twenty years ago, a secret revolutionary Jewish society for inciting workers was founded in Germany. Currently, it has merged with a society of socialists, who are jointly working on the task of inciting the working classes.

To clarify Jewish revolutionary propaganda in Russia, we provide a catalog of brochures printed in Jewish jargon in Jewish printing houses in Russia. With the current freedom for Jews in printing, having tens of thousands of printing-lithography shops, they conduct their affairs almost unchecked in all dark corners of cities and towns.

The Zionist revolutionary society distributes these brochures to its Jewish workers and agents, who are employed by various factory firms in Russia. These brochures instruct Jewish workers and their agents on how to act and influence the mass of Christian workers.

Jewish printing houses are engaged in producing proclamations of inflammatory content in both Russian and Jewish jargon. During demonstrations held in theaters, Zionists threw proclamations down from the gallery (railing) to the audience. In the same year, i.e., last year 1902, in May, such proclamations were thrown in Minsk, Gomel, and Grodno theaters, as eyewitnesses from these localities told us. In Vilna, for the New Year 1903, young Jews covered the entire city with proclamations: they pasted them on doors, even slipped them into passersby's pockets. In May, there were even more proclamations, threatening a general uprising on May 1st. The

police were on guard all night proclamations, written in red ink in Jewish jargon, were scattered throughout the city, and so on and so forth.

The permission for Jews to open printing houses and conduct book trade, and even to print newspapers in ancient Hebrew and jargon, this is a matter of ruinous for the Russian government. If their native Russians, like Little Russians, are forbidden to print books in the Little Russian dialect, and Lithuanians are forbidden to even use Latin script for printing prayer books, then why shouldn't Jews be forbidden to use their Hebrew script for printing books and newspapers in jargon? After all, with Russian letters, i.e., a script that can express not only jargon without the slightest difficulty, but perhaps even freely convey ancient Hebrew. This would facilitate reading not only for Russian people and censors, but even for the Jews themselves, who kill their children for several years while they learn only reading, which is hellishly difficult in ancient Hebrew. Jewish writings are barbarically complicated by the invention of a special cursive script by Rabbi Rashi, where vowels are completely omitted; the reader must guess where and what vowel is implied. This invention of Rashi's script also had its political goal: to make the reading of Jewish books extremely difficult and thereby prevent access to knowledge of Jewish literature for Christians. From then on, the most venomous, malicious, and murderously barbaric teachings against Christians began to be printed in the Talmuds and commentaries. All this malice initially began to be revealed by the baptized Jewish rabbis themselves, as a result of which Jews were forced in new Talmuds to present these malicious passages in an abbreviated, ambiguous way, or even to completely cross them out, leaving only their own marks, empty spaces guess for yourself, i.e., they began to force their youth to memorize these passages by heart, i.e., to interpret malice against Christians secretly.

Jews themselves strive to publish the Talmud in Russian, albeit with a deceptive purpose, choosing generally good, instructive, and moral passages, while omitting the malicious ones. So why shouldn't they be forbidden to print Talmuds in Hebrew, when the Talmud now published in Pereferkovich's translation can be ordered to be introduced into their Jewish cheders to ease their children, whom they torment and exhaust in studying the Talmud in ancient Hebrew. Consequently, the Hebrew language can only be used for studying prayers, because, according to the teaching of the Jews, God only understands one Hebrew language. For Catholics, the entire church service is conducted in Latin; does the Roman Pope really demand that all Catholics know Latin? The clergy serve in Latin, but Catholics pray in their native language. Why not force the Jewish masters to pray and read their Talmud in the local state language, then they would be forced to leave all curses against Christians in their prayers.

Christian censorship does not understand the Hebrew language and hands over censorship into the hands of the Jews themselves. All ancient prayers, cursing Christians, are used by Jews, even in cheders, melameds

teach children this terrible hatred, malice against Christians. On this basis, the name arose: "state within a state." Jews dream of enslaving Christians and they see sure success in their World Jewish Union. The Jewish question has taken such a sharp form with us that the future of Russia depends on its resolution one way or another...

We should not be afraid of any other questions alongside this neither Finnish, nor Polish, nor Eastern, nor Baltic, nor German.

Each of these questions, in the worst case, threatens Russia with gangrene of one limb or another; such gangrene is still not death: at most, one would have to amputate an arm or a leg, but the whole organism would remain alive.

A completely different matter is the Jewish question: it is decomposition, it is the infection of the entire organism with cadaveric poison...

To hush it up, not to take measures to combat this evil means to commit a crime both against one's Homeland and against the ideals of Christianity.

Yes, the Jewish question has imperceptibly, intangibly grown into a national calamity, threatening the decomposition of the national organism... Millions of Jews are not concentrated somewhere in a separate region, not isolated from the rest of the country's population; they have spread like a cadaveric poison throughout the entire organism of the Russian people, they are everywhere. These tenacious branches of a land octopus, squeezing Russia tighter and tighter in their embrace and sucking all vital forces out of it... Capital, banks, trade in their hands, the press, the helm of public opinion in their power, all cities in Western Russia at their disposal.

This is what people who are truly familiar with the Jewish question will tell you...

That's not enough. They will tell you something else: that these millions of Russian subjects, who are a constantly hostile and alien element to the indigenous population of the country, tried to carry out a violent coup in Russia.

Two years ago, this attempt manifested itself quite clearly in a series of Jewish demonstrations, which spoke of the strict organization of the entire movement. Jews were the main agitators in these demonstrations, Jews attracted Russian student youth, Jews took the main part in all disturbances, starting with university ones. Remember the wave of demonstrations in St. Petersburg, Moscow, Kyiv, Kharkiv, Odesa, Chisinau; everywhere the agitators were Jews, they predominated everywhere; now revolutionary proclamations are being distributed everywhere.

Ask who kept the entire province constantly in alarm, sowing confusion in minds, who continuously spread false rumors about unrest in various cities of Russia, hoping to stir up ferment and new demonstrations, to attract new victims, intensifying general discontent.

And they will answer you: Jews.

Ask who organized secret printing presses where appeals calling for a

violent coup were printed.

And they will answer you: Jews.

Ask who, having settled in our zemstvos as statisticians and agronomists, tried to stir up unrest among the peasants not only in Kharkov and Poltava, but also in other provinces.

And again they will answer you: Jews

But this is not enough: do not think that the agitation of the Jews was limited only to the demonstrations known to you from official data...

It penetrated into the very depths of the provinces, into the most remote corners. It got to the point that in some district town of Rogachev or Gomel, and even in Jewish shtetls, a crowd of Jews, calling themselves "social democrats," unfurled a red banner and intended to overthrow the existing order of Russian life, to remake the life of the Russian people in their own way...

Can you imagine the magnificence of this picture, this Jewish revolution in Russia? And can you imagine the terrible calamities with which it threatened the Russian people? Imagine for a moment that it succeeded... It's even terrifying to think what it would lead to, what horror our life would turn into, what disasters it would entail, how many millions of victims it would swallow... After all, it would only take our enemies to sense our internal discord and blows would rain down on Russia from all sides, and no one would spare it, and an unimaginable chaos would reign, in which it would be impossible to sort things out, and in which, however, the masters of the situation and dictators, undoubtedly, would be Jews: capital and the press in their hands, their solidarity would give them complete dominance and the opportunity to seize the state lever of the entire country, if it did not split, of course, into dozens of parts...

To Russia's great fortune, over the past year, the country's internal policy has taken a different direction, allowing us to hope that the subversive activities of the Jews, who had decided to overturn the life of the Russian people and remake it in their own way, will not soon resume...

And it is precisely at such an exceptionally important moment in the life of Russia, when the Russian people are still simple-minded and defenseless against Jewish intrigues, when they can easily be confused and enslaved, and not such conquerors adapted to the struggle for existence and not discerning of means, as Jews, when millions of Jews tirelessly wage war, undermining both Autocracy and Orthodoxy, trying with revolutionary propaganda to confuse the Russian people and plunge them into an abyss of countless calamities, when these Jews print and distribute proclamations preaching complete anarchy, when exclusively these Jews fill the ranks of anarchists, organizing demonstrations here and there, then they do not stop even before political assassinations, then they establish in Russia even "societies for the struggle against Orthodoxy" Russian people appear who not only defend them, but with amazing impudence try to elevate them to an ideal and set

them as an example for our Christians. And what is most terrible, such people appear even among the Russian clergy.

2.7 The Sixth World Congress Of Zionists In Basel

(Jewish Correspondence)

This time, a great many people gathered, far more than at previous congresses. The number of delegates was very significant. Guests numbered about a thousand people, not counting local residents, who were highly interested in the congress. This time, the congress was to last not two or three days, as it had in previous years, but a whole week, and even before the start of the congress, numerous meetings took place here: a congress of Russian delegates, a congress of German Zionists, a congress of Jewish gymnasts, meetings of individual factions of the Zionist assembly, and a mass of preliminary conferences. The sessions usually lasted from morning until evening, even late into the night, and an outside observer, not bound by a mandate and not obliged to be in one specific place to participate in the work of their group or faction, could move from hall to hall, from one building to another, and observe the prevailing businesslike, serious mood everywhere, listen to debates and grasp the most interesting moments, examine the curious trends emerging and already established in Zionism, and get acquainted with interesting personalities and types.

Finally, one of the presidium members gives a signal with a gavel: he strikes three times, and silence reigns in the hall, as much as possible in an assembly of several thousand people. Dr. Herzl comes out first, followed by all other members of the executive committee and authorized Zionists from various countries. Dr. Herzl's appearance is greeted by long, unceasing applause, although the enthusiasm is not as great as in previous years. Silence falls, and Dr. Herzl can proceed to read his inaugural speech, which is always the most important moment of the congress, at least in political terms. But Dr. Herzl's current speech turns out to be politically more important than all his previous speeches at the past five congresses.

The most essential part of Dr. Herzl's speech is as follows: since the Fifth Congress, he had the opportunity twice to be received by the Turkish Sultan, in the spring and autumn of last year. In both cases, the Sultan received him very graciously; the attention and benevolence expressed to him by high Turkish officials exceeded expectations. Dr. Herzl made his proposals to the Sultan and his government regarding the establishment of autonomous colonies in Palestine. To Dr. Herzl's great regret, the Turkish

government did not wish to agree to the colonization plan proposed by the leader of Zionism. The Turkish government only agreed to allow the establishment of small colonies throughout the Turkish Empire, to which, in turn, Dr. Herzl could not agree, as this would not align with the Zionist ideal: to establish a Jewish state in Palestine, the land of ancestors and forefathers. Realizing that further negotiations with the Turkish government were unlikely to yield significant results for the realization of the Zionist ideal, Dr. Herzl decided to attempt negotiations with the British government regarding the settlement of Jews in the Sinai Peninsula. The British government, through its ministers and senior officials of the Ministry of Foreign Affairs, received Dr. Herzl's proposal with the utmost attention and great goodwill. However, they informed him that the decision depended on the Egyptian government and provided him with excellent recommendations to the Egyptian Khedive and their envoy in Cairo. Dr. Herzl was unable to travel directly to Cairo and entrusted this task to one of his trusted representatives. This individual promptly entered into negotiations with the Egyptian government, which, while agreeing in principle to Dr. Herzl's proposals, stated that permission for settlement in the Sinai Peninsula could only be granted if a social expedition found the area suitable for settlement. A commission of scientific specialists and engineers was assembled, and while it was at work, a modus operandi for the future settlement of the Sinai Peninsula was developed with the Egyptian government. By the time the commission's work concluded, Dr. Herzl himself hastened to Cairo and received a most benevolent reception there; but, to his great regret, the commission's report was unfavorable: the land could not be made fertile due to a complete lack of water. Evidently, the settlement of the Sinai Peninsula had to be decisively abandoned. Dr. Herzl then returned to England to re-engage in negotiations with the British government. The latter, on its own initiativefor which the Zionists should be especially gratefulmade a proposal of extraordinary importance. Specifically, the British government offered the Jews the opportunity to establish an independent state (or rather, extensive colonies) with municipal and state self-government, with a supreme representative from their own ranks, but under the supreme protectorate of England. All this, however, was to be in East Africa.

Without delving into the substance of the matter, Dr. Herzl responded to the British government that he accepted their proposal with the greatest gratitude and would promptly submit the question of establishing colonies in East Africa for the consideration of the congress. Without the congress's approval, he, Dr. Herzl, had no right to make any decisions. Dr. Herzl, in conveying this to the congress at the present moment, adds no words of his own. He merely points out that, on the one hand, East Africa does not align with the national ideal of the Jewish people, and on the other hand, the British government guarantees complete freedom for national development. It is up to the congress to accept or reject this proposal from the

British government.

Dr. Herzl believes that the documents related to this issue cannot be disclosed in the main hall of the congress. The congress must select from its members a special commission of individuals enjoying its trust, to whom everything related to this issue will be shown and told. In any case, no matter how the congress reacts to the proposal, the English government can be sure that all Zionists, the entire congress, harbor the warmest feelings of gratitude towards it. (Long applause; delegates rise from their seats; shouts in honor of England are heard from all sides.) But this is not all, continues Dr. Herzl, regarding the successes of the Zionist movement.

Such are the successes achieved by Dr. Herzl, and he adds that the Sultan continues to express the most friendly feelings towards the Jewish people and the Zionist movement. Dr. Herzl hopes that the Turkish government also perfectly understands what benefits it would gain for its country if it allowed the Jewish people to realize their national ideal.

Regarding the political successes of Zionism and the successes of his diplomatic negotiations, Dr. Herzl can further state that Emperor Wilhelm, who received Dr. Herzl with a delegation while in Palestine, in Jerusalem, and then gave him assurances of the most flattering and promising nature, also belongs to the friends of Zionism.

Dr. Herzl does not hide from himself that some promises do not have proper practical significance, but, on the other hand, an old proverb says: the words of emperors should not be subjected to analysis and skeptical interpretation.

Such is the main, in essence, political part of Dr. Herzl's speech, with which he opened the congress session.

All this action of the Jews is disguised in order to establish their state in Russia. The Turkish Sultan will not allow Jews into Palestine for money, and the Jews themselves will not go there without a Messiah, because they need to work there differently than in Russia.

The main organ of Russian Zionist Jews, "Budushchnost" (Future), continues to distinguish itself by inventing more and more "projects" aimed at the gradual establishment of Jewish dominance in Russia. It must be admitted that "Budushchnost" pursues its line with unflagging energy.

For example, in the article "New Perspectives," such things are preached without any hesitation (the discussion is about the Far East) that if the indigenous population does not seek to resettle in areas bordering China, then under such conditions, it would seem most natural to consider it desirable to attract a Jewish element to the new region, an element that has overpopulated that part of indigenous Russia which is called the Pale of Settlement. For them, distant cities would not be superfluous, and they themselves would not be superfluous in new empty lands that need an energetic industrial population.

With modest pride, the newspaper continues to prove its point:

That Jews are indeed desirable and useful, as an energetic, historically commercial element, is evidenced by the role of Jews in Siberian industry, where in many places they are active intermediaries in the export of local products abroad.

Now, more than ever, it would be appropriate to discuss the general question of the presence of Jews in Siberia in connection with the prospects of reviving a distant land, to which Jewish forces could be extremely useful.

2.8 Militant Fantasy Of Zionists

Mr. Notovich's newspaper, the more serious and solemn the tone of its articles, the more cheerfully it disposes its reader. Here, for example, is a conversation between its Basel correspondent and Dr. Herzl. Amusing are the boundless self-praise of the leader of Zionism, and the remarks that the newspaper correspondent obligingly offered him. Dr. Herzl imagines himself a demagogue and a temporary dictator of the Jewish people. A huge crowd of my supporters and admirers cannot understand me or do not want to understand me, Herzl declared, but if I still make the Jews happy, then I will relinquish all powers and retire into solitude, that is, Herzl modestly refuses the crown of the future Jewish kingdom.

You spoke about this yesterday too, I remarked, and in both cases, I cannot agree with you.

Why? Herzl asked and fixed his deep, black, magnetizing eyes on me. I will tell you this. Many compare you to Moses...

Dr. Herzl made a negative gesture with his hand.

I find this comparison tasteless and, moreover, already hackneyed. I personally compare you only to Napoleon...

Oh-oh-oh! protested Dr. Herzl.

Yes, because your will is like Napoleon's will. But Napoleon did not stop halfway and led his Frenchmen wherever he wanted. With your mighty will, you must lead the Jewish people, and wherever you lead them you know this they will follow you everywhere.

I doubt it, objected Dr. Herzl, you do not reckon with the psychology of the masses. I gave them territory in East Africa, and you see how much enmity and indignation I aroused against myself. When I bring them Palestine as a gift, Dr. Herzl concluded with bitter irony, they will probably shoot me.

Or they will deal with me by Lynch law, I remarked, that is more modern. Do you not know, doctor, what conclusion, what logical conclusion can be drawn from your last words? That you still hope to bring them Palestine as a gift soon.

Dr. Herzl's eyes flashed, he smiled his charming smile, and remained

silent.

I gave them territory in East Africa... I will bring them Palestine as a gift... Can one really take such tirades - Jewish "Napoleon" - seriously? Let's assume the correspondent naively believed that you can't spoil porridge with butter, but does the editorial board of "Novosti" really not realize the full absurdity of this dialogue?

If anything inspires horror and disgust in Christians, it is not only Jewish capitalism, but also Jewish poverty. The latter, like leprosy, frightens not only Russia, but also England and America. Next to an obese and forgive the crude word insolent Jewish millionaire stands no less dangerous a Jewish pauper, unhappy but hungry, with bared teeth. Both are parasites, both are terrible, one by force, the other by extreme powerlessness. Both carry out destructive work against Christian society. The living Christian element tries unconsciously to digest or expel both of them.

Jewry is noisy and restless; it is becoming militant, political. Here and there it moves from defense to attack. But this resembles a crisis of illness. The Christian world is too vast to fail to cope with this inflammation. A little more, and Jews like Jessica will understand that they are perishing, that Jewry is a quagmire for them, that salvation is on Christian shores. As for Jews like Shylock, vengeful and irreconcilable, they will have to either flee to the deserts of Africa or die in despair. Such, it seems to me, is Shakespeare's artistic prophecy about the ultimate fate of the Jew.

Jewish "Pope"

At the last meeting of the international congress of rabbis in Krakow, the Tarnow rabbi Shir proposed, on behalf of the rabbis in Galicia, the organization of an international union of rabbis, so that at the head of this union would be an "elected head" chosen by rabbis from all countries, who would be the representative of the union and its chief leader. This proposal, after some debate, was accepted, but the election of the person who was to hold the title of "rabbi of the Jews of the whole world" did not take place. The future rabbi is to occupy approximately the same position in Jewry as the Roman Pope occupies among Catholics.

Perhaps, if one of the Rothschild bankers is elected to the post of Jewish Pope, he will answer the same thing he once said when he was offered to be king of the Jews:

I prefer, instead of being king of the Jews, to remain a Jew of kings.

From various localities, news is emerging about the ferment occurring among local Jewry, which is expressed in the Zionist movement and in various kinds of audacious outbursts on the part of Jews. This ferment is particularly strong in Lodz. At such a moment, the circumstance that the authorities have turned their attention to one of the important aspects of the Jewish question, namely: the establishment of primary education among Jews, is most opportune. The trustee of the Warsaw educational district, A. N. Schwartz, in view of the improvement of primary education in this region,

convened the congress of heads of educational directorates and inspectors of public schools in March of this year. This congress developed a number of issues covering the organization of primary education in this region in its entirety, and in particular the question of revising the 1888 rules regarding cheders, establishing examinations for teachers (melameds) of Jewish religious schools (cheders) and a minimum of educational requirements that must be presented to melameds. This region is covered by a dense network of overt and covert cheders. In Warsaw alone, there are over 800 overt cheders. At a time when state-run primary Jewish schools are empty, cheders are packed with boys aged 4 to 15, and even 17. Given that, according to the 1888 rules, any Jew who has received a certificate for this title from a rabbi can be a melamed, and that these rules allow, in addition to teaching the Jewish "law," Russian and Jewish languages in cheders, the study of "other" subjects, cheders have become secondary Jewish educational institutions, in which Hasidic fanatics provide the growing Jewish generation with a specific Jewish education in the spirit of extreme intolerance towards "goyim" Christians. Thus, cheders deviated from their original type of religious or prayer schools and turned into a special kind of Jewish educational institutions, where teaching is conducted outside the control of Russian educational authorities, as it takes place in a jargon incomprehensible to them. Usually, when a representative of the educational authority appears near a cheder, the Jewish telegraph informs the melamed, and the latter dismisses most of his students, leaving a small group in the class, who can somehow read and write in Russian, but if an inspector catches all students during a lesson, due to ignorance of the jargon, he cannot verify what and how is being taught. There is nothing to say about the observance of school hygiene in cheders, although Jewry spends considerable money on cheders: the Warsaw Jewish community and wealthy Hasidim, in the course of well-known long-term millionaires Pshepyurka and Yamayka in Warsaw, provide financial assistance to cheders, and some Zionist Jewish ladies, taking on the role of patrons of cheders, collect for their students and donations.

Lamenting the fate of Russian Jews, "Voskhod" (Sunrise) as if reproaching Russia, constantly paints in rosy colors the situation of Jews in America. "Voskhod"'s New York counterpart, the newspaper "Forward," mercilessly and selflessly refutes these fabrications.

"The United States," declares "Forward," "cannot serve as a country for mass Jewish immigration. Even now, Jewish emigrants arriving here annually, numbering 60,000 people, are viewed very unfavorably. If emigration increases significantly, laws will very soon be created to restrict access to the United States for poor Jews. The torments that Jews have to endure from street urchins will grow into an anti-Semitic movement. It is a great sin to hide these facts from the Russian-Jewish masses."

Jews in England

"New Times" quotes an excerpt from an article by Hamilton Fyfe on

Jewish emigration to England, published in "Nineteenth Century".

The question of Jewish emigration obviously greatly concerns the English, although there are fewer Jews in England than in any of the great powers of Europe. Fyfe disputes the admissibility of Jewish emigration.

He points to three kinds of inconveniences from emigration: firstly, in terms of competition for labor with native workers; secondly, in terms of overcrowding; and thirdly criminality. However, he does not pay serious attention to the latter, despite the fact that the percentage of crime among Jews is higher than among natives. He sees the danger in new labor hands taking jobs from local workers or driving down their wages, and most importantly the author does not want to give up England's territory. Jews are increasingly occupying places in London. There are quarters where the English element is almost absent, partly because landlords, "having lost all sense of decency or patriotism," found it more profitable to evict Englishmen and settle Jews, and partly because the English themselves did not want to live next to neighbors "little different from pigs in their habits."

Liberal newspapers in England protest against the emigration of Chinese to South Africa and advocate for the emigration of Jews to England. But who is more dangerous: a Chinese person in Africa or a Jew in England? What is to be done with Jewry? The author does not give an answer to this. He does not want them in England, and that's that.

There is no antisemitism in England, but it can arise. "We persecuted Catholics when they were, firstly, Catholics, and secondly, Britons, and we were right," even if Jews show that they can be, firstly, Englishmen, and secondly, Jews, and they will be received with open arms.

But for Jewry, this is probably an insoluble problem.

2.9 Program For The Conquest Of The World By Jews

Protocol I
(Translation from French)

"Discarding superfluous phrases, let us try to formulate our system, examining the facts from our side and from the side of the Goyim.

It should be noted that people with bad instincts are more numerous than good ones; therefore, greater results can be achieved through violence and intimidation than through reasonable and convincing arguments: for every person strives for power, and few would not become a dictator if they could, and even then, a rare one would not be willing to sacrifice the good of all for the sake of achieving their own good.

What restrained and guided these predatory animals, whom they call humans? At the beginning of social order, they submitted to crude and blind force, then to law, which is also force, but disguised. I conclude that by the law of nature, might is right.

Political freedom is an idea, not a fact: it must be skillfully applied when it is necessary to use it as an ideological lure to attract popular forces to one's party, if that party intends to break another, currently in power. This task is facilitated if the opponent himself has become infected with the idea of freedom (liberalism) and has sacrificed his power for the sake of this idea, which will demonstrate the triumph of our theory. For by the law of existence, loose reins of government are immediately seized and picked up by a new hand, because the blind force of the people cannot last a single day without a leader; consequently, only a new power replaces the one weakened by its own liberalism.

At present, the power of gold, i.e., ours, has become the substitute for the power of the rulers (liberals).

The idea of freedom is unattainable because no one knows how to use it in moderation. One only needs to grant the people self-governance for a short time, and it turns into licentiousness. From this moment, internecine strife arises, quickly escalating into social battles in which states burn, their significance turning to ashes. Whether the state is exhausted in its own convulsions or internal strife delivers it into the hands of external enemies, in any case, it can be considered irrevocably lost: it is in our power. The despotism of our capital extends a straw to it, which it must cling to, or otherwise fall into the abyss. To anyone who tells me that my arguments are immoral, I will ask: if a state is allowed to use all sorts of strategic measures of struggle against an enemy, and if, in relation to an external enemy, it is permissible not to acquaint the enemy with plans of attack or defense, to attack him at night or with an unequal number of people, then why should such measures be called immoral in relation to the worst enemy, the destroyer of our well-being, our competitor for power? Can a sound logical mind hope to constantly guide with reasonable admonitions or persuasions in the event of a possible, even if senseless, contradiction that might seem more just to the superficially understanding people, for, guided exclusively by petty passions, beliefs, customs, traditions, and sentimental theories, people in a crowd succumb to party schism, which hinders any agreement even on the basis of reasonable persuasion. Every decision of the crowd depends on an accidental or manipulated majority, which, being ignorant of political secrets, pronounces an absurd decision, laying the groundwork for an anarchic period of governance. From all that has been said, it follows that politics has nothing in common with morality. A ruler guided by it is apolitical, and therefore not firmly seated on his throne. Whoever wishes to rule must skillfully resort to cunning and hypocrisy: great national qualities, frankness and honesty, are vices in politics; they overthrow from thrones bet-

ter and more surely a stronger enemy. These qualities must be attributes of Gentile kingdoms; we, however, must not be guided by them. Our right is in force. The word "right" is an abstract, unproven idea, which means, as it were: "Give me what I want, so that I can thereby prove to myself that I am stronger than you." Where does right begin, where does it end, what does it consist of? In states where the organization of public power is poor, the laws and ruler are powerless, depersonalized by liberalism and its imaginary rights, I see our right to rush in with the right of the strong and destroy all existing orders and institutions, to lay hands on laws, to rebuild all institutions and become masters of those who voluntarily surrendered their power to us, having renounced it. Our power is more invincible than others because it is invisible, and will remain so until it is so strengthened that no cunning or force can undermine it. From the temporary evil that we are forced to commit, will come the good of an unshakable rule, which will restore the correct course of the mechanism of popular existence, violated by liberalism; the result justifies the means. Let us pay attention not so much to what is good and moral, as to what is necessary and useful. Before us is a plan; in it, a strategically indicated line, from which we cannot deviate without the risk of seeing the destruction of centuries of work. To develop appropriate actions, one must take into account the baseness, instability, inconstancy of the crowd, its inability to understand and respect the conditions of its own life, its own well-being; one must understand that the power of the crowd is blind, unreasoning, serving right and left. The blind cannot but lead them to the abyss; consequently, members of the crowd upstarts from the people, even if genuinely intelligent, but politically ignorant cannot act as leaders of the crowd without destroying their own herd. Only persons prepared from childhood can know the words composed of political letters. The people, left to themselves, i.e., to upstarts from their own midst, self-destruct through party strife, stirred up by the pursuit of power and honors and resulting from these disorders. Is it possible for the popular masses to calmly, without competition, reason and manage the affairs of the country, which cannot be mixed with personal interests with impunity; competition prevents defending against external enemies and even surprising them. A plan, broken into several parts, into several heads in the crowd, loses its integrity, and therefore becomes incomprehensible and unexecutable due to different interpretations of it. Only with one person can plans be developed clearly, in an order that distributes everything in the mechanism of the state machine, from which it must be concluded that governance beneficial to the country must to concentrate in the hands of one responsible person. Without its own despotism, civilization cannot exist, a civilization led not by the masses, but by their leaders, whoever they may be. The mob is a barbarian, manifesting as such in every case. As soon as the mob seizes freedom (the idea of freedom), it immediately turns it into anarchy, which is the highest form of barbarism. Look at the intoxicated,

enlivened, wine- drugged, whose right to immoderate use is given by freedom to the goyim (our people do not freely use it, memorable cherems)... We must not allow anything similar during our open, and therefore responsible, rule. The peoples of the goyim are intoxicated with alcoholic beverages, and their youth have gone wild from classicism and early depravity, to which they were incited by our agents-governors, lackeys, clerks, etc., and in the wealthy classes, our women, many of whom are their followers in depravity and luxury. So, our watchword is: strength and hypocrisy; only strength triumphs in political affairs, especially if it is hidden in the talents necessary for governing people. Violence must be a principle, cunning and hypocrisy a rule for a government that does not wish to surrender its power to some new force... This evil helps to achieve a good goal, therefore we must not stop at bribery, deception, betrayal, when they must serve to achieve our goal: in politics, one must be able to take others' good without hesitation, to achieve submission and power. Our rule, proceeding by the peaceful path of conquest, has the right to replace the horrors of war with less noticeable, but more expedient machinations, by which we support terror, disposing the goyim to blind obedience or inaction. Justice, but also inexorable strictness, is the greatest factor of governmental power not only for profit, but also in the name of the duty of victory. We must adhere to a program of violence and hypocrisy. The doctrine of calculation is as strong as the means it employs, therefore we will triumph and consolidate all governments under our super-government not so much by strictness itself, but by its doctrine. It is enough for them to know that we are inexorable, for disobedience to cease.

In the days of Greece's greatness, we first cried out the word "freedom," so often repeated since then by unconscious parrots, flocking to this lure, with which they carried away the welfare of the world, the true freedom of the individual, which is protected from the pressure of the crowd. Allegedly, intelligent goyim did not understand the abstractness of the words spoken, did not notice that in nature there is no freedom, there can be no equality, for nature itself established the inequality of minds, characters, and abilities, as well as their subjection to the laws of relationships; they did not see that our politics had knocked them out of their life's rut onto a path leading to our rule. One acquainted with politics, even if a fool, can rule, but one unacquainted with it, even if a genius, will get confused in the paths we have indicated. Therefore, the dynastic rule of Jewish kings was established, so that the son would learn the knowledge of political law from his father, so that no one else would know it.

The Goyim lost this meaning of dynastic rule, which contributed to the success of our cause..

In all corners of the world, the words "freedom," "equality," "fraternity" brought into our ranks, through our blind agents, entire legions who enthusiastically carried banners. Meanwhile, these words were worms that undermined the well-being of the Goyim, destroying peace, tranquility, and

solidarity with the law everywhere, ruining all foundations of their state. You will later see that this served the triumph of our system of world conquest by peaceful means. This gave us the opportunity to achieve the destruction of privileges, the very essence of the Goyim aristocracy, which was the natural defense of peoples and countries against our actions. On these ruins, we established an aristocracy of upstarts, whose qualification we set in science and wealth. Our triumph was facilitated by the fact that in dealings with people we needed, we always acted on the most sensitive aspects of the human mind, on calculation and greed, on the material needs of people, and each of the listed human weaknesses is individually capable of killing personal initiative, giving people's will into the hands of the buyer of their activities. The abstraction of freedom made it possible to convince the masses that their rulers are nothing more than managers of the country's owners the peoples, and that these governments can be changed like worn-out gloves. The replaceability of administrators put them at our disposal and, as it were, at our appointment[1].

[1]The full text of the Program for the Conquest of the World by Jews The Protocols of the Elders of Zion is given in the book: O. Platonov. The Riddle of the Protocols of Zion. M., 1999. Comments on this document are also provided there.

Book Three. Section One: Theoretical

Treatise I. The Neighbor Of The Jew

1.1 Who The Jew Should Consider His Neighbor

Is there a person who could say: "I have no neighbor!" Yes, if the fanatical laws of the Talmud govern the conscience of the sons of Jacob, if these laws are considered valid, then such a person exists. With the exception of Talmudists, what, in their understanding, is the rest of humanity? Here is the answer in the Talmud: "Descendants of Abraham! The Lord calls you, through the mouth of the prophet Ezekiel, 'you are My flock,' i.e., you are people, while other peoples of the world are not people, they are cattle"[1].

Thus, Judeo-Talmudists think not only of their own dialect but also of themselves; on the Sabbath day, they sing: "Atoechod veshimcho echod" "You are one, Lord, and Israel is one, and there is none like Him in the whole world"[2].

In the Holy Scripture it is said:

"Do not wrong a stranger (and do not oppress him): for you know the heart of a stranger, because you yourselves were strangers in the land of Egypt" (Exodus XIII, 9).

"When a stranger resides with you in your land, you shall not oppress him. The stranger who resides with you shall be to you as the native among you; you shall love him as yourself, for you were strangers in the land of Egypt" (Leviticus XIX, 33, 34).

"You shall not oppress a widow or an orphan. If you oppress them, then when they cry out to Me, I will surely hear their cry, and My wrath will be

[1] "Talmud, treatise Babbi Mebline", fol. 144, recto edit. Amsterdam. 645.

[2] Book Sider, p. 75.

kindled, and I will kill you with the sword, and your wives will be widows, and your children orphans" (Exodus XII, 22, 23, 24).

Especially in the fifth book of the Bible, widows and orphans, strangers and Levites are always mentioned together, and mercy is instilled towards them. The son of Israel should not use what God has blessed him with, or rejoice before the Lord without making the unfortunate participants of his joy and well-being. The Law constantly requires that at all feasts, hospitality and generosity should not be forgotten. But besides this, it also cares for the poor and needy:

"When you reap the harvest of your land, you shall not reap to the very edges of your field, nor shall you gather the gleanings of your harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard; you shall leave them for the poor and for the sojourner" (Leviticus XIX, 9, 10). And in another place:

"When you reap your harvest in your field and forget a sheaf in the field, you shall not go back to get it; it shall be for the sojourner, the fatherless, and the widow, that the Lord your God may bless you in all the work of your hands. When you beat your olive trees, you shall not go over the branches again; it shall be for the sojourner, the fatherless, and the widow. When you gather the grapes of your vineyard, you shall not strip it afterward; it shall be for the sojourner, the fatherless, and the widow. You shall remember that you were a slave in the land of Egypt; therefore I command you to do this" (Deuteronomy XXIV, 1922).

Every third year the law requires a so-called tithe for the poor:

"At the end of every three years you shall bring out all the tithe of your produce in the same year and lay it up within your gates. And the Levite, because he has no portion nor inheritance with you, and the sojourner, and the fatherless, and the widow, who are within your gates, shall come and eat and be satisfied, that the Lord your God may bless you in all the work of your hands that you do" (Deuteronomy XIV, 28, 29).

Finally, every 7th year, the entire harvest was to be common property:

"For six years you shall sow your land and gather in its yield, but the seventh year you shall let it rest and lie fallow, that the poor of your people may eat; and what they leave the wild animals may eat. You shall do the same with your vineyard and with your olive grove" (Exodus XXIII, 10, 11).

At any time, a hungry person could take as much as they needed to satisfy their hunger: "When you go into your neighbor's vineyard, you may eat grapes until you are satisfied, but you shall not put any in your basket. When you go into your neighbor's standing grain, you may pluck the heads with your hand, but you shall not use a sickle on your neighbor's standing grain" (Deuteronomy XXIII, 24, 25).

All these are legal provisions far more humane than our modern ones: under existing relations, their implementation would be categorized as poaching and theft and would be subject to punishment...

A further provision in the spirit of purest humanity is the rule concerning the remuneration of a day laborer: "The wages of a hired worker shall not remain with you until morning" (Leviticus XIX, 13).

Contrary to the Bible, the Talmud teaches: "You, Jews, are humans, and other nations are not," says the Talmud[1]. Therefore, the Talmud permits a Jew every offense, violence, and theft against a non- believer. "Do not take anything from your neighbor, as the commandment states; but your neighbor is a Jew, not the other nations of the world"[2].

In this vein, the Talmud interprets the entire Old Testament from beginning to end, and everywhere makes this distinction, calling only a Judean a human and a neighbor, but by no means a non-believer.

No one else is recognized as a human except a Jew, for only Jews originated from the first human, and all other nations originated from an unclean spirit and should, naturally, be called beasts[3].

The Talmud teaches that only the skin and body constitute a person's clothing, and only their soul can give them the title of human. "Akim" cannot claim this title because their soul comes from an unclean spirit, while the souls of Jews come from the Holy Spirit.

The quality of people is determined by their origin: good people come from Abel, and evil ones from Cain. Jews descend directly from Adam, Abel, Abraham, and Moses, while other nations, especially the "Nukhrim" (Christians) from the devil, through Cain, Esau, and Yeshu-HaNotzri (Jesus Christ)[4].

"On this basis, Jews, in comparison to non-Jews, are the same as royal children, because it is said: 'All Israel are children of kings'[5]."

Those who insult a Jew insult God himself[6] and are subject to the death penalty, just as for insulting God's majesty[7].

"Corresponding to the pride a dog shows towards other animals, and a rooster towards birds, Jews have the right to be proud," it is said in the Talmud[8].

The wicked and those who forget God will not rise again (Ps. IX, 18); by this name, one should also understand "Kutim" (Christians)[9]. All evil forbidden by Israelite law against a brother, against a neighbor, and a companion, is forbidden only concerning Jews, for non-Jews are not their

[1]Book Bava Metzia, section 9.

[2]Talmud, book "Sanhedrin", section 7, page 59.

[3]Tractate "Yalkut Reuveni". p. 10, 2; tractate "Brocheis" and so on. 4. See "Rub. ichen" par. 4.

[4]See "Rub. ichen" par. 4.

[5]Tractate "Yevamot". p. 67, 1.

[6]Tr. "Yevamot" 128, 1.

[7]Tr. "Sanhedrin", p. 58, 2.

[8]Ibid.

[9]Tr. "Brocheis". P. 25, 2.

brothers or neighbors[1].

In the book "Lev." XIX, 13 it is said: "You shall not oppress your neighbor or rob him." This passage in some uncensored editions of the Talmud is explained thus: "It says here: your neighbor, but this does not mean just anyone; a goy is not your neighbor." Goyim can be robbed, plundered, and deceived; all this will be in accordance with the dignity of an honest man. And when, regarding such an interpretation, one rabbi was asked whether it was in accordance with the dignity of an honest man to deceive? the questioner replied: "Without a doubt, for it is said in David: with the innocent be innocent, and with the wicked be unjust"[2].

A Jew may steal from a Christian, for it is said: "You shall not wrong your neighbor or rob him" (Lev. XIX, 13) a neighbor, not a gentile, and all other peoples are not neighbors to a Jew[3].

"If someone robs an akim (Christian), taking something from his property or his sanctuary, he pays only the capital, i.e., the value of what was stolen, for it is said: 'He pays his neighbor double, and specifically his neighbor, but not a goy' (foreigner)"[4].

"If someone falsely swore before an akim, he pays only the capital, but is not obliged to pay an additional fifth part, for it is said: 'He will deny before his neighbor'."

In the treatise "Avodah Zarah", page 26, it is stated that a Jewish woman should never breastfeed a Christian child, for in such a case she would nurse a son to an idol.

If a goy were to touch wine (grape wine) with even one finger, it is no longer fit for a Jew to keep it, because that wine is defiled.

Just as a corpse makes people in the house unclean, so too does a cross defile people.

It is not proper or fitting for a Jew to take wine and a cross from a Christian. Rabbi Rashi says that if one drop of wine entered a barrel, and that barrel was mixed with a thousand barrels, then none of it is fit to drink; similarly, if one painted cross was mixed with a thousand painted pictures, none of them are fit.

1.2 On The Unenlightened Talmudic Wisdom Of The Jews

Nevertheless, however regrettable the phenomenon of fanatical hatred, fostered by Talmudic teachings among Jews towards Christians, it is, at

[1]Tr. "Sanhedrin" 105, 1.
[2]Tr. "Bava Metzia", p. 3, 2.
[3]Tr. "Bava Batra", p. 123, 1.
[4]Talmud "Bava Metzia", p. 111, 2.

least, explainable and understandable, as it developed historically under the influence of a combination of diverse political, ethnographic, religious, and everyday circumstances and relationships. But what is much stranger and more incomprehensible, and what one cannot help but be surprised by, is that, that the senseless doctrines of fanatical hatred and contempt are attributed by the Talmud not only to Christians, the ancient and sworn enemies of Judaism, but even to those fellow-Jews who are not enlightened by the light of Talmudic wisdom. These lesser brethren in Judaism, who have no communion with the chosen, are placed by the Talmud squarely on a par with pagans, are not recognized as neighbors, and are given the contemptuous name "Am Haaretz" in the instructional book of Judaism, which literally means: "plebeian," "laborer," "simpleton."

Since the time of Christ, strict caste distinctions have been established among Jews in religious life. At the end of the "Mishnah" there is a treatise called "Horayoth," where priests are given precedence over serving Levites; these over other legitimate Israelites; the latter over illegitimate "mamzerim." An illegitimate Israelite is given precedence over "nebinim" slaves; a slave over a "ger" (foreigner), and a foreigner over a freedman. But if a mamzer, says the Mishnah, is the son of a rabbi, and the high priest is from the Am Haaretz, i.e., simple villagers, laborers, then such a mamzer has precedence over the high priest. Hillel says that an unlearned person is not saved from sin and none of the Am Haaretz can be pious; an Am Haaretz is considered to be one who does not daily repeat the morning prayer (Kri'at Shema), or does not wear tefillin or tzitzit, or does not serve a learned person. The pettiness of the learned Jew went so far that he saw in his compatriots, who did not know the law, people under a curse. Every Jew, considering himself a member of a royal generation and a chosen people, looks upon a goy and anyone not belonging to his tribe with the greatest contempt, established by millennia-old customs; the Jewish purist now differs little from goyim in his treatment of his poor, offended, and downtrodden brethren.

1.3 The Attitude Of Learned Jews Towards Am Haarets (Laborers)

The relations of aristocrats and enlightened Jews to the numerous class of unfortunate "Am Haaretz" are defined in the Talmud by the following instructions:

"Six points," states the Talmud, "must be observed regarding the 'Am Haaretz':

1. No one can serve as a witness for him.

2. He is not fit to be a witness for others.

3. An Am Haaretz (plebeian) is not initiated into any secret.

4. He cannot be appointed guardian over orphan property.

5. He cannot be a trustee of charitable institutions, and

6. One cannot travel with him."

Some assert, adds the Talmud, that a loss that happened to a commoner should not be publicized, i.e., a thing lost by a commoner belongs to whoever found it[1].

Rabbi Eliazar says: it is permitted to slaughter an Amgaaretz on the Day of Judgment[2], even if the latter coincides with the Sabbath[3].

A Jew can never marry the daughter of an Amgaaretz, for they themselves are reptiles, their wives are creeping things; and concerning their daughters it is said: Cursed be anyone who lies with an animal, i.e., blood relations with an Amgaaretz were considered bestiality[4].

An Amgaaretz cannot be appointed as a witness; an Amgaaretz is considered a villain[5].

Rabbi Eliazar said: An Amgaaretz (an unlearned Jew) can have his nostrils torn out even if it coincides with the Day of Atonement or purification with the Sabbath day; but when his disciples asked him: Rabbi, say rather that he can be slaughtered, he answered them: This would require a blessing, and therefore he should not be slaughtered[6]. It further states: An unlearned person can be gutted like a fish[7].

Defenders of the Talmud may claim that all this is an allegory, that these expressions certainly have a different meaning, and are inaccessible to the unlearned goyim. In reality, after reading, anyone might be puzzled and think that there was a mistake here or that it was said in jest, although it is obvious that such jokes are inappropriate, especially from the mouths of those claiming to be teachers. The baptized Jew Kirasevsky says in his analysis of the Talmud that all such assumptions disappear when we find these passages in collections of Jewish laws in Shulchan Aruch, in Hilchot Periah Veriviah, where they are expressed by all rabbinic authorities. All these passages, as well as the preceding ones, must be understood literally. It is stated above that it is permitted to kill an unlearned person without any rules that are observed when slaughtering animals; but when the disciples asked about the reason for this, Rabbi Eliazar replied that observing

[1]Talmud, tractate Pesachim, p. 98.
[2]The Day of Judgment is called the holiday Yom Kippur.
[3]Pesachim.
[4]Ibid., p. 49.
[5]Choshen Mishpat, art. on evid. par. 34, p. 7.
[6]Tractate Pesachim, p. 49, 2.
[7]Ibid.

the rules for slaughtering animals requires a blessing. This implies that such a method of killing would be too great an honor for an unlearned person, who does not even deserve to be treated like an animal. Thus, in the given sayings, allegory cannot be seen in any way. Rabbi Samuel, in the name of Rabbi Yohanan, says that an unlearned person can be torn or gutted like a fish; and it is known that rules regarding fish, known in relation to the slaughter of animals, under the name bedika, are not observed. In any case, rabbis consider their unlearned brethren in the Talmud no better than animals, for they say that their daughters are disgusting, and their wives are like insects. Therefore, if people can be so selfish and heartless, respecting their co- religionists to such an extent, that from this it can boldly and naturally be assumed that they allow themselves to kill these insects, these animals.

1.4 Senseless Intolerance Of The Talmud

The Talmud states: "Deceased male and female slaves do not enjoy the same status as deceased free people; upon the death of the former, no blessings are given, no words of consolation are offered to those grieving for the deceased, but only, as if upon the death of an ox or a donkey, are the grieving addressed with the words: 'May the Lord reward you for your loss'[1]. Such heartlessness is all the more convincing because it speaks here of Jewish slaves, i.e., those converted to the Jewish faith, for the Talmudic law positively makes it an indispensable condition that every slave must accept the Jewish religion. The Talmud, without hesitation, places its co-religionist slaves, even after their death, in memorial services for the repose of their souls, on the same level as animals, in other words, it positively denies them the immortality of the soul. According to the spirit of the Talmudic religion, a slave, during his lifetime, should be treated like an animal; the same treatment is accorded to him after death."

Regarding Christian women, Rabbi Shila attacks a man who allows himself frequent visits to a non-Jewish woman. The beaten man complains to the authorities; to this, the rabbi replies: "This scoundrel is having relations with a she-donkey; is not that woman, who is not of Abraham's blood, an animal? So, what should be done with one who, forgetting himself with her, descends to the level of an animal?"[2]

The famous Rabbi Menachem insists in many places in his works that the title of human being belongs only to a Jew.

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[1] "Yoreh De'ah" 5, 377.

[2] Talm. "Berakhot". l. 88, recto Laurenti ibid. Tom 11, par. 375. "Church and Synagogue". pp. 26 to 50. Paris, 1859.

One of the learned Jewish books asserts that all non-Jews are pigs[1].

According to the assurances of the Talmud, after angels, Jews are the most pleasing beings to God. On this basis, whoever inflicts any offense on a Jew, for example, a blow to the face, commits the same crime as if he had struck God Himself[2]. Some rabbis assert that a Jew is nothing other than a material particle of Divinity, just as a son receives a particle of his material being from his father. And therefore, a goy who strikes a Jew, according to the Talmud, worthy of death[3]; if there were no Jews, there would be no grace on earth[4], there would be neither sun nor rain[5].

By virtue of this, no nation could exist on earth without Jews[6]. The distinction, the Talmud further teaches, is the natural and primary law of all creation: plants and animals cannot do without the protection of man; just as man stands high above beasts, so do Jews stand above all peoples of the world[7]. A person of foreign non-Jewish origin is the same as an animal. According to Rabbi Kroner, every uncircumcised person is considered foreign; therefore, the expressions "foreign" and "pagan" have the same meaning where goy and nukhri are used interchangeably[8].

Furthermore, the Talmud teaches that the graves of goyim (Christians) should not defile Israel (Jewish graves), because Jews are people, while other nations have the properties of animals[9].

Elsewhere, the Talmud refutes this defilement. Stating that defilement upon encountering a corpse occurs only when the deceased was Jewish, it provides the following reasoning: a goy was impure and defiled those who approached him; but upon death, his body loses its impurity, and therefore does not defile anyone. An Israelite, for example, during his Jewish life, exuded from his body an aroma of purity that even sanctified those who approached him, etc.; but with the death of a Jew, the soul and the Holy Spirit leave the body, and it becomes worn out and only capable of infecting the air and making others impure[10].

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[1]Tract. "Yalkut", l. 3, 3 Laurenti ibid t. II, p. 374.

[2]Tract. "Sanhedrin", l. 58, 2.

[3]Tractate "Sanhedrin", l. 58, 2.

[4]Tractate "Yevamot", l. 63, 1.

[5]"Bechai" to Pentateuch, 34, l. 153, 3.

[6]Tractate "Zera'im", l. 107, 2.

[7]Ibid., l. 101, 2. Tractate "Yebamot", l. 94, part 2, t. 3.

[8]Tractate "Berakhot", l. 47, 2; tractate "Gittin", l. 70, 1; tractate "Avodah Zarah", l. 26, 2, t. 3.

[9]Tractate "Bava Metzia", l. 114, 2.

[10]Ioh Nicoli Sepulchris, liber 3 cap. 3.

1.5 The Talmud Calls The Non-Jews Dogs

The Talmud calls non-Jews dogs, stating concerning Jewish holidays that they are established for Jews, and not for strangers, not for dogs[1]. Rabbi Moses, with Nachman, repeats this: "For you are the holidays, not for goyim, for you, and not for dogs"[2]. Rabbi Rashi says the same in the Venetian Talmud; however, in Rashi's commentary published in Amsterdam, the addition "not for dogs" was omitted. "Non-Jews are the same as dogs and donkeys"[3]. Rabbi Abarbanel says: "The chosen people are worthy of eternal bliss, while other peoples are nothingness"[4]; "The houses of the goyim are dwellings of cattle"[5]. Ben-Sira answers Nebuchadnezzar when he wanted to give his daughter to him in marriage: "I am a son of man, not of cattle"[6]. "Jews are considered people, while idolaters, to whom Christians also join, as they honor an 'idol', originate from an unclean spirit and are called pigs"[7]. "A foreign bride, not belonging to the daughters of Israel, is cattle." Rabbi Abarbanel teaches thus[8]: "Whoever is not a Jew, or even more so, an apostate from the Jewish faith, such as, according to the tradition of the Talmud, Jesus was, who converted to idolatry and led many astray beware of recognizing such a one as your neighbor"[9]. With regard to animals, the law of love for one's neighbor is not observed. A Gentile who does not convert to Judaism, and a Christian who remains faithful to Christ, are enemies of God and enemies of the Jews. Therefore, the Talmud says: "The words of the Bible: God has no wrath[10] apply only to Jews; while the words: God is wrathful[11] apply to other peoples of the world"[12]. The name of the historical Mount Sinai, according to the teaching of the Talmud, mysteriously indicates[13] that God's wrath poured out on all peoples of the world, except the Jews, and therefore no mercy should be shown to these peoples[14]. Elsewhere in the Talmud it is said: "It is forbidden to show mercy to a madman"[15]; similarly, Rabbi Garson[16] teaches: "It is not fitting for the righteous to show mercy to the wicked"; and Abarbanel says:

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[1] Tractate "Megillah", l. 7, 2.
[2] Ibid., l. 5, 4; l. 60, 5th book of Moses.
[3] Tractate "Berakhot", l. 25, 2.
[4] "Do Noz.", 4, l. 230, 4.
[5] "Leb. Fol.", 46, 1.
[6] "Siral", 8, 2.
[7] Tractate "Yalkut", rub. l. 10, 2.
[8] "Math. h. inp. Tawo".
[9] Tractate "Avodah Zarah", l. 26, 2.
[10] Tractate "Avodah Zarah", l. 26, 2.
[11] Ex. 1, 2.
[12] Tractate "Avodah Zarah", l. 4, 1.
[13] Tractate "Shabbat", l. 89, 1.
[14] Tractate "Yevamot", l. 123, 1.
[15] Tractate "Sanhedrin", l. 92, 1.
[16] 1 Kings 18, 14.

"It is indecent to show compassion"[1]. Jews, as friends and relatives of God, are allowed, according to the teaching of the Talmud, to deceive the godless, as it is said: "Be pure in relation to the pure, and perverse in relation to the perverse"[2]. Rabbi Eliasar says about this: "Just as an Arab differs from all creation by his outward appearance, so Israel differs from all peoples by its good deeds"[3]. The Talmud forbids Jews[4] to congratulate the godless; however, in accordance with the rule: "Be prudent in the fear of God"[5], one can congratulate a stranger for one's own peace of mind, in order to avoid unpleasantness[6]. Therefore, according to Bechaya[7], even fornication is permitted, so that a person, i.e., a Jew, may appear sinful in the eyes of the godless (i.e., a non-Jew); even more so are external expressions of respect and love for goyim permitted if the interests of a person, i.e., a Jew, require it, if he is somehow afraid of a goy (otherwise all this is sinful), for, according to the teaching of the Talmud[8], Jews are generally permitted to cheat the godless. And all peoples of the world, all non-Jews, are godless; and all their good deeds, alms they give, all benefactions they render, are considered a sin for them[9]; and they do all this for the sake of boasting. All uncircumcised, according to tradition, are nothing but pagans, godless, criminals[10], and the circumcision of Turks is considered incorrect[11]. For this reason, a Jew may do good to the godless. For example: visiting their sick and attending their funerals only for his own peace of mind, out of calculation, to avoid unpleasantness and to gain their favor towards Jews[12].

Thus, thanks to the teaching of the Talmud and the explanations of the rabbis, all good that the law of Moses prescribes, and all evil that it forbids to do to "neighbor, brother, comrade" should be understood only in relation to Jews, for non-Jews are not their neighbors, not brothers, and not comrades.

1.6 Conclusion From Talmudic Teaching

Jews could not merge with other peoples; they everywhere stood outside common interests and aspirations. Many events that influenced the destinies

[1] "Mark. Pram", l. 77, 4.
[2] Tractate "Bava Batra", l. 123, 1; tractate "Megillah", l. 17, 1.
[3] Tractate "Pirkei", l. 53.
[4] Tractate "Gittin", l. 62, 1.
[5] Tractate "Berakhot", l. 17, 1.
[6] Tractate "Berakhot", fol. 17, 1; Tractate "Gittin", fol. 61, 1.
[7] Kad Hak, fol. 30, 1.
[8] Tractate "Sotah", fol. 41, 2.
[9] Tractate "Bava Batra", fol. 10, 2.
[10] Tractate "Nedarim", fol. 31, 2, Pes. fol. 92, 1.
[11] Tractate "Avodah Zarah", fol. 27, 1, Tos.
[12] Tractate "Gittin", fol. 61, 1.

of peoples swept over their heads, but they everywhere remained faithful servants only of their personal interest; adhering to neither of the warring parties, they served both. It is true that bad treatment and widespread contempt for them could not arouse in them a disposition towards the surrounding tribes and peoples; but progress and civilization, which have greatly changed relations since the last century, and time, should, it seems, erase the sad impressions of the past; nevertheless, however, the inexorable Talmud, with its authority, supports the former ill-will in Jews. For example, the Talmud forbids a Jew from leaving his animal in a goy's stable; a Jewish woman cannot remain alone among goyim, because it is impossible to rely on them and they are capable of murder[1]. Jewish women should not perform the duties of midwives for gentile women, because a child conceived by a Jewish midwife will grow up in paganism; but gentile women can perform the duties of midwives for Jewish women: it is only necessary that Jewish women supervise such midwives. A Jewish woman should not breastfeed a gentile child, but a gentile woman can do this for a Jewish child, with the sole condition that the feeding takes place in the presence of Jews[2]. One should not invite a gentile doctor to help a person; especially one should not trust medicines prepared by gentiles[3]. A Jew can drink wine prepared by a gentile, if a Jewish supervisor[4] observed this operation. If a Jew hires a gentile to transport his wine and is not constantly present, the wine will not become unclean only if the hirer, upon leaving, does not declare for how long he will be absent, because a gentile, constantly expecting the Jew's return, will not dare to desecrate the wine. Otherwise, the wine will become unclean[5].

In the era of Roman rule over the world and general indifference to the fate of slaves, whom both religious and political laws left at the mercy of their masters, Jews unreservedly engaged in the slave trade. In the book of Exodus (XXI, 2) it is said: "If you buy a Hebrew slave, then he shall serve six years, and in the seventh year you shall let him go free." According to the commentators of the Mishnah, this law applies exclusively to Jews, and does not extend to foreigners. Although in the books of Exodus and Deuteronomy there are lenient rules regarding a slave, his daughter, and his wife, Moses says: "If someone strikes his slave with a stick, he shall not be punished for it, if the slave lived one more day after that, because he is his property"[6]. Applying this law to foreigners with all strictness, Jews did not consider ill-treatment of slaves a crime, and traded them as one of the branches of commerce. Jewish merchants traveled to Syria, Egypt, Numidia

[1]Tractate "Avodah Zarah", p. 26, 1.
[2]Tractate "Avodah Zarah", p. 2, 1. 3.
[3]Ibid., p. 27, 1.
[4]Ibid., p. 61, 1.
[5]Ibid., p. 69, 1.
[6]Ex. XXI, 212.

to acquire slaves, sometimes traveled through Gaul and Germany, and Rome was daily filled with crowds of these poor captives. Under the whips of Jewish merchants, they were subjected to such merciless training as horses were not subjected to, and this was done to attract Roman libertines to their goods, who passionately loved slaves. Sometimes Jews cunningly or by force enticed women, children, and girls and led them through Roman markets, as if recommending them to the lust of patricians. These merchants gathered near the temple of Mercury with the aim that buyers could examine the living merchandise and determine if there were any physical defects in it. Persius hints at this custom. Jewish merchants sold slaves without being responsible for their health: a label attached to the "goods" indicated the main condition of the trade. If modern testimonies are to be believed, Jews most cruelly treated slaves, especially Christians, and even with threats and beatings tried to convert them to their faith. When the teaching of Christ marked its strength with victory over paganism, its first enemies, the Pharisees, irritated by its success, spread various absurdities with the intention of inciting hostile feelings towards the Crucified on Golgotha; moreover, they combined these fabrications with the genuine words with which Christ himself denounced them. In the eyes of the Pharisees, Christians were only apostates and worshippers of the "deceiver." They declared that justice and high piety demanded the oppression of Christians to the end, and this new teaching was applied with special diligence in practice. The Apostle Paul, before his miraculous conversion, represents one of the fiery instruments of such teaching. The synagogue did not hesitate to include the custom during divine service to curse Christians, with the worshipper earnestly asking God for the extermination of all infidels. Later, in the Gemara, many such decrees appeared, which teach that justice, charity, mercy, and other virtues should not only never be applied to a Christian, but also, in the latter case, change their meaning and become criminal.

1.7 The Talmud Among All Jews Is A Divine Book

The idea that the Talmud has not retained its former power to this day and no longer enjoys significant influence over the hearts of Jews and the exclusive respect of the majority of them, would be completely unfounded. All these fanatical precepts, emanating from the ignorant darkness of medieval eras, remain in force for Jews of the 20th century. True, some say that educated Jews revere the Talmud as a historical work, and not as "their Alkoran"; that the influence of the Talmud diminishes with the spread of education among Jews, etc. But these opinions are completely unfair. Jews are divided, as is known, into two religious sects: Talmudists with their branches, and Karaites. Some recognize the Talmud and then the Holy

Scriptures of the Old Testament, accepting the former as a guiding book that contains their entire law. Others, however, recognize only Old Testament writings, completely ignoring and rejecting the Talmud as later, insignificant, and distorted fabrications. Thus, a Jew who recognizes the Talmud is called a Talmudist; one who does not recognize the Talmud and professes only the Mosaic law is a Karaite. Now the question arises: if a Jew does not call himself a Karaite and at the same time does not hold the Talmud, then what does he believe in that case, and what is he himself? Why does he teach his children according to the Talmud, if not in its entirety, then at least in brief excerpts with unchanging reverence? Why does he not solemnly renounce the Talmud or present his new confession in accordance with it? Many Jewish gymnasium students manage to study the Talmud alongside other sciences and boast about it among their co-religionists. Consequently, thanks to such devotion to the Talmud, to whatever extent, the above assumption regarding the opinion of educated or civilized Jews about the Talmud will be groundless and tantamount to being refuted by opposing assumptions; and the Jews of this "temperament" themselves openly say that if they do good to Christians, it is only out of hypocrisy and an awareness of their powerlessness in the state, and with this good they buy the favor of the strongest majority. Others explain that they do good out of a heartfelt inclination towards extreme, universal, indifferent benevolence, although they realize that this is contrary to their law; but since, on the other hand, the law allows them to be hypocritical towards gentiles, they can permit themselves to do this good. Moreover, these others add, if we ourselves ruled the state, we would make it an indispensable condition for doing good that those who benefit from it convert to Judaism, otherwise we would persecute those very people whom we now help. Finally, the compulsion of all to convert to Judaism the cunningly wise Jewish authoritative Talmudic teachers elevate this to a high ideal of concern for the universal salvation of humanity. Salvation is accessible only to a Jew and such a view of things is completely consistent with the teaching of the Talmud[1]. By the arguments presented, we are by no means calling for persecution of Jews, but merely wish to point out the complete immaturity and unpreparedness of Jews to avail themselves of the common rules of citizenship, especially in a Christian state.

These rights can become the possession of Jews only when they persistently succeed in education, enlightenment, and humanity, recognizing themselves the necessity of publicly renouncing Talmudic teachings and returning to the pure teaching of Moses.

But even the purity of the teaching of Moses' law, under the influence of heartless self-conceit, mercenary convictions, deceitfulness, and the corrupted nature of Judeo-Talmudists, has not remained untainted.

[1] "Yad Hazaka," ğ 4, ch. 8, No. 10.

Humanity is possible only as a product of religion; therefore, true humanity can only be sought on the ground of true religion. But the word "humanity" is of Latin origin and thus originally belonged to a people to whom revelation was alien. The Latin word humanitas means something entirely different from what we are accustomed to understanding by the expression "humanity." The Latin concept of humanitas signifies the quality or ability to always behave like a gentleman: a refined, polite person, avoiding rude actions and quarrels with anyone who, on the contrary, is a polite and considerate, amiable interlocutor, able to converse pleasantly and chat wittily this is who possesses humanity in the Latin sense of the word; and does he nourish a deeper feeling for people, does he love every person precisely as a person, does he respect their personal dignity and treat them accordingly which, in our understanding, constitutes the very essence of humanity all this is not the business of Latin humanitas. But that other, true humanity does not depend on man himself, and he does not create it: it is a daughter of heaven, given to him from above.

In what relation does the Mosaic Law stand to this true humanity? On the very first page, the words strike us: and God created man in His own image, in the image of God He created him. This saying would be enough to prove the divine origin of the Mosaic Pentateuch. Examining the range of actions of an ordinary person, we everywhere and always find the opposite: rather, man creates God in his own image and likeness. Warlike and crude Assur, voluptuous and bloodthirsty Istar are types of Assyrian character; in Zeus we have the ideal of the Hellenic husband; in Apollo and Ares the prototype of the Hellenic youth in terms of mental and physical strength; in the ancient Latin Jupiter we easily recognize the autocratic Roman pater familias; in Mars the Roman soldier, conquering the world; Wodan and Donar purely Germanic heroes; Fricka a German housewife. This phenomenon is so common and so based on human nature that one of the deepest ancient Greek thinkers could rightly say: if bulls and lions have religion, then they imagine God in the form of a bull or a lion. Only ancient Israel proceeds in the opposite way, i.e., it proceeds from God, defining the essence of man, and thus lays an unshakable foundation for humanity: how could man insufficiently value or even despise his neighbor, once he was deemed worthy of His likeness?

Let us turn our attention to another place in the first book of the Pentateuch, which is read by most without any attention, namely to chapter 10, to the so-called genealogy of nations. Here all humanity is descended from Noah's three sons Shem, Ham, and Japheth. A superficial observer sees here only a dry and boring list of seventy tribes, containing nothing instructive. Yet, in all Israelite literature, there is nothing that could be compared to this dry and boring list of 70 tribes, if only we can decipher its hieroglyphs. Enumerations of tribes are found not only in the Bible, but what are they like? These are boastful lists of plundered and ruined, en-

slaved and crushed nationalities, compiled by conquerors for their own glory, to the disgrace of the renamed, a demonstration of hatred and contempt, a generation of inhumanity in the most abominable sense of the word. And what spirit permeates our Israelite table? Here there is no egoistic calculation, no base motives it is a gaze of love, encompassing the whole world, seeing in all humanity a great family of God's children, who, as sons of one Heavenly Father, are brothers among themselves. Consequently, the spirit of true and highest humanity, this daughter of heaven, grown on religious soil, finds here practical application and is a necessary consequence of the teaching that God created man in His own image. He to whom this deep meaning of the enumeration of peoples was revealed will place under the dry enumeration of seventy tribes the same words that are inscribed on both stone tablets of Moses: "Love God and your neighbor as yourself."

Only the best and most enlightened rabbis stood on the side of truth, believing that the most important of the commandments, which contained the source of all others, was the one that obliged one to love the one, true God. One of the scribes, who had studied the Torah (law), as is known, intended to test the depth of Christ's teaching and His wisdom. He asked a question that, at first glance, exposed his false and seemingly unspiritual view: "Teacher! What is the greatest commandment in the law?" Jesus answered that the greatest commandment is: "Hear, O Israel, the Lord our God is one Lord, and the second is like it: love your neighbor as yourself." And indeed, the scribe had so much sense that he noticed this; and so much conscience that he recognized Jesus Christ's answer as wise and profound. "Good, Teacher," he exclaimed, "You have spoken the truth."

Love for God with its inevitable consequence of love for man, our brother, as a result of love for our common Father these are the most important commandments: "On these two commandments hang all the Law and the Prophets." The scribe should have seen that Christ, in answering the question, did not express readiness for an empty dispute in the spirit of quarrelsome logomachy, in which the scribes and Pharisees were mired. The commandments He pointed to as the greatest were not special, but general not chosen from many, but encompassing all others.

1.8 Behavior Of Jews In Egypt

Even in Egypt, before the Exodus, the Jews disturbed the local government with their strength. The Egyptian king, realizing the strength of the Jews, addresses his people with the following words: "Measures must be taken against the Jews, lest in case of war they join our enemies"[1].

The courtier of the Persian king Artaxerxes, in his report on the Jews,

[1]Exodus. ch. 10 art.

says: "And the laws of their country they do not obey more than all other languages and the king's law"[1]. Cicero says about the Jews: "Every nation has its own religious rites, like us; but the religion of the Jews is so contrary to the greatness of the empire, the glory of our time and the laws of the republic, that it inspires us with disgustż[2]. But even more incomparably gloomily is Jewish life depicted in the appeals of the holy prophets, in the soul-stirring reproaches of the Savior himself and the holy apostles, in the words of Ambrose, Augustine, John Chrysostom, Cyril of Alexandria, in the decrees of the Council of Nicaea, in the bitter reproaches of Basil the Macedonian, in the view of Horace, Tacitus, Herodotus on the Jews, in the Code of Justinian, in the opinions of Theodosius, Henry III, Edward I, Honorius, Louis IX, in the decree of Napoleon I of March 17, 1800, and so on. In short: in the testimonies of Jewish life of all and every historical personality, to whatever people and rank it belonged, in whatever era it lived, a picture is drawn, completely similar to the above and sufficiently familiar to everyone among whom Jews live. In Germany, the Jewish question was viewed as a question of operative chemistry.

Previously, antisemitism was applied there; now a new method of combating Jewry has been introduced asemitism. Asemitism consists in, without depriving Jews of their full civil rights, keeping aloof from them, not allowing them into Christian societies, and in every way fighting against their penetration into the everyday life of the people. Antisemitics say: deprive Jews of rights. Asemitism says: let Jews have all rights, but we do not want to communicate with them; we are on our own, they are on theird own.

From the point of view of Zionist doctrine, this new trend among Christians is very pleasant. Zionists strive for the nationalization and isolation of Jewish masses, fighting against the assimilation of Jewry; asemites, from the opposite side, pursue the same goal. That is why the malice with which asemites are met by Jews in Germany is completely incomprehensible. And the malice is fierce. In Berlin, a weekly Jewish organ ńGeneral-Anzeiger fur die gesammten Interessen des Judenthumsż is published, and in this newspaper a sharp article against asemitism is printed. ńThis new doctrine, it says there, is even more dangerous than antisemitismż. Why is it more dangerous? Because ńthe factual exclusion of Jews from Christian society is equivalent to the latter's rejection of progressive ideasż; because ńthis doctrine is atavism, a hereditary absurdity, remaining from the Middle Agesż, etc., etc.

The asemitic doctrine has already gained many adherents. This is evident from the fact that the Jewish newspaper reproaches even the most liberal political parties for asemitism. Previously, these parties elected deputies

[1] Esther.

[2] ńCicere pro Flaccoż ğ 28.

without paying attention to whether they were Jews or not. Now, in the German Reichstag, there is not a single Jewish deputy among the free-thinkers, and in the Prussian Landtag there are only three. Even among social democrats, asemitism is making progress. Only five Jewish socialists sit in the Reichstag, but they are considered outcasts and their popularity declines year by year.

The growth of antisemitism would be interesting to compare with the growth of Zionism. It seems to me that, despite the apparent opposition of these two parties, they go hand in hand with each other and help each other. Zionists want to separate Jews from other peoples, and antisemites want to separate Christians from Jews. Therefore, Jews should sincerely rejoice at the existence and prosperity of antisemitism.

1.9 Modern Jewish Moral Dogmatic

As long as a Jew remains a Talmudic Jew, he cannot be a friend to a Christian, cannot feel any love or respect for him, already for the religious reasons outlined above, which repel him from a follower of Christian doctrine; moreover, a Jew, literally following the law of Moses, which prescribes loving one's neighbor and hating one's enemy, considers it a lawful matter to hate all who do not profess Judaism. To consider the latter as enemies, as we have seen above, the Talmud instructs, which teaches: "Kolisruel akheem", i.e., "all Israelites are brothers"[1]. Based on such Talmudic exhortations, a Jew, quite naturally, loves only a Jew, only him he calls "okh" brother and friend, while all other peoples he calls "goyim" and in practice demonstrates his alienation from everyone. Looking at his sick and even dying Christian neighbor, a Jew will not feel any pity for him, but will calmly say: "Lozer-pegern", i.e., "let him die".

Jews despise and degrade to the level of unclean animals all those who do not keep the Law of Moses, do not profess Judaism, do not have the covenant of circumcision, and finally, who are not descended from Abraham. All such people are called by them "eiser orushe" the wicked tribe of Esau, the degenerates of Edom.

If Jews hear an intelligent speech from a Christian concerning the Christian religion, they usually say: "Di klipe izbaim", i.e., "an evil spirit is in him", that's why he speaks so intelligently. Jews are convinced that goyim do not have enough intelligence to reason as cleverly as they do. It has repeatedly happened that Jews reviewed some book they liked. Given that the author was a Christian, it was valued very low. If it had been compiled by "a idishe kop", i.e., a Jewish head, then the book would, of course, be good, but since its author is a goy, whose head is "forshtopt", i.e., closed, then it

[1]Book "Sider" dept. "Perek", p. 214.

is worth nothing. To a Jew, a Christian seems so insignificant that he daily thanks God for not being created a "goy" but a Jew. How highly Jews regard themselves in relation to their intellect is evident from the book "Seder Hagadah," which they read on Passover evening. "We," they say, "must pass down from generation to generation what the Lord did for us when He brought us out of Egypt, despite the fact that we are all 'hachamim,' i.e., wise and wisest, and 'inevoinem' knowledgeable in everything and especially in God's law, with which Jehovah adorned us as a crown, and so on. Signs of alienation are based on the strength of their religious dogma, believing that in the world there is only one human personality the Jew, while all others should be considered as if non-existent. 'Go out from among the nations and form your own separate entity, and know that from now on you are unique to God; destroy the rest, or enslave them, or exploit them. Believe in victory over the whole world; believe that everything will submit to you. Strictly despise everyone, and do not associate with anyone in your daily life. And even when you lose your land, your political significance, when you are scattered across the face of the whole earth, among all peoples it doesn't matter: believe everything that has been promised to you once and for all; believe that everything will come true, and for now live, despise, unite, exploit and wait, wait!'"

This is the whole essence of Jewish moral dogmatism, followed by internal and secret laws according to tradition.

In the newspaper "Novoye Vremya" a correspondence was once published from Starodub, Chernigov Governorate. The correspondence reported that landowners almost all sold their forests to Jews, who, in order to force people to buy material for building houses, burn dwellings in villages and towns, bribing boys and other landless and homeless poor people who now have nothing. Sometimes, to achieve their goals, Jews resort to vodka: they get some unfortunate person drunk and persuade him to set fire to something. Duty-free vodka trade was terribly developed here: a rare tavern keeper had a patent, and meanwhile, an indispensable resident of every village is a Jew, and sometimes not just one; the occupation of these individuals is trading vodka and taking various things as collateral; the purpose of settlement among peasants is plunder and ruin. It is hard to believe, if one says, that some of the former Starodub rich landowners now need a piece of bread and take it baked, on account of the future, from Jews. The example given, one of the weak ones, does it not serve as the embodiment of the idea of the doctrine of exploitation? What people, besides Jews, are capable of such unwavering adherence to the dictates of their doctrine? Are not Jews entitled to say: "We are first among people," seeing themselves everywhere as ruling, unpunished shearers, while those who are shorn suffer and do nothing for their salvation. How can one not marvel at the genius of Peter I, who foresaw calamities from Jews and treated them with disgust and righteous indignation.

1.10 Crimes Of Jews Against Christians

(Excerpt from the act book of the Vilna Archaeological Commission, Volume XXIX)

"**March 30, 1680.** Statement by the bailiff regarding the seizure of church property from Pinsk Jews, stolen from the Pinsk Immaculate Church...
April 30, 1680. Statement by Pinsk Archpriest Pyotr Kurtsilovich regarding the theft of church property by the bell-ringer of the Immaculate Church and the seizure of some of it from Pinsk Jews, at whose instigation the bell-ringer stole it...
May 8, 1680. Complaint by Priest Yakov Yasinsky of Grodno Church regarding the beating inflicted upon him and his students by the Semitic Jew Leizer Yuzefovich...
June 5, 1680. Judicial proceedings in the case of sacrilege and theft of church property committed by Jews in Musnitsky Church...
June 28, 1680. Tribunal decree sentencing the elders of the Jewish Brest synagogue, as well as the Jew Misan with his wife and son, to death and payment of 200 kopecks of Lithuanian groschen for the abduction and murder of the Jewish woman Marianna, Misan's daughter, who had converted to Christianity...
August 17, 1680. Complaint by Damiyan Pikarsky against Brest Jews who inflicted a severe wound on his servant with a firearm...
September 10, 1680. Complaint by Priest Afanasy Kankovsky against the Jew Shmoyla Vigdorovich and his sons, who inflicted severe beatings on his son, daughter-in-law, and their children and stole some property...
December 4, 1680. Complaint by students of the Jesuit Brest College regarding insults and beatings inflicted upon them by Brest Jews...
November 1, 1681. Tribunal decree sentencing the Jews Iekitsu the butcher, Leib Izrailevich, and Shmoyla Zlotnik to burning and payment of twelve thousand eight hundred four zlotys and twenty Polish groschen for the theft of church property, utensils, and valuables from Tsimkovsky Church and for their sacrilege...
January 10, 1684. Statement by the bailiffs regarding the confession of Grishka Pavlovich, a servant of the Franciscan Pinsk monastery, for stealing a silver wreath from the icon of the Mother of God and selling it to the Jew Nakhman Novakhovich, who incited him to new thefts of church property...
February 14, 1684. Statement by the bailiff regarding the capture of the

Jew Solomon Aronovich, who robbed the church in the village of Odryzhin...
July 2, 1684. Complaint by Priest Pyotr Kurtsilovich of Stavetsky Church against the Jew Shestakovich for withholding the last tithe due to the church from the mill he leased, for damaging bread and meadows, and for inflicting severe beatings on the priest's servant and threatening to kill him...
1685, February 5. Report of the bailiffs on the investigation of the case involving the Wilkomierz Jew Lazar the butcher in the theft of items and documents in Sheshole, property of the Bishop of Vilnius...
1686, May 8. Rodzevich's complaint against the Vilnius Jews Amor Aronovich and Aron Ersherovich and other Jews for seizing money by robbery and inflicting beatings...
1696, May 30. Tribunal decree sentencing for keeping and seducing Christian servants to a fine and perpetual exile...
1698, April 10. Decision on Markian Zyabkin's complaint against the Jews: Yudka, Iovzya, and Leib Mevshovich for inflicting severe beatings and robbing his belongings...
1698, September 13. Aristotle Tur Zubitsky's complaint about insults and robberies caused by Movsha Polyak and others...
1700, June 19. Tribunal decree sentencing several Jews to burning for their theft of church vessels and precious ornaments from icons and money in the Komai church...
1700, July 19. Tribunal decree sentencing the Jews Zelman, Khaim, Iuda, and Ilya Abramovich to burning and payment of rental costs for converting a chapel in the estate of Kozhangorodok into a Jewish prayer house...
1700, August 9. Remission decree of the main Lithuanian tribunal on the complaint of the Polotsk Jesuits against the Polotsk Jews and their murder of a Christian woman...
1701, March 7. Tribunal decree sentencing the elders of the Brest synagogue and all implicated Jews of the Grand Duchy of Lithuania to secondary infamy and capital punishment, as well as to pay Andrey Rimsha arrears for collecting funds for the army's maintenance and compensation for inflicting severe beatings on him and his man...
1712, September 18. Tribunal decree sentencing all Brest Jews implicated in the case to quartering and to pay Archpriest Nestor Volkovich two thousand nine hundred 35 Polish zlotys for the murder of Priest Vlasy Filipovich of the Brest Mikhailovsky Cathedral Church, and for inflicting severe beatings on the Archpriest himself...

1719, May 6. Tribunal decree sentencing the Brest Jews Fulf Evnovich and his son Israel to infamy, capital punishment, and payment of 6200 Polish zlotys for robbing the grave of the deceased Potseeva, buried in the monastery of the Brest Bernardines... etc.

Volume XXIX presents the work of the Vilnius Commission for the analysis of ancient acts, on the old, but eternally vital question of Jews in North-Western Rus'. This new volume includes 245 acts of the most diverse

content. Approaching the examination of the documents, the Gordian knot of the Jewish question emerges with irresistible force and clarity. The conclusion is that the first Polish kings and Lithuanian grand dukes, by settling new inhabitants from South-Western Europe Jews in their state, made a fatal, historically irreparable mistake!..

When the Jewish settlers, bowed down, tormented by historical fate, oppressed and distressed, first appeared before them, they received them very favorably as their closest brethren, made them the object of their special care, and, as their personal fruit and gift, settled them in their state, generously providing them with their privileges and safeguarding the inviolability of their internal domestic, religious, and social order. Under such conditions, the first Jews appeared in ancient Lithuania.

Under such conditions of patronage from the authorities, the Jews immediately recognized themselves as a privileged class before the local indigenous population of Lithuania and Poland and looked contemptuously upon the native population. Hence all the antagonism, all that was unnatural, so lamentable in state life, the cold, alien lack of friendliness between newcomers and natives. This sad, hostile trait runs through the entire centuries-old Jewish history. This trait becomes visible and shines through in all acts of volumes 28 and 29 of the Vilnius Archaeological Commission. The Jews, perfectly aware of their acquired exceptional position in Lithuania and viewing themselves as a privileged class of learned Talmudists, future world rulers, only awaited the appearance of the Messiah. They regarded and still regard Christians as a workforce and their future slaves.

The native, indigenous, dominant population of Lithuania viewed the new and proud Jewish settlers as exploiters of the blessings and gifts of their land, treated them with distrust, unfriendliness, and in many cases outright hostility, occasionally making them feel the strength and weight of their master's hand.

Royal privileges and charters are detailed in volume 29 of the acts, No. 32. The most important and substantial privileges were granted to the Jews by the first Polish kings and Grand Dukes of Lithuania. These charters became the basis for grants issued by all subsequent supreme rulers of Lithuania. In the aforementioned royal documents, a special royal concern for the arrangement of the position of this artificially planted fruitthe Jewish settlersis evident everywhere: sometimes new privileges are granted to them, sometimes old ones are confirmed; sometimes new concessions are provided; sometimes their internal disputes are settled, and primarily, they are offered protection and defense against imaginary oppressions from Christians. Their own native people are constrained and restricted in their rights due to Jewish intrigues and false denunciations, and slanders before the authorities. In the event of a crime by Jews in cases initiated with clear evidence of the murder of Christian infants, royal decrees were issued to cease such initiated cases without investigation and trial, and it was strictly forbidden

to initiate cases of this kind. Then, Jewish fanatics were glad to try to continue their blasphemous sorcery. For example, a requirement in royal privileges concerned the presentation of witnesses to prove this crimethree Jews and four Christiansand in case of their non- presentation, the accuser was sentenced to death.

From the above group of royal documents, in the first, King Vladislav IV in 1647 forbade provincial diets from establishing new taxes on Jews; in the second, Jan Casimir in 1650 prescribed not to compel those Jews who had adopted Christianity during the Cossack wars to remain in Christianity. In the third royal decree of 1664, Jews were allowed to pay debts with bills of exchange instead of cash, etc.

Treatise II. On Strangers

2.1 Legislation Of Ancient Peoples And Moses On Strangers

A thousand years before Christ, all ancient peoples had such a state law concerning strangers, that all strangers, wishing to obtain civil equality with the indigenous population, were obliged to adopt the religion of the natives, which is confirmed by the legislation of Moses:

"And if a stranger lives among you, or whoever is among you in your generations, and offers a sacrifice of a pleasing aroma to the Lord, then he shall do as you do. For you, the assembly of the Lord, and for the stranger who lives among you, there shall be one statute, an everlasting statute throughout your generations; as you are, so shall the stranger be before the Lord. One law and one right shall be for you and for the stranger who lives among you" (Numbers XV, 1416).

"The stranger who dwells among you shall be to you as a native among you; you shall love him as yourself" (Leviticus XIX, 34).

"If your brother becomes poor and falls into decline among you, then you shall support him, whether he is a stranger or a sojourner" (Leviticus XXV, 35).

Unintentional killers among strangers could use the right of asylum on par with the sons of Israel (Numbers XXV, 15).

"Judge righteously between a man and his brother, and the stranger who is with him" (Deuteronomy 1, 16).

However, while equating strangers with indigenous inhabitants regarding rights, the Law of Moses also equates them regarding duties, civil and religious. In other words, strangers had to adopt and profess the religion of the indigenous inhabitants. For violating the laws, penalties were established, according to Mosaic law, without exception, the same responsibility for natives and for strangers.

Further, the legislation of Moses continues:

"You shall observe My statutes and My laws, and you shall not commit any of these abominations, neither the native nor the stranger who dwells

among you" (Lev. XVIII, 25).

"If a stranger or a native blasphemes the name of the Lord, he shall be put to death. You shall have one law for the stranger and for the native" (Lev. XXIV, 16-22).

"All feasts Passover, Tabernacles, etc. strangers must observe on par with natives" (Deut. XVI, 11-17).

"In sacrifices and purifications, strangers must observe the same ordinances as the children of Israel" (Lev. XVII; Num. XV, 14-16).

"Strangers, along with the native inhabitants, must listen and learn the Law of God" (Deut. XXXI, 12; Josh. VII, 33-35).

2.2 Jews Everywhere Stubbornly Avoided The Application Of Mosaic Law

In all ancient states, there existed a law for strangers, similar to the Law of Moses: in Egypt, Alexandria, Antioch, Caesarea, etc., Jews everywhere strictly observed separatism and despised local religions, regarding the native inhabitants with contempt as godless. Jews everywhere refused to honor local religions and therefore brought upon themselves malice, contempt, hatred, and persecution from the native peoples.

From Alexandria, the main hotbed of Judeophobia, hatred was transferred to other centers of Hellenism and, finally, passed to the Romans, who were accustomed to demanding blind obedience and unquestioning submission from everyone; in the Jews they encountered an unyielding and cunning people. The oppression of the Roman government made the Jews feel it strongly. The struggle proved too unequal and led the Jews to ruin and suffering.

Jews became a laughingstock for everyone; they were openly insulted everywhere, and ridiculed in literature and on stage. Poets chose Jews as targets for their biting satire and wit and ridiculed everything that was dear and sacred to them (Juvenal, Martial). However, the Jews remained what they had been for thousands of years, and nothing changed them neither torture, nor executions, nor mockery.

Apion, a writer and philosopher, distinguished himself above all others; he made Judeophobia almost his profession, and owed, primarily, to it the fame he acquired in history. Apion argued that the Jews placed an ass's head in their temple, honored it, and accorded it the most solemn worship. At the same time, he asserted that this head disappeared during the plundering of the temple by Antiochus Epiphanes, as they found it was made of gold and cost enormous sums of money. The emergence of such a historical report is interesting. It was first expressed by Poseidonius, and then repeated by Apollonius, Molon, Justin, Apion, Plutarch, Diodorus Siculus, Tacitus

(Hist. V, 3, 4) and a certain Democritus (according to Svid). Miller. 1 p. 258 259 gives an excellent explanation of this ass-worship cult attributed to the Jews, pointing to the connection of this tradition with the identification by Manetho and subsequently Poseidonius (Jews and Hyksos). The connection of the Hyksos with the Jews, the god Typhon, and the ass found a vivid illustration in Plutarch's account (de Iside et Osir. 31, cf. Tacit. Hist. V, 4).

Apion was the first to transfer Judeophobia from the realm of theory to practical ground, openly preaching hatred towards Jews with his systematic agitation, creating the "Jewish question" in Alexandria, which, thanks to his efforts, soon found its resolution in a merciless, bloody massacre of Jewish victims, stirred up by popular revenge. By his personal qualities and activities, Apion can, in the full sense of the word, be considered the prototype of heroes who, after him, for a long series of centuries, strove, exposing themselves to dangers for the benefit of humanity.

Apion, as a talented writer, clothed everything he put forward against the Jews in such a piquant and mocking form that it could not but produce an effect. But Apion went even further. It was not enough for him to humiliate the Jewish nation; he especially wanted to vent his anger on the Alexandrian Jews, who stood out in number, wealth, and had seized a mercenary and prominent position in the first and most famous city of Egypt, and for this purpose, he diligently employed his art.

Is it not the same with the Jews in our times as it was in Alexandria? In all our Jewish cities on Saturdays, no one can pass on the sidewalks: everything is bustling, glittering with the elegant attire of the Jews. A solid mass of thousands moves, swaying importantly, dressed in the latest Parisian fashion: in velvet, silk, gold, and diamonds, all from honest labor; a poor, disenfranchised, and oppressed nation that cries, groans, and weeps in anticipation of a Messiah who would lead them out of slavery to Palestine. Now, if a Messiah were to appear and call the Jews with him to Palestine, then surely the Jewish aristocracy and the fashionable women would weep more bitterly than on the terrible night of "Yom Kippur"; they would be sorry to leave Russian slavery.

In all these phenomena of oppression and constraint of our indigenous population by newcomersin its economic dependence and exploitation; in its flight from military service to Asia and Americait is difficult for us not to see the onset of God's punishments, predicted in ancient times, for violating His commandments: "The foreigner who is among you will rise above you higher and higher, but you will sink lower and lower. He will be the head, and you will be the tail" (Deuteronomy XXVIII, 4352).

2.3 Revolt Of The Talmudists Against Christians

Talmudic Jews vigorously agitated for war between Japan and Russia, and both Russian and foreign observers attest to this. The Parisian ńPresseż, for example, categorically stated that ńJapan is not alone in waging war against Russia: it has an omnipotent ally Jewryż, and that it is precisely the Kishinev agitation that should explain ńthe blinding of the United States, which is taking Japan's sideż. Two weeks before the Russo-Japanese War, P. Tverskoy reported from the USA: ńSince the time of the Kishinev pogrom, a well-known, very significant part of the American press, controlled by our Jewry, has systematically and with great persistence incited our public opinion against Russia, influencing at the same time both the government and its foreign policy. The Russian reader cannot even imagine the possibility of such outrageous absurdities, such malicious slanders, with which this press persistently showered the Russian people all the time! It was this persistence that caused the unpleasant political incident last summer, when President Roosevelt, having twice unconditionally refused, nevertheless yielded to the pressure of united European and American Jewry and sent his well-known representation to St. Petersburg. The agitation, however, did not stop there and continued, even gradually intensifying, and now, when the Russo-Japanese conflict, apparently, has taken a sharp form, it suddenly escalated to unprecedented proportions, even in America. On December 15 (28), a sensational telegram appeared in print, allegedly from Kishinev, stating that a new pogrom was being organized for January 6, and that printed announcements about it were already posted throughout the city, apparently with the knowledge of the authoritiesż. This telegram was picked up by all the country's ńyellow journalismż, especially Hearst's newspapers, the most sensational publications in all of North America, published in New York, Chicago, San Francisco, and Los Angeles, and controlling very widespread publications in other major centers. His (Hearst's) newspapers instantly organized a real crusade against Russia, basing it on the aforementioned telegram, and being distributed precisely in the most troubled spheres of our population and controlling almost all professional agitators in all fields, with foam at the mouth and unprecedented ferocity, they began to seek further intervention of our government in Russian affairs. In recent days, entire front pages of these newspapers have been occupied exclusively by the most outrageous attacks on Russia, as you can see for yourselves from the attached samples. It is clear how this tactic influences our public opinion. Only two or three years ago, thanks to the firmly established traditions since the Civil War of 1861-65, these sympathies would have been entirely on the Russian side, now, unfortunately, these traditions have, apparently, completely lost their strength, and persistent, fierce Jewish agitation is increasingly turning Americans against the Russian people, etc."

2.4 The Militant Spirit Of Judaism

How are overseas Jews disposed? This is too obvious, but Russian Jews are no more peaceful. This is confirmed by a curious letter from the Kishinev artisan guild head A. I. Stepanov, published in "Znamya".

"As an elected representative from the Kishinev artisan society to participate in the third congress on technical and professional education, I arrived at the opening of the congress and participated in the debates on December 27, 28, and 29 of last year in the 7th section on the issue of artisan apprenticeship. During these debates, I was repeatedly stopped by persons not belonging to the artisan society, some of whom, apparently of Jewish origin, insulted me, which I then asked the section chairman, Mr. Isakov, to record in the minutes. Finding such an attitude from the Jewish public at the congress inappropriate and offensive, I stopped attending the congress. Along with me, the elder of St. Petersburg, Mr. Zagrebin, Moscow, Mr. Alexandrov, Kursk, Mr. Sushkov, Kazan, and other representatives of the artisan class stopped attending the congress, and only on January 4 did I reappear at the bureau, located in the university building, to receive diaries and to record my address for the mailing of the printed works of the congress.

Upon leaving the bureau room into the corridor, I was stopped by several Jews who approached me with the question: was I Stepanov, the head of the Kishinev artisan guild, and did I give testimony in court regarding the Kishinev pogrom? I answered them affirmatively. After this, they began to shout: "You scoundrel, villain, thug, you murderer, you shed blood... Shame on the congress for you participating here... There's Stepanov..." At this cry, a crowd of several hundred people, men and women, mainly Jews, ran into the corridor and began to shout: "Down with Stepanov, beat Stepanov, death to Stepanov!" Fortunately, I was taken under the protection of the student stewards who were at the bureau, who offered me to go into an adjacent room and locked me in. I heard the tramp of the crowd, who ran to the doors and shouted: "Give us the murderer, we'll deal with him...", and the crowd pressed against the door, knocked, and apparently tried to break it down. The student stewards prevented them, and thanks only to them and the secretary of the congress, Mr. Almedingen, I was saved from the terrible revenge of the enraged crowd of Jews, who had positively reached a state of complete frenzy. At this time, someone's exclamation was heard: "Gentlemen, stop the noise, do not disgrace the university, give me your honest word that you will not lay hands on Stepanov, then I will lead him out of the university building." To this, the crowd responded with a cry: "Gentlemen, let us limit ourselves to his shameful expulsion and not defile our hands on this disgraceful murderer." And others shouted: "Let's tear him apart..." Then the secretary of the congress, Mr. Almedingen, opened the door and asked me to leave in his company. And I was forced to pass

through a line of a huge crowd, accompanying me with insults and mockery all the way to the street, where I came out without a hat, galoshes, and a fur coat, which a few minutes later one of the student-stewards brought out to me.

Experiencing mental anguish under the yoke of shame and insults inflicted upon me by the crowd, misled by dozens of Jews who took part in the congress, to which the St. Petersburg Imperial University had done the honor of hospitably opening its doors for cultural work, and not for such a disgraceful scandal, I consider it my duty to state this to refute all the false rumors spread about me by Jews, who assert that students also participated in the scandal. On the contrary, only thanks to the resourcefulness and noble intercession of the university students, I escaped the vile revenge from the Jews and the crowd they incited.

As for the motives that prompted this attempt by the Jews to settle scores with me here, they are explained very simply: my opinion on the causes of the Jewish pogrom was published in No. 124 of the newspaper "Znamya" in 1903. And since then, Jews began to persecute me in Kishinev. However, they were not satisfied with the harassment and persecution at every step, which continuously continued in Kishinev. And now they did not hesitate to settle their scores even here, in the capital, within the university walls.

If the Jews, for some reason, found that the opinion I expressed in print about the causes of the Jewish pogrom, as well as my testimony in court and investigation, were incorrect, they had every opportunity to refute me in print or even bring me to legal responsibility. Resorting to such a method of retribution, and most importantly under such circumstances, only Jews can dare to do so."

In the Russian capital, among a million Russian inhabitants, in the university hall, the Russian artisan leader was almost torn apart by a bunch of Jews! Tell me honestly, does this resemble the "oppression" of Jews by Russians, which was proclaimed all over the world? Is it possible to imagine that a bunch of Germans, Poles, Finns would allow themselves such audacity in St. Petersburg? But the Jews allowed it, and there is no word of their being brought to justice. Can one for even a second imagine such a scene in London or New York, i.e., that in a university in broad daylight a bunch of Jews would threaten to tear apart an Englishman or American for testimony they found unpleasant in court? But here, it turns out, this is possible; it happened on January 4, three weeks before the war. Similar acts of violence occurred in some places and in other cities, for example, in Kharkov, where Jews seized the Russian library and beat Mr. Bushinsky with cries: ńBeat him, the Russian pig! We are the masters here!ż etc. If Jews in our main centers are already making such a challenge to all of Russia, then what can be said about their foreign attitude towards us?

The Joy of Viennese Jews at the Loss of the ńPetropavlovskż

Vienna, April 3 (17). The loss of the ńPetropavlovskż caused wild delight among the local Japanophiles. According to an eyewitness, in the ńZeitż shop on Gartnerstrasse, after a telegram announcing the loss of the Russian battleship was posted, Japanophiles embraced and kissed each other, filling Vienna's main street with shouts in honor of Japan. The Jewish ńMorgen-Zeitungż published a leading article with the characteristic title ńBuddha defeated Christż. In articles of other newspapers, only Vereshchagin is sincerely regretted. The military observer of ńNeue Freie Presseż believes that the Japanese, having taken Korea, will not go to Manchuria and will limit themselves to a landing on the peninsula, so that by taking Port Arthur they will restore the article of the Treaty of Shimonoseki.

In Dvinsk, on January 29, at 11 p.m., a police official appeared at the 7th company of the 97th Livland Infantry Regiment and appealed to the acting sergeant major, supernumerary senior non- commissioned officer Konokhov, with a request for immediate assistance in detaining malefactors during their meeting in a private house, opposite the barracks. Non-commissioned officer Konokhov, realizing that obtaining permission through the established procedure would take so much time that the meeting would disperse, without a minute's delay, led 6 junior ranks of his company, as instructed by the official, to the gathering place, where, together with the city police, he detained 12 Jews with material evidence incriminating them in political unreliability.

2.5 Beginning Of History Of Lithuanian Jews

When Jewish settlers appeared in the Russian-Lithuanian state, there was its own ancient, indigenous population, consisting of the Russian people and a small Lithuanian tribe; this population had its own common Russian language, its own common laws of justice, its own customs and traditions; to this population alone belonged the right of dominion and disposal over its land.

Any new settlers on this land, by an irresistible, natural order of things, had to enter into an organic connection with this indigenous dominant population, submit to its laws, adopt its language, become accustomed to its rights and customs, and expect from it as many personal benefits, rights, and freedoms as it, weighing its own benefits and interests, would find possible and expedient to grant them. With such an order of things, the life of new settlers in the new Russian-Lithuanian country could have received a completely natural, calm, peaceful, and, as far as possible, happy course and development.

The great, mighty organism of the Russian-Lithuanian state would have absorbed and assimilated a handful of the first newly arrived Jewish settlers,

and the inner peace of the land would not have been disturbed in any way. But about all this, to the great sorrow of history, the first Polish kings and great Lithuanian princes forgot, they forgot those who came and bowed before them, asking for their great mercy, to present the new Jewish settlers to their Russian-Lithuanian, dominant people, to subject them to their laws, to full disposal and dependence; these new settlers, without consulting the will and desire of their people, they, as a gift and fruit of their singular care and mercy, transplanted onto the soil of their state, without any living, organic connection with its natural, dominant population; thus, from the very beginning, two independent camps, as it were, two independent currents, excluding each other, were formed by them. It is beyond dispute that it was within their supreme power to show great mercy to the Jewish newcomers, but this mercy should not have ended with the indigenous, native, dominant population of the state being kindly offered to accept these foreign newcomers into their midst, under their common laws and at their full disposal, to care for them so that they might enjoy life and prosperity unreservedly with them.

The first Lithuanian kings and great princes, and all their successors after them, forgot about this and overlooked it; and therein lies their fatal, irreparable mistake!.. Hence all the antagonism, all the unnatural, so sad in state life, the cold, alien relationship between the newcomers and the indigenous population of ancient Lithuania. The Jewish newcomers, having received privileges of freedom, immediately became arrogant before the indigenous population and looked upon them as serfs, subservient to them; the Jews leased all state estates and lands, excise taxes, and all state monetary collections customs duties, in a word, all state treasury was in Jewish hands, they had power over the working people; they punished with rods and whips and so on. All this embittered the indigenous population against the Jews, and therefore popular uprisings against the Jews very often occurred.

Lithuanian Jews did not want to know anyone else except their supreme benefactors, and those through whom they could approach their new mercies, they cared only about strengthening and expanding their isolated position, about their personal interests. With the transition of Lithuania under the rule of the Russian Empire, all royal privileges granted to Jews by Polish kings fell, and they were subjected to the general laws of the Russian state, but the spirit and general way of life, their "kahal," adopted by them from these privileges, remained inviolable to this day, which is why even now in Russia they represent a "state within a state."

2.6 Priviliges Of Polish Kings To Lithuanian Jews

Of the 31 royal privileges granted to Lithuanian Jews, 7 are significant and apply to all Jews of the Grand Duchy of Lithuania. Among these, in the first, King Wadysaw IV in 1647 forbids district sejmiks from imposing new taxes on Jews; in the second, Jan Casimir in 1650 prescribes that those Jews who converted to Christianity during the Cossack wars should not be forced to remain Christian; in the third, the same king in 1664 allows Jews to pay debts with bills of exchange instead of cash; in the fourth, the same king in 1681 appoints a deadline for the four main kahals of the Grand Duchy of Lithuania to resolve their disputes regarding mutual subordination (the Polish king assumed the role of a Jewish pope); in the fifth, the same king in 1682 imposes a ban on Jews from initiating lawsuits and persecuting each other for 12 weeks; in the sixth, King Jan III in 1682 grants the right of free trade to the four main kahals Brest, Grodno, Pinsk, and Vilnius; in the seventh, King Sigismund August in 1564, due to a petition stating that royal "vradniki" (officials) judge, rule, and even condemn them "to the throat," ruining them, clearly against their rights received from his predecessors, the Polish kings, orders all royal vradniki, princes, lords, starosts, voivodes, burgomasters, and all others, both spiritual and secular, that in case of an accusation of murdering Christian children and desecrating Holy Sacraments, no one should dare to judge a suspected Jew by their own court, but should send him to the royal court, presenting in this case four reliable witnesses from Christians and three Jews; the accuser who fails to prove this crime "shall be punished by the throat and property." Such freedom was granted to Jews in everything. Is it possible for Jews, and three others, to testify against their own, if anyone wished to do so, knowing that death threatens them, and religion strictly forbids testifying against their own. Finally, in the eighth document, the same king in 1566, regarding a case in Belsk in Podlachia and a new such matter, ordered the charter to be published everywhere.

2.7 Tribunal Decrees On Jewish Robberies And Murders

On the occasion of royal privileges, Jews in Lithuania openly began to beat Orthodox clergy and rob churches.

On October 7, 1668. Statement regarding the assault committed by the Jew Movshey on the peasant Efimiy Vitetsky.

On August 1, 1669. Complaint of the Pinsk magistracy against the Pinsk Jews, who, contrary to the privileges of the city of Pinsk, seized all trade in bread and hot beverages, established many distilleries and houses,

thereby depriving the city of legal revenues and reducing the Christian inhabitants of the city to extreme poverty and destitution.

On March 20, 1671. Statement of several witnesses regarding the murder of an unknown Christian by Jews.

On April 30, 1673. Tribunal decree sentencing the elders of the Mogilev, Orsha, and Goretsky synagogues to death by quartering and to pay four thousand three hundred kopecks of Lithuanian grosh for the murder of Andrey Ivanitsky and the infliction of severe beatings on Zakhariy Prasolovich.

On July 18, 1689. Tribunal decree sentencing the elders of the Vilna synagogue to exile for harboring bandits and for threats to kill a creditor who demanded payment of forty-seven thousand one hundred eighty-five Polish gold zlotys in debt and penalty from Daniil Puzyna.

On August 20, 1689. Tribunal decree sentencing the Vilna Jew, Doctor Polyak, and some Vilna Jews to exile and to pay Yury Sapega twenty-three thousand one hundred twenty Polish zlotys for aiding the escape of the arrested Jew Geliash.

On September 18, 1712. Tribunal decree sentencing all Brest Jews to quartering and to pay Archpriest Nestor Volkovich two thousand nine hundred thirty-five Polish gold zlotys for the murder of the priest Vlasiy Filipovich of the Brest Mikhailovsky Cathedral Church, the infliction of severe beatings on the archpriest himself, the occupation of church land for a Jewish cemetery, and the non-payment of money and provisions due to the church for the clergy...

2.8 Judicial Sentences For Crimes Of Jews In The XVII Century

On January 8, 1701. Tribunal decree sentencing the elders of the Minsk synagogue and all Minsk Jews to infamy and to pay the Minsk Peter and Paul Monastery a debt and penalty.

On February 11, 1701. Tribunal decree sentencing the elders of the Brest, Grodno, Pinsk, and Vilna kahals to death and to pay the Bulhakov brothers a debt and penalty.

On March 5, 1701. Tribunal decree sentencing the elders of the synagogue of the Minsk Voivodeship to death and to pay Eva Rashomskaya Vinkova a debt and penalty.

On April 18, 1702. Tribunal decree sentencing Jews of Belarusian kahals to infamy and death penalty for non- payment of 25,000 tax for troop maintenance.

On May 6, 1702. Tribunal decree sentencing Jews of various cities of the Minsk Voivodeship to infamy and payment of a fine for their failure to pay postal duties during the Swedish War.

On December 16, 1702. Tribunal decree sentencing Jews of the Starobin kahal to infamy and payment of debt and penalty to Ivan Volk.

On December 22, 1702. Tribunal decree sentencing Jews of the Keidan synagogue to death penalty and payment of the sum owed to Konstantin Yaskold...

On March 3, 1703. Tribunal decree sentencing the elders of the Minsk kahal to death penalty and payment of debt to Nikolay Dovoyna.

On September 7, 1703. Tribunal decree sentencing the elders of the Vilna kahal to death penalty and payment of debt to Sofia Skolskaya.

On November 7, 1703. Tribunal decree sentencing all Jews of the Samogitian Principality to infamy, death penalty, and payment of debt and penalty to Konstantin Volsky.

On October 24, 1704. Tribunal decree sentencing Stolpce Jews Ioakim and Ovzer to infamy and payment to Ivan Kabetsky of fifteen thousand five hundred forty-nine Polish zlotys for salt and freight of vitina sent to Königsberg.

On July 17, 1705. Tribunal decree sentencing all Jews of the Vilna synagogue to eternal exile and infamy and payment of debt and penalty to Father Mikhail Puzyna.

On November 27, 1705. Commissarial decision on the complaint of Russian merchant Ilya Tufanov from Toropets against Vilna Jews who plundered his goods at the Yurburg customs office.

On September 26, 1708. Tribunal decree sentencing the elders of the Vilna synagogue to death penalty for preventing Regina Mirskaya from collecting the debt owed to her.

On October 25, 1708. Tribunal decree sentencing Jews of the Grand Duchy of Lithuania to exile and infamy, as well as payment of thirty-five thousand two hundred thirty Polish zlotys, due from them for the maintenance of the infantry of the main Lithuanian tribunal.

On April 20, 1709. Tribunal decree sentencing the elders of the Vilna synagogue to exile, infamy, and payment of debt and penalty to Mikhail Mitskevich.

On May 15, 1709. Tribunal decree sentencing the elders of the Lida synagogue to infamy and death penalty, as well as payment of debt and penalty to Foma Iovets.

There are about 200 such acts of sentencing to exile and death penalty in Volume XXIX of the Vilna Commission. If all these decisions had been carried out, not a single Jew would have remained in Lithuania, but it is clear from everything that from the Jews there was no other way to obtain debt payment than under threat of exile, burning, quartering, and hanging. All acts were filled with death sentences, but not a single sentence was carried out. After the death sentence was passed, the Jew tried to pay the debt and the penalty, i.e., a fine, and the death sentence was not carried out, only for the future, the Jew had to be careful and avoid dealing with the court.

2.9 Attack Of Jews On Soldiers And Christians In The Town Of Shklov

This case began with a hearing on October 25, 1899, in Mogilev, in the special presence of the Kyiv Judicial Chamber with the participation of class representatives. According to the indictment, the case is presented as follows.

In July 1899, lower ranks of the Alexandropol and Khaltzikov infantry regiments were engaged in field work in the vicinity of Shklov, Mogilev district. On July 25, some of them were released by their command to this town; here they broke into groups of 2-3 people and walked in such groups around Shklov; some of them drank.

Soon after noon, separate clashes began between the soldiers and local Jews. A crowd of Jewish boys, cursing them and throwing stones and sticks at them, chased three drunken soldiers. When a stone thrown by a Jew hit one of the soldiers in the back, the latter chased the Jew and ran to Avraam Epstein's shop, assuming that the Jew who threw the stone at him was hiding there. Epstein did not allow the soldier into the shop; because of this, a quarrel broke out between them, during which Epstein pushed the soldier in the chest, the soldier hit him with his stick, and Epstein responded in kind; then a crowd of Jews ran up and did not let the soldier into the shop. In another place, a soldier was trading a pack of tobacco with a Jewish woman and, not agreeing on the price, returned the pack to her; the Jewish woman said to the soldier: ńWhy are you, pig, throwing my tobacco away?ż, and he replied that there are no pigs in military service. Then a crowd of Jews surrounded the disputants, one of whom pushed the soldier. However, in this place the quarrel did not escalate because a decatsky (police officer) approached and dispersed the crowd. In a third place, a quarrel broke out between soldiers and a Jewish woman, Alta Shouba, who called the soldier a pig, and he overturned her table with soda water and gingerbread. The Jewish woman screamed; a crowd of Jews gathered at her cry, surrounding the soldier, who began to beat the soldier. Decatsky Kalachev arrested the soldier to take him to the guardhouse, but other soldiers ran up and took the arrested man from the decatsky. Immediately a crowd of Jews surrounded the soldiers, began to beat them and drove them across the square to the fire station.

On this day, at 6 o'clock in the afternoon, a gathering of hunters from the Shklov fire society was appointed for exercise; therefore, by the time of this clash, near the fire station, hunters gathered, almost all Jews, who joined the crowd and began to chase unarmed soldiers; some of these firefighters, such as the Jew Mendel Ginsburg, on horseback, pursued the fleeing

soldiers, detained and beat them. At the same time, the Jew Tsetlin, by order of his fire chief, climbed the church bell tower and rang the alarm, although by police order, bell ringing was forbidden for summoning the Jewish fire brigade. At the sound of the bell, Jews from all ends of the town, as well as a few soldiers and peasants who were in Shklov at that time, poured into the square where the riot was taking place. Knowing nothing of the violence against unarmed soldiers, assuming there was a fire in the town, soldiers and peasants ran to the noise, but at that time, when they came out into the square, crowds of Jews, armed with sticks, stones, and axes, attacked them and beat those who failed to hide. The beating of Christians by Jews began around 6 p.m. and continued almost until 8 p.m., but even after this time, there were isolated cases of attacks by Jews on Christians: for example, when Corporal Fyodor Serov, after the cessation of the riot, came out of a tea house into the square, one from a group of Jews ran up to him and forcefully struck him in the chest with a stick, causing Serov to flee; similarly, after the cessation of the disorder, the Jews Feivel and Nokhim Moskvory beat the peasant Ivan Kozhemyakov with sticks made of brooms.

As revealed by the preliminary investigation, the disturbances reached such large proportions due to the hostile attitude of Jews towards Christians: the population of Shklov, almost entirely composed of Jews, treats the peasants arriving in the town with contempt; in conversation, Jews call them "pigs and swine," and when they protest against such treatment, they inflict beatings upon them; disrespect for the person of Christians is accompanied by complete disrespect for their property: peasants' goods brought by them are forcibly taken away, and then they are paid according to the Jews' desire, or sometimes not paid at all; if a peasant decides to go to court, even there he cannot achieve the realization of his rights, because Jews, in their defense, present their false witnessesJews. Such an attitude towards the Christian population had caused clashes before.

The identities of the Jews who carried out the attack on soldiers and peasants on July 25 could not be established by the investigation in most cases; only for a few were data obtained that served as grounds for bringing them to responsibility as accused only twenty-three Jews, or, more accurately, Yids. As a result, and based on Article 201 of the criminal court statute, the named individuals were brought before the Kyiv Military Chamber with the participation of class representatives.

This case concerning the beating of soldiers and Christians was heard on October 26 in Mogilev by a department of the Kyiv Judicial Chamber. A total of up to a hundred witnesses were summoned, approximately 50 from the prosecution and defense, confirming most of the data from the indictment regarding violence and assaults. Church elder Pustopalov, a long-time resident of Shklov, asserted that the pogrom originated primarily from religious animosity of Jews towards Christians, as all parishioners of Shklov indicated. The court had to resolve these contradictions. The initial official

reports on the Shklov pogrom, read in court, create a strange impression. In the absence of a local official, police clerk Kontsevich telegraphed to Mogilev that soldiers were beating Jews. This telegram, it turns out, was dictated to him by Golman, one of the instigators of the pogrom. Inspector Rodionov, upon arriving the day after the Shklov pogrom, telegraphed the governor the following:

"Lower-ranking soldiers from both regiments engaged in a fight with Jewish shopkeepers; cab drivers, known troublemakers (Jews), intervened, struck the soldiers, and sounded the alarm; the fire brigade continued to beat the soldiers, the soldiers inflicted head wounds on the decatsky (a local official) with a stone and injured four Jews. Eight soldiers sustained bruises."

Book Three. Section Two: Judicial

Treatise I. On The Jewish Oath In General

1.1 Into How Many Categories Is The Jewish Oath Divided

According to the Talmud, the Jewish oath is divided into three categories, namely: "Shevu'a de'Oraita" an oath appointed by the Law of Moses; "Shevu'a he-set" an oath according to the law of the Talmud, and "Setam Cherem" a general interrogation of the accused under oath, i.e., cherem[1].

It is customary for Jews to take an oath in a case with a fellow Jew only in a synagogue, where candles are lit, the Law of Moses (Torah) is taken out of the ark, the one taking the oath puts on a deathly white long shirt and takes a black candle in his hands. The Rabbi reads all the terrible curses and threats to the one taking the oath. As for the rituals with which this great act for Jews is performed, according to Maimonides' commandment, they should be as follows: "If you want to subject someone to an oath, then take out a Torah scroll and, pointing out to the one taking the oath the curses set forth in this law, bring stretchers on which the dead are carried, cover them with a shroud used for covering corpses; bring horns that are blown on New Year's Day; bring young children from school; bring inflated bubbles, throw them before the stretchers, and the Besdin must tell the one taking the oath that tomorrow he will be thrown in exactly the same way as these bubbles; bring roosters, light candles, bring earth and place the one taking the oath on this earth; blow the horns and declare to him aloud, with the words: 'Listen, N., if you swear falsely, then all the curses set forth in the law will befall you.'"

After this, the entire formula of cherem is read to him, and when the

[1] "Choshen Mishpat Enaim", ch. 75, art. 6, and "Teshuvot HaRashbam", ğ 229.

horn is blown, all those present and small children answer: "Amen"[1].

The oath among Jews is considered the most important and sacred matter, and therefore, when a Jew is called to take an oath, he is frightened in advance, turns pale, and falls into a feverish state. To avoid bringing matters to this terrible denouement, in most cases, a Jew tries to settle the matter amicably, by mutual agreement, and often accepts all conditions offered by the opposing side, no matter how burdensome or disadvantageous they may be. However, such fear and compliance occur only when the matter is between Jews. But if a Jew deals with a Christian and is summoned by him, the oath no longer bothers him at all: with a smile on his face, he will read and repeat the form of the oath after the official, in the conviction that, according to the teachings of the Talmud, such an oath in a dispute with a non-believer has no meaning, being an empty formality, and will not bind the conscience of a devout Jew in the least.

The Talmud, on which the entire Jewish way of life is based, does not recognize the obligatory nature of the laws and decrees of non-Jewish courts for Jews. On this basis, Jews treat oaths administered by local authorities and laws not only negligently and carelessly, but even contemptuously and mockingly.

The same must be noted regarding oaths taken by Jews in the presence of a state-appointed rabbi, in cases heard in courts based on general civil laws, and not the Talmud. These oaths are taken with such levity that they can only be considered an empty formality. The French writer Mosso says: "A Jew proclaims from the pulpit: 'The Christian law, having the Crucified on the cross as its source, gives us complete freedom of conscience before the court of the gentiles; as long as this law is not destroyed, we have nothing to be ashamed of regarding an oath.'" In other words, Jews demand the destruction of images of the Crucifixion in courts and public places.

The scholar Pfefferkorn, examining the commandments of the synagogue, in whose bosom he himself was born, unhesitatingly says: "If a dispute arises between a Christian and a Jew over a loan of money or any other important reason, and, in the absence of evidence, the Jew is brought to take an oath, then, seeing him swear, know that he swears falsely, not fearing God, the Avenger of perjurers, because the Talmud has freed his conscience, and he lies under the guise of his religion." All the most recent converted Jews agree with this, unanimously asserting in their writings, published after their conversion to Christianity; they fully, it seems, repent of their past delusions. Dozens of such writings can be found in Russian; all of them constantly repeat, word for word, about false oaths, as well as other illegal acts committed by Jews out of fanaticism, based on the teachings of the Talmud.

[1] "Sha'arei Tzedek", part 11, ch. 4, p. 14; "Teshuvot HaGaonim", ch. 10, and "Teshuvot HaRambam" (Maimonides), l. 14, 2.

1.2 The Admonition Of Rabbi Johanan

The most important authority of Talmudic legislation, Rabbi Johanan, showed his followers an edifying example. Once, according to the story, In the Talmud, he asked a certain pagan woman to reveal some secret to him; the pagan woman agreed, but on condition of an oath that he would not reveal this secret to anyone. The Rabbi, when he swore by the God of Israel that he would not tell or transmit the known secret to anyone, did not, however, mean his own people here, for he could conceal nothing[1]. This act is entirely consistent with the Talmud's commandments; a Jew may, without sin, violate oaths given to a non-believer, may deceive him, oppress him, etc.[2].

On the one hand, to deceive those who monitor the utterance of an oath, and on the other to give the latter an ambiguous character, not obliging its observance, Jews, according to the instruction of the Talmudists, must refrain from uttering only the word "God," replacing it with other words corresponding to its meaning; for example, instead of the word "Jehovah" to say: Adishem, Elohim, Adonai, i.e., supreme, dominant, etc., or: "that I might be healthy," etc. Such oaths, according to the belief of the Jews, do not bind them at all, and, swearing in such a substitute form, the swearer can internally, to himself, swear to something completely different and even opposite to what he outwardly pronounces, following the example of Rabbi Yohanan.

1.3 The Absolving Prayer "Kol Nidre"

For the purification of a Jew's conscience, the Talmudists have a prayer called "Kol Nidre," which frees from all oaths and false vows; this absolving prayer partly resembles papal indulgences; it preemptively frees Jews from frivolous obligations, given without considering whether they can be fulfilled, and very often entirely unfulfillable. By virtue of this, Jews are allowed to make any promises, even the most difficult to fulfill, and not keep them, as by doing so they commit no sin at all.

The Talmud says: three Jews, after reciting the prayer, chosen from among the people on the Day of Atonement, absolve everyone from oaths and vows, both given and unfulfilled, and have the same authority as the court of Moses, and even more. Thus, according to the Talmud, the court of Moses, established by God for the restoration of violated strength and right, has no significance before the court of "three," as the latter can violate even

[1] "Avodah Zarah," fol. 28, 1.

[2] Moses Mendelson, Jerusalem, or the Power of Religions and Judaism. Ofen, 1819, 5, 128.

the right itself.

By violating his obligations, a Jew's conscience remains completely calm and free from remorse, because, from a Jewish point of view, it remains perfectly pure. And even now, three jews before the tribunal are permitted to handle the most important matters, divorces, etc. And three ignorant individuals, chosen by one Jew, have full authority to resolve all oaths, annul all promises and obligations, both in the past and in the future.

To more fully calm the conscience of a Jew, to protect its delicacy from the attacks of the tempter spirit, the ritual of annulling vows, oaths, and promises is performed for every Jew at least once a year, on days of repentance, from the eve of the Day of Atonement. Before the cantor sings in the synagogue the first hymn for this holiday, three Jews, chosen in the court and placed at the head of the congregation, fully and authoritatively fulfill all vows, oaths, pledges, and obligations of every person present in the congregation, both for the past and for the current year. This is called "Kol Nidre." Some rabbis wanted to decree that such an annulment would be valid only for the future; but such a decree would have no meaning, as this ritual is repeated annually, and moreover, they were victoriously refuted by other rabbis who proved that the existing custom is equally convenient for both the past and the future. Listening to the meaning of "Kol Nidre," it becomes clear to everyone that in such a solemn setting and religious mood, it is not a prayer that is performed, but an act of universal renunciation of vows, false oaths, promises, and pledges, not only those made by each of those present in the past year, but also those anticipated in the future.

With such a public renunciation, every moral foundation of social life is truly shattered. This fact is so outrageous that even the most authoritative figures from the Talmudic world rebelled against it. But however strong these authorities were, the power of custom, however, prevailed: the act of renunciation "Kol Nidre" still occupies an honorable place among Jewish rites. A Jew, feeling his conscience too burdened by oaths, pledges, and promises, chooses three of his brethren, who immediately form a court. Standing before this court, the repenting Jew imagines that he repents and renounces all oath-violations ever committed by him. They (oath-violations) are so numerous, he says after his declaration, that I will not be able to list them. Let them appear before you as if I had calculated them all in detail. The court declares all these oaths and pledges invalid without further ceremony; the absolved, in turn, absolves those who have been freed from their bonds, if they ask him to. By the prayer "Omnia vota, pacta juramenta," read on the Day of Atonement, Jews acknowledge that all vows and false oaths or agreements, violated or not fulfilled at all in the previous year, are annulled, not imputed as sin, and released with deliverance from any retribution for harm that might follow. Thanks to such a belief, instead of seeing himself as an oath-breaker, the Jew, on the contrary, becomes convinced of his sincerity and righteousness.

1.4 Rite "Hatarat-Nedorim

Besides "Kol Nidre," Jews have other similar rites: "Hatarat-Nedorim" and "Mesirat-Medoa," which, during an oath and testimony, similar to "Kol Nidre," give the Jewish conscience the opportunity to find loopholes and, in disputes with gentiles, open paths to victory. In the most critical circumstances, when the Christian conscience knows no other way out or salvation except repentance, the Jewish conscience is appeased by the performance of the aforementioned rites.

In addition to these conveniences, Jews have turns of phrase and special formulas, accompanied by various external actions, that deprive an oath of its legality and validity. A Christian, unaware of these details, believes the oath, while a Jew swore unscrupulously in a matter contrary to conscience and truth. Maimonides, the foremost religious authority of Judaism, and Rabbi Kozzen recommend many such evasions and subtle tricks to free their co-religionists from the obligation to fulfill oaths. For example, when those wishing to be freed from an oath enter the synagogue at night, on the eve of the Day of Atonement, it is enough for them, holding a book of the law, to pronounce only the following words: "I, Isaac, or Srul, declare before God and before you that all oaths that I will give to anyone during the coming year and promise to keep will be invalid, deprived of all force, and not imputable as sin if I do not fulfill them." This simple formula destroys the most egregious false oaths and frees a Jew from their performance.

With some experience and familiarity with the moral teachings of the Jews, it is easy to understand what an oath and vow given to a gentile means in their eyes, and even more so to a Christian, who in the eyes of a Jew is not a person at all, not a neighbor, but simply cattle in the literal sense of the word. It is known what significance Jews attach to every letter, every point of the Holy Scripture. Every synagogue tries to have not only a perfectly correctly written Bible (kosher) but also copies containing errors (fusher) stored there. If a Jew swears on a Bible, he can lie as much as he pleases, provided that the copy on which he swears differs by at least one point from the canonical one. If he pronounces the words of the oath indistinctly or extinguishes a candle earlier, or if some insignificant formality is omitted, then the oath also does not bind his conscience.

However, in some states, which were not unfamiliar with Jewish customs and all the mysteries of their religious fanatical teaching, they sometimes demanded from Jews the observance of oaths and true vows; but for this, special formulas and rites were necessary for their performance.

The following form of oath, extracted from the judgment of the court in Colmar on February 10, 1809, in agreement with the governmental de-

crees on this matter by Emperors Sigismund and Charles V from August 12, 1530, as well as with the decrees of the appellate courts of Bruneville and Lunéville, the imperial court in Lower Austria, the Frankfurt administration from December 7, 1705, and other German states, can be considered the most restrictive and binding for Jews. The swearer, accompanied by 10 Jews no younger than 30 years of age, had to appear in the synagogue with his head covered, with a "nifelim" on his forehead and hand, bound with established sacred straps. In this form, dressed in his prayer "tallit," he stands before an ark, a square platform, in the middle of the synagogue. When the main Book of the Law is taken out and solemnly placed before him, a passage concerning the oath is read from it; then the book is placed on the hand of the swearer, who, extending his right hand to the Book of the Law, called the Torah, where it says: "You shall not take the name of the Lord your God in vain," listens to the rabbi's explanation about the oath and the curse for its violation, and repeats the following formula: "Adonai (Lord God), Creator of heaven, earth, and everything, as well as mine and all those present here, I call upon You by Your holy name, at this moment, when it is necessary to tell the truth, I swear that... etc. I ask You, Adonai, to help me and confirm this truth. But if I use any deception, concealing the truth, then let me be forever cursed, exterminated, and destroyed by fire, by which Sodom and Gomorrah perished, and covered with all the curses written in the Torah. The Eternal, who created leaves, grass, and everything, will never come to my aid in any matter. But if I tell the truth and act justly, may Adonai be my helper."

1.5 Another Example Of An Oath Formula

Here is another example of an oath formula that a Jew accused by a Christian of some crime and not confessing was supposed to pronounce in Poland, during the times of the Piasts and Jagiellonians: "May God of heaven and earth, air and dew, mountains and valleys, flowers and grass be my witness that I do not owe what this Christian demands of me; and if I do owe it, then let me be struck by leprosy and poison, from which Elijah the Syrian Naaman was healed; let heavenly fire burn me; let heavenly fire burn me; let a fierce disease and bleeding attack me; let my body, my soul, and my occupations perish; let me suffer the fate of Lot's wife, who turned into a pillar of salt; let me not enter Abraham's bosom; let the Lord Himself reject me and let the devil carry me away into eternal perdition. Amen."

The oath in the first formula, it is believed, is the most reliable, restrictive, and binding for Jews; but it cannot be guaranteed that Talmudists, so unceremonious in casuistry, they found no specific means against such an oath, like an unnecessary permissive ceremony regarding the past and

future.

Among Jewish Talmudists, this law never had any special moral or religious significance; in relation to Christians, Jews always managed to circumvent everything according to their interpretation, so that the law of oath gradually faded away on its own. Reasoning based on the Talmud, everyone can be convinced that in the system of Rabbinism there is no oath against non-Jews at all; what significance can an oath against animals have, which Jews, according to the teaching of the Talmud, consider Christians? In this case, an oath is pure absurdity, for a proper, holy oath aims to end disputes only between people. Consequently, a Talmudist, being forced to take an oath for or against a Christian, compels himself to perform an act he would never have performed on his own; he is forced to utter words that the Talmud authorizes to be considered an empty formula, a crying voice, having no relation to his conscience. If material goods and the whole world are proclaimed by the Talmud as the property of a Jew, then, as a result, what dispute can arise between a non-Jew and a Jew regarding the distinction between "mine" and "yours"? A Jew, based on the Talmud, has the right to take whatever he wishes, since everything in the world constitutes his property. A Jew has no need to swear or say: "Your money is mine," when he is convinced of his right to it. If someone were to force him to make such a statement or oath, then, convinced of his righteousness, he would say in his soul: "I would rather die than commit this absurdity." If he takes an oath out of weakness or fear of loss, he will still say in his soul: "My money, I will take it back again, when and where it becomes possible." In the Talmud, we find many examples that have mandatory significance for Talmudists. Akiba took an oath, but in his heart, he did not recognize any importance for it.

Rabbi Yohanan took a similar oath, but in his heart, he reasoned differently. Regarding the violation of an oath in the manner indicated, the rabbis teach that this violation is permissible if the oath was given under duress[1]. If the authorities in a Christian court call a Jew to take an oath, the latter, based on the aforementioned teaching of the Talmud, considers this oath to be compulsory and regards himself as not having sworn. The mentioned book states: "If the king orders to swear and make a statement about other Jews whether he sinned with a gentile woman with the aim of punishing a Jew in case of a crime then such an oath must be considered compulsory and should be violated"[2]. Another rabbi teaches: "If the prince orders a Jew to swear that he will not leave the country, the Jew should reason in his mind: 'Today I do not wish to leave the country.' If the prince clearly demands that he never leave the country, the Jew should say to himself in his mind: 'Under such and such a condition.'"

[1] Tractate "Shulchan Aruch", fol. 232, 12, 14.

[2] "Scheel uteschivoth", fol. 26, 2.

1.6 Herem, Pronounced By The Rabbi Against A Young Jew For His Free Thinking Against The Talmud

A fanatical rabbi entered the pulpit in the synagogue during a crowded assembly, which was furiously clamoring and noisy, arguing among themselves. The rabbi struck the table three times with a huge book; the whole crowd fell silent. The rabbi began in a loud, tearful voice:

"In the name of the God of our fathers."

A suppressed murmur, or perhaps a tremor, ran through the rows of those present, and instantly died down into a deep silence. The rabbi began slowly, distinctly, enunciating each word:

"By holy power and authority, in the name of our sacred law and 613 ordinances contained therein, by the herem with which Joshua cursed the city of Jericho, by the curse with which Elisha cursed the youths who pursued him, by the shamta imposed by the great Sanhedrin and our assemblies, by all herems, curses, excommunications, and humiliations, imposed from the time of Moses to this very day, in the name of the eternal God, the Lord of light, the Creator of His glory, in the name of Metatron, the guardian angel and protector of Israel, in the name of the angel Sandalphon, who weaves crowns for the throne of God from human prayers, in the name of the archangel Michael, the invincible leader of the heavenly hosts, in the name of the angels of fire, whirlwind, and lightning, by the power of the names of all angels who guide the stars and ride in heavenly chariots, in the name of all archangels who spread their wings over the throne of the Almighty, by the name that appeared to Moses in the burning bush, by the name by which Moses divided the water in two, by the name of the hand that inscribed the tables of the holy law we deliver to humiliation, excommunication, disgrace, ignominy, and curse the greatly insolent and disobedient Meir Ezofovich, son of Benjamin! May he be cursed by the God of Israel! May he be cursed by the mighty and terrible God, whose name people will hear with fear on the Day of Judgment. May he be cursed by heaven and earth! May he be cursed by Metatron, Sandalphon, Michael, archangels, angels, and all heavenly inhabitants! May he be cursed by all pure and holy servants of God! May he be cursed by every great power on earth and in heaven! O God, our Creator! Strike him and destroy him forever! Great God! Oppress him! May Your wrath, O God, fall upon his head! May devils go out to meet him! May slander and groans accompany him wherever he goes! May he strike his own chest with his own sword and may all his arrows be shattered, and may the angels of God not cease to drive him from place to place, so that his feet may never rest anywhere. May his paths be full of

dangers, may thick darkness cover them, and may great despair be his only companion! May his sorrows and misfortunes torment him, may he see with his own eyes his striking blows and be filled with the fire of God's wrath! May the Lord not forgive him! May the wrath and punishment of God descend upon this man, may they pierce him and penetrate to the marrow of his bones! May he be covered, as with a shroud, by this curse, so that he may disappear from the face of the earth, and that his name may be erased from the Universe."

The rabbi fell silent for a minute, drawing breath into his chest. His face was burning, and he frantically waved his hands over his head.

"From that moment," continued the rabbi, "as this curse fell upon his head, may he not dare to approach any Israelite house in the entire Universe closer than four cubits! Under threat of curse and excommunication from the bosom of Israel, may no Israelite approach him closer than four cubits, and may no one dare to open the door of his house to him, to give him bread, water, or fire, even if they see him weakened, falling, and groaning from wandering, hunger, illness, and poverty! On the contrary, may all who meet him spit their saliva in his face, may they throw stones under his feet so that he stumbles and falls! May he be deprived of all property! All that belongs to him by inheritance after his father and mother, and all that he acquired with his own hands, shall be transferred to the disposition of the kahal, so that this unlawful estate may be used for the comfort and support of the weak!"

Let all Israel be informed of this vengeance and the curse that has struck him.

And all of you, who have heard our judgment with your own ears, proclaim it in every place where your foot treads, and we will send out notice of this to all cities and communities where our brethren live, from one end of the world to the other.

So be it! And all of you, who have remained faithful to our Lord and His law, live in peace!"

The rabbi finished. At that very moment, numerous candles, burning in seven huge candelabras, dimmed their light by means of an artificial mechanism, and from the four corners of the hall, trumpets blared and wailed loudly. To this gloomy and prolonged roar of instruments was added a chorus of sobs, moans, and cries. The loudest cry was heard at the entrance and was all the more striking because it came from a strong man's chest. Meir disappeared from the threshold of the temple. And closer to the altar, between the benches, some tore their clothes and fell face down on the ground.

1.7 Evasion Of Jews From Military Service

During the Russo-Japanese War, rabbis throughout Russia diligently collected money to send young Jews to London and America to save them from military service. In addition, they instructed everyone to pray for the success of the Japanese weapons, about a complete victory over Russia, in which they see the success of their policy. Meanwhile, we see how much England is worried and afraid of the influx of young Jews, as can be seen from the following newspaper telegrams:

"Jews give the English government no peace. While the extremists threaten the cabinet with collapse, the moderates sent a deputation to it, led by Rothschild, demanding the repeal of the law against undesirable emigrants, as one specifically directed against Jews. The deputation assures that Jews never harm any country and that England should be grateful to them for the love and favors that Jewish emigrants show her."

The influx of Jews into England finally frightened the English government. The London correspondent of "Novoye Vremya" telegraphs:

"The influx of Jews from Eastern Europe prompted the English government to introduce a bill in parliament concerning undesirable foreigners. The opposition called the bill anti-Semitic, and the ministers apologized in every way, trying to cover up this principle of the law. The bill was, however, voted on. The ministers gave assurances that political exiles would still be accepted, and that the bill was directed only against the poor and those who constitute a burden on the native inhabitants of England."

Balfour, apparently, was frightened by Dreyfus's threats. He published a letter in which he assures that he does not intend to act against Jews and considers the emergence of anti-Semitism in England a great national misfortune. He hopes that this statement will calm the Jews.

In America, too, Jews are not received with open arms.

"The first question," says Mrs. Mac-Gahan, "which an American will ask you if you recommend a good hotel near New York to him, is: 'What, do they let Jews into that hotel?' And if you say they do, then the American will not take his family to that hotel. Even hotel owners in newspaper advertisements and in mailed circulars often announce that they have 'Hebrews not admitted' 'Jews are not allowed in the house...'"

Mrs. Mac-Gahan asked hotel owners: why don't they let Jews in? After all, Jews pay promptly? Does it not matter from whom to receive money? To this she was invariably answered: "No, it matters a great deal, Jewish money somehow does not benefit us. A Jew will pay, it's true, a good price, but not by washing, but by rolling, he will incur the same amount of expenses for you. If he and his family cannot eat more than what will fit in them, then he will drive up the price for you by allowing his children to jump on expensive springs or fragile wicker furniture... they will dent and spoil it threefold... Jews flock to those hotels where Americans go: let

them into such a hotel, and they will just drive away good American public with their noisiness, familiarity, and objectionable manners at the table. Americans soon stop going to a hotel where Jews are accepted. And when Americans stop going to a hotel and Jews no longer look there the owner faces bankruptcy.

"It happens," continues Mac-Gahan, "that in some dacha area, rumors arise that Jews have started appearing in some good or previously 'exclusive hotels' and immediately among holidaymakers on the terraces of houses and hotels, gossip begins that such-and-such a hotel owner is on the verge of bankruptcy: 'He's letting Jews in!' As soon as such a rumor takes hold, the ordinary American public won't be lured into such a hotel, and the false rumor won't be disproven."

In dacha colonies, the so-called "parks" arranged by wealthy Americans in the mountains or on the seashore, Jews are not only not sold land plots, but the dacha owners also have no right to rent out their dacha to any Jew. Jews are not allowed in such dacha places, neither in clubs, nor on golf courses, nor for tennis or any other places of games and competitions.

Mrs. Mac-Gahan gives an example of how Dr. C., popular among Americans, once decided to join "The Mountain Golf Club," but he was not accepted and was never even allowed as a guest on the golf course. "Why show Jews the way?" said Mac-Gahan: "You let one in the most wonderful, essential person and look, he'll bring his wife or children, and then his co-religionist friends and before we know it, we'll have a Jewish den here."

In some places, things go so far that Jews are not allowed into some parks. For example, in "Twilight Park" and "Onteona," at the entrance stand guard booths where watchmen sit all day, whose duty it is not to let into the park "neither vagrants, nor peddlers, nor Jews, nor bear drivers, nor any other undesirable people," stopping each undesirable visitor with the question: "Do you have written permission from the park director to enter?"

With such a question, the guard blocks entry to the park even for the most elegant visitors in their beautiful private carriages, if it seems to him that they are of Jewish type or they are from the neighboring summer settlement "Tannersville," which is known among dacha owners as "New Jerusalem," because Jews flock there in the summer in countless numbers.

"Let's ask Americans," says Mrs. Mac-Gahan, "why do you shun Jews so much? They will undoubtedly answer: 'Well, I don't argue: it's very likely that there are decent people among Jews, but it's still better without them. Who knows?' Let one in hundreds of them will penetrate here and drive us out of our settled place. No, it's better not to get involved in such experiments: it's better to feel among your own..."

Jews are increasingly provoking antagonism against themselves among the American population also because they take a significant part in politics. In municipal affairs, they have firmly established their political influence on

foot, and now demand by authority that a certain percentage of all positions and local female teachers in public schools be filled by people of their race.

Last autumn, dissatisfied with the small number of Jews nominated by the Democrats at the beginning of the designation of candidates from this party for elective city positions, political leaders of the Jews appealed to the New York Democratic Party committee with a threat: "If you, Democrats, do not nominate such and such Jews as candidates from your party, a list of whose names is attached herewith, then we, the leaders of the city's Jewry, guarantee you that on the November 4 elections, the entire mass of Jewish voters will cast their votes for the candidates of the Republican Party."

This threat, although it did not affect the Democrats, is nevertheless characteristic in that it testifies to the excessively great political impudence of these newcomers to America...

How strong Jews are in elections is evident even from the fact that Secretary of State Hay had to reckon with their leaders. Mrs. MacGahan dwells in detail on the diplomatic note with which the Washington Minister of Foreign Affairs, Secretary of State Hay, addressed the great powers in the summer of 1901, who signed the Berlin Treaty, by which a new Romanian kingdom was created in 1878.

"What is the Jewish question?" asks Arnold White in "National Review," and before answering, says that to do so, one must consider the position of Jews in Russia, the United States (?), and Great Britain (?). Why only in these three countries? It is unknown. Austria, where there are more Jews than anywhere else after Russia, France, where they play such a prominent role, although there are only about a hundred thousand souls there, and Germany, where there are five times more than in England, are excluded.

Having examined the history of the question, the author comes to the conviction that it cannot be resolved by any other means than by convening an international conference. At the same time, he recommends that Russia, the United States, and England deal with this matter again. But in England, as he himself, by the way, asserts, there is no Jewish question, and for the United States, with its Negro question, with Lynch law and other atrocities, it is still too early, in our opinion, to interfere in the humanitarian issues of Europe.

So, a conference on the Jewish question! There were conferences on the enemies of all governments anarchists. Why not talk about this tribe, which in its very essence carries the danger of the decomposition of entire nations? This same idea, masking it somewhat, is also promoted by A. White. According to him, granting full rights to Jews in Russia is equivalent to sacrificing the Russian people for the sake of some dubious and ephemeral moral principles and completely abstract justice. And in Mr. White's article, one only hears praise for this "tribe, physically weak, but having every chance to triumph with its high intellectual data over the fool-

ish strength of the majority." Jewish dominance can now be compared to the "great Roman Empire of the Caesars." It is necessary to hurry with the solution of this question, otherwise the Jewish question will resolve itself, and this solution can be very dangerous for the powers. Further, the author threatens a new Jewish power, the United States (out of 600,000 Jews in New York, there are already 125,000 voters, and so many have accumulated since very recently), Jewish money, Jewish press, and other bugbears, and he utters such a flattering expression for English self-esteem:

"Lord Rothschild and the English government are almost synonymous words..."

But, despite this closeness of the English government to the Jews, England, where there are only about 150 thousand souls, which promised much to the Jews during the first steps of the Salisbury and Chamberlain ministries, did very little for them. And now, for some unknown reason, she and America face the great task of solving the Jewish question. At the same time, the author warns that the powers should not offend Russia's national pride and should not offer her the role of the accused. It is necessary to delicately whisper to Russia somehow so that she takes the initiative. What a pleasant person Mr. A. White! He spares our self- esteem.

The conference he proposes should gather "on the banks of the Neva" and, first, clarify that Russia's "behavior" has important reasons justifying it; secondly, it is necessary to admit that such events, like the Kishinev pogrom, are not a matter of internal policy, but rather concern the world, since the civilized world cannot allow the periodic repetition of Jewish pogroms. As long as the Jewish question was considered as exclusively concerning each power individually, it was impossible to come to any satisfactory solution.

The Jewish question can be resolved by expanding the Pale of Settlement, by granting land to Jews in Russia, by establishing agricultural colonies, etc. Argentine dreams must be abandoned, and the resettlement of Jews in the United States should be stopped, so that a similar Kishinev story does not repeat itself there in the near future. Money for the establishment of Jews will not be required from Russia. The Jews themselves will provide it; moreover, if there is not enough money, the press, "which is almost entirely in the hands of Jews," according to Mr. White, will always be able to raise large sums of money through agitation...

We humbly thank you. Russia needs to establish a special Jewish state within its borders.

What could be better and more frank! Since "almost all the press is in the hands of Jews," the persecution that continues against Russia to this day is perfectly understandable. Since no one wants Jews in Europe or America, they must be handed over to Russia. A Jewish state in Russia will be beneficial to Jews, England, America, perhaps the whole world, but not at all beneficial to Russia, with its "stupid majority," which the Jews will subjugate. It is necessary to free all countries, especially the United States

and England, where "Lord Rothschild and the government are synonyms," from the Jewish element and make Russia a new promised land...

Verdict in the case of a gang of Jewish self-mutilators

On September 29, 1905, the debates of the parties continued at the session of the Odessa Military District Court in the case of self-mutilators. After the debates concluded, the assistant military prosecutor, Colonel Rovzhin, presented his objection. He fully supported the accusation against all defendants and argued that the lower ranks brought to trial were exempted from military service only due to artificially induced illnesses. Yanosh, Krik, Davidovich, Melnichansky, and Kabatnikov contributed to this, having formed a gang for this purpose, with each of them having a special duty assigned. The defenders, in their extensive speeches, tried to prove the absence of a gang and did not recognize the defendants as guilty of the crimes attributed to them.

At 10 PM, the court issued a resolution, by which it found the defendants Krik, Davidovich, and Melnichansky guilty of forming a gang with the aim of exempting lower ranks serving in the military through inducing illnesses and for monetary reward. Krik was at the head of the gang, and Davidovich and Melnichansky joined it upon its formation and with knowledge of its purpose. They were sentenced, after being deprived of all special personal and status-assigned rights and property, to be sent to correctional prison departments: Krik for 2.5 years, and Davidovich and Melnichansky for 2 years each. The defendant Kabatnikov was found guilty of failing to report a criminal conspiracy formed to dismiss lower ranks through self-mutilation and was sentenced to imprisonment for 6 months without restriction of rights. Privates Markovich, Zeel, and Chechelnitsky, who were in service, were found guilty of intentionally causing significant harm to their health through the mediation of other persons with the aim of exempting themselves from military service and were sentenced: Markovich and Zeel, after being deprived of certain rights and privileges, to be sent to a disciplinary battalion for 1 year each, and Chechelnitsky to imprisonment for 1 year and 6 months.

1.8 Jews In Public Libraries

Even in public libraries, Jews do not hesitate to wage war against Russians, driving them out of libraries.

The newspaper "Yuzhnaya Rossiya" (Southern Russia), which would be much more accurately called "Evreyskaya Rossiya" (Jewish Russia), reports that 48 Jews demanded from the management of the Nikolaev Public Library that it stop subscribing to the magazine "Nablyudatel" (Observer).

It's time for the management to know, the statement says, that the vast

majority of library visitors are Jews, who will be forced to refuse to refrain from visiting their favorite reading room, where, alongside the luminaries of Russian literature, lie the paid masterpieces of Pyatkovsky, unless the management agrees to remove "The Observer" from the reading room. And the Jews present a similar demand to the Russian public library. "Novoye Vremya" remarks on this matter:

"One might think that the library in Nikolaev is truly indebted for its existence to Jews. In reality, the library was founded in 1881 at the initiative of several local citizens. The city allocated land and annually provides a thousand rubles in subsidies, and the building itself was constructed primarily thanks to the donation of retired Colonel A. V. Nuzhnov, amounting to 9000 rubles. And such is the insolence of the Jews: they were given the opportunity to use the library, and they, instead of gratitude, are already making an impudent claim to be its masters."

Meanwhile, there is no doubt that if they are refused, they will wage war against the librarian, start throwing all sorts of nastiness, and try by all means to drive him out.

By a strange coincidence, precisely when the above excerpt from "Yuzhnaya Rossiya" appeared in "Novoye Vremya," "Znamya" received a correspondence from Feodosia, which presented a similar fact.

Here is that correspondence.

"Given the multitude of Jewish readers, given that the newspaper "Voskhod" received in the library is in high demand, we, the undersigned, ask the library committee to make arrangements for subscribing to, at least, 2 Jewish newspapers: one in ancient Hebrew "Gazmon," and one in jargon "Der Freund." We hope that the committee will treat the needs and desires of a large number of library visitors with due sympathy."

2-VIII. There are 38 signatures (some made by the same hand). Such an entry adorns the book of applications of those visiting the Feodosia free library and reading room. So, to the host of specifically Jewish newspapers subscribed to by the library, two more pearls, or at least one, will be added, as the committee, undoubtedly, following the example of past years, "will treat the needs and desires of a large number of library visitors with due sympathy." The Feodosia free library subscribes to 12 newspapers: "Yuzhny Kuryer" (2 copies), "Krymsky Vestnik," "Yuzhnoye Obozreniye," "Odesskiye Novosti," "Kuryer," "Voskhod," "Birzhevyye Vedomosti," "Peterburgskiye Vedomosti," "Russkiye Vedomosti" (2 copies), "Tavricheskiye Gubernskiye Vedomosti," "Kharkovskiye Vedomosti," and "Novoye Vremya." This entire collection was dictated by Jews, of course, with the exception of "Novoye Vremya," which probably survived by misunderstanding. The fact is that on the eve of subscribing to newspapers and magazines for 1902, a company of Jews, consisting of various contractors, swindlers, etc., advanced dealers, made a lengthy statement, or rather, dictated to the committee which newspapers should be subscribed to, since the newspapers "Novoye Vremya,"

"Yuzhny Kray" (a detailed list of undesirable newspapers and magazines follows) are engaged in "harassment of nationalities" and are characterized by "cowardice of thought," and in the "Historical Herald," "Smugglers" were published. And what then? The Committee treated "with due sympathy the need and desire of a large number of library visitors." True, there were also records made by Russians, but there was only one answer to them: no money, no money! Russians have long since stopped going to the library, for what is there for them to do?! It is not pleasant for everyone to sit at a table cluttered with "Gazmon," "Freind," and "Voskhod." Perhaps the time is not far off when, going to the library, we will see a sign on it either in jargon or in ancient Hebrew. Isn't it time to check the library: after all, it is Russian.

We have no doubt that hardly any Russian person will read this message without shuddering and indignation.

It is simply amazing with what implacability Jews carry out their program: not only have they seized the press, the main lever of Russian society's self-awareness no, they also want people in Russian libraries to read only Jewish newspapers, so as to isolate them there from the influence of the few organs of the Russian press.

Lest readers think that the facts cited above are accidental, that they occurred only in Nikolaev and Feodosia. In all public libraries within the Pale of Settlement, the same phenomenon is observed. Jews have displaced the Russian reading public and, moreover, have turned libraries into some kind of dens for meetings. And librarians will confirm that if in summer public gardens are the place for Jewish meetings, then in winter they utilize public libraries for this purpose. Gathering en masse under the pretext of reading something, Jews, in cases of exceptionally important meetings, occupy all free seats, so that a Christian has nowhere to sit and nothing to breathe. But even if there were a small spot, he still wouldn't be able to read, because around them Jews converse in whispers, can't sit still for a minute, and constantly wink and exchange some mysterious tickets.

In the interests of Russian society and the upbringing of the younger generation on the principles of Russian national and religious foundations, it is absolutely necessary that all public libraries in the country be obliged to subscribe exclusively to Russian journals and absolutely not to subscribe to Judean newspapers, which are constantly waging war against everything sacred and dear to the Russian people and undermining the foundations of Russian life.

1.9 Another Subterfuge In The Oath

In the Talmud, Venetian edition of 191, it speaks of the Jewish oath (in tractate "Sanhedrin," p. 29). A Jew taking an oath in a case with a Christian, to whom the Kahal leader must say: know that you are not swearing by your own thought, but by our thought and the thought of the Jewish judges.

Further (p. 39, section 8). A Jew taking an oath is told: know that you do not swear by your own thought, but by the thought of God Himself, and by the thought of Jewish judges. Ibid. (p. 39). If you were summoned to court for a debt of two silver coins, and he admitted only one shilling, then you can give him (the gentile) only one shilling, for if you wished, you would not have admitted even that...

Ibid., p. 41. When you lend to a gentile in the presence of witnesses, you must repay in the presence of witnesses, says Rabbi Shmol, but when the witnesses have gone overseas, then the debtor is not obliged to pay debts to the gentile.

Furthermore, the rabbis teach even more clearly: "Such an oath can be recognized only as long as the gentile does not know about it, but if there is reason to believe that the gentile will find out, then it is forbidden to violate the oath, because the name of God in such a case would be disgraced. Zedekiah was punished for this, as he violated the oath given to Nebuchadnezzar, despite the fact that it was forced. If another Jew is hesitant about whether to fulfill an oath given upon entering military service, then in such a case one must bear in mind that the gentile may find out about the violation of this oath." In general, the rabbis note that one can sin secretly; one should only avoid the discovery of sins, so that through this the true Jewish religion is not humiliated[1]. Jews have many books which require a Jew to strongly believe in the forgiveness of all sins upon repentance on the Day of Judgment, i.e., on the holiday of "Yom Kippur," which occurs annually in autumn. On this holiday, all sins, even the most grievous, including perjury, will be forgiven. The whole point is to repent for all one's actions only during the aforementioned holiday.

Many Christian leaders leniently judge the conscience of a Jewish Talmudist and even demand that an ordinary oath be pronounced in the synagogue with terrible curses, believing that this might deter an impressionable person from perjury. However, anyone who knows the Jewish fanatical malicious nature, and at the same time the teaching of the Talmud and Rabbinism, is firmly convinced that a Jew, despite everything, is obliged by his duty to his religion to violate any oath, if it only concerns a Christian or Christianity. For example, who has the right to demand an oath from

[1]Tractate "Hagigah" 16, "Kiddush" 40, "Maimonides Yad Hazaka", 4, 11, p. 31, 1; "Oze Mik. sef. miz. gad." p. 132 and others; Tractate "Bava Kamma" 113.

a Jew that his house is not his property? According to the teaching of the Talmud, everything existing in the world belongs to Jews, and they must by all means try to wrest all property from the hands of gentiles. If a Jew gave a sincere oath in this matter, he would anger God; as a Talmudist, guided by the example of Akiba, this second Moses, he can always have his own considerations and precautions in his soul during the oath. If he takes the required oath, but during its performance he will think of something completely different, then this oath will also not trouble the conscience of the Jew. For example, if it were a matter of life, then he, as a follower of the Talmud, being called by authority as a witness under an oath, giving his testimony regarding the murder of a Gentile by a Jew, he would swear aloud that Jew did not kill a human (Gentile), but in his soul at the same time would mentally pronounce: "He killed an animal," since the Talmud honors Christians with names of cattle, swine, and other absurdities. For a Talmudist, guided by the force of fanatical prejudice, it is all the same whether he takes an oath in a synagogue, in an official place, or in a private home: he always has the adored Talmud in sight, and constantly hears its instructive text, paying no attention to anything else.

On the contrary, an oath for a Jew is very important and terrible in a matter exclusively Jewish, as we have already mentioned at the beginning of this chapter. An oath for every Jew is very strictly binding due to its formidable vow and the danger of all sorts of punishments for perjury. Similarly, in relation to their Jewish judicial orders or authorities, as well as their fellow, the Jewish-Talmudist "Nasi," i.e., the Prince of Jerusalem, the oath was always observed, and even more strictly than in other religions.

Jews are capable of commenting on the oath, both generally and in short phrases, in various ways each to his own advantage, and Jewish judicial Talmudic legislation has invented detailed, special formulas of oath, pertaining exclusively to Jews for every act or process.

1.10 Forms Of Oath For Slaughterers Of Large Cattle

Form I

"In the name of God, the Kahal, the Beth Din, and the Nasi of the land of Israel, i.e., the prince or patriarch, I swear without any cunning or ulterior motive, not thinking of any deviation or leniency, with unity of mind on my lips and in my heart, that I must engage in shechita and bedika (slaughtering and inspection), with absolute fidelity; that I am obliged to perform these duties according to the statute, compiled by the Kahal and members elected from the general assembly, as stated in the act recorded in

the book, not deviating from it in the slightest; I also undertake not to act, in the performance of my duties, to the detriment of any owner or butcher in anything concerning slaughtering and inspection, but must always carry out my work with infallible fidelity. Nor shall I, for three years from this day, ask for any favor from any Kahal or general assembly, nor any additional salary, but I am obliged to engage in slaughtering and inspection during the said period, counting from this day, for the salary currently paid to me by the representatives of the Kahal. Even after these three years have passed, if I am still a slaughterer, I will not deviate from the said regulations, but will always observe them sacredly. Nor shall I, during all my activities of slaughtering, conceal or hide even a half-kopeck from the collection of the kahal, whether it be from large or small livestock and poultry, here or outside the city, but is obliged to fully hand over to the trustees.

Likewise, I dare not enter into strikes with fellow butchers against the kahal or the butchers, neither by oath nor by handshake. As I truly swear, so help me God praise be to Him in all my undertakings.

By this form, I swore on such-and-such a date month year, and in confirmation thereof I sign N. N."

1.11 Form II

"In the name of God, the kahal, the community, and the holy Jerusalem, I now take an oath, without any cunning or ulterior motives, without thinking of any indulgence, with one mind on my lips and in my heart, that I will engage in the slaughter of livestock and the inspection of entrails with full fidelity and will follow all resolutions of the deputies of the great assembly and the kahal, set forth in this act book, without deviating from them in the slightest. In particular, I must strive to be faithful to the other two butchers working with me, and under no pretext will I allow myself to act contrary to them or cunningly undermine them. If any of them makes any mistake regarding the slaughter or inspection, I must point it out, without upsetting or disclosing it. If any disagreement arises between us regarding the process of slaughter or inspection, we must turn to the rabbi the gaon, with a request to resolve our misunderstanding. Also, I must not cause unpleasantness to either buyers or butchers, nor flatter them.

Likewise, throughout the entire three-year service, I must not ask the kahal for any favor or increase in salary, or conceal from my comrades even a half-kopeck from all income, whether from the slaughter of large or small livestock and poultry. And as I truly swear, may the Lord help me praise be to Him in all my undertakings.

By this form, I took an oath, according to the law, on Tuesday, the 16th of Menachem- Av 5563 (1802), in the city of Minsk, in confirmation of which

I sign Iosif, son of the deceased Yakov.

By the same form, etc. Simson, s. p. Shlomy.

By the same form, etc. Betzalel, s. Isaak.

By the same form, etc. Yakov, s. Borukh.

By the same form, etc. Shaloma-Shakhno, s. p. G.

I, the undersigned, was present at the taking of the oath by the aforementioned butchers, which took place on the aforementioned day in the city of Minsk, in confirmation of which I sign:

Borukh, son of Tsvi-Hirsh, shamash veneeman (trustee and notary) of the city of Minsk."

1.12 III Form Of Oath For Poultry Slaughterers

"Here I take an oath, in the name of God, the community (besdin) and the kahal, without any cunning or ulterior motive, with one mind on my lips and in my heart, not thinking of any leniency or deviation, that I must fulfill the duties of a slaughterer and supervisor, entrusted to me by the charter, with fidelity and diligence without the slightest weakening. From the income from the slaughter of birds or small cattle, from other taxes levied in our city, I must not conceal a single penny. I must also fulfill all points that have been established to date concerning shohetim. And as long as I am a slaughterer, I must not derive the slightest benefit or personal gain from householders or butchers, to the detriment of the kahal tax; nor must I render any service to a householder or butcher to the detriment of the tax; in a word, I must not allow myself the slightest violation. Also, for three years from this day, I must not ask for or seek an increase in salary. Nor must I enter into a conspiracy against the kahal by handshake, kinyan (bribe) or subscription, with slaughterers who, during and even after the expiration of the said three years, will be in the service of the community. And as I truly swear, so may the Lord help me, praise be to Him, in all my undertakings.

According to this form, I, such-and-such a date month year in the city of N., have sworn, in witness whereof I sign NN."

1.13 IV Form Of Oath For Hasidic Slaughterers

"Here I take an oath, in the name of God, the community (besdin), the kahal, and the Nasi (prince) of Palestine, without any cunning or ulterior motives, not thinking of any leniency, but with one mind on my lips and in my heart, that I will diligently engage in the slaughter of cattle and its inspection and fulfill everything that is entrusted to me; I also undertake

not to act contrary to householders or butchers in anything concerning the aforementioned duties, nor to show indulgence to any householder or butcher in the matter of slaughter, and as long as I serve in this slaughterhouse, I must fulfill my duty with fidelity and complete conscientiousness. Likewise, during my slaughtering activities, I will not conceal or hide even a penny of the city tax, both from the income from the slaughter of large and small cattle and birds, and from other kahal taxes, both within and outside the city, and everything must be fully delivered by me to the kahal trustee. I must not please to any owner or butcher to the detriment of the aforementioned tax and to allow the slightest violation of the above rules. I must slaughter birds only in the company where the trustees are located; outside of this room, I may slaughter cattle when I have the approved permission of the trustees, or if they have already collected the box money for the cattle to be slaughtered, or in emergency cases for the sick or women in childbirth, and finally, on the eve of Sabbaths and holidays; in all these cases, I may slaughter even in places not designated for trustees, but the taxes (for the cattle or poultry slaughtered by me) must be delivered to the trustees. And as I truly swear, so help me, Lord, praise be to Him in all my undertakings. According to this form, I, NN, swore on such and such a year in city N.

1.14 Form V Of Oath For Supervisors

Here I take an oath, in the name of God and the Kahal, without any cunning or ulterior motive, not thinking of any indulgence, but with complete unanimity on my lips and in my heart, that I must perform my duty with fidelity, without any evasion, so as to protect the Kahal tax from abuse as much as possible, so that not the slightest regulation concerning this tax is violated. From the income of the Kahal, I must not conceal or hide a single kopeck, nor please any owner or butcher to the detriment of the Kahal tax. Everything entrusted to me must be sacredly observed and fulfilled by me; and as long as I hold this position, I am subject to the fully binding force of this oath, and as I truly swear, so help me, Lord, praise be to Him, in all my undertakings. According to this form, I swore on such and such a day date month year, in witness whereof I sign.

1.15 Form Of Oath For The Scribe Of The Box Tax

Here I take an oath, in the name of God and the Kahal, without any cunning or ulterior motive, not thinking of any indulgence, but with unanimity on my lips and in my heart, that I must not conceal or hide from the

Kahal taxes, both from the three-groschen duty and payment for slaughter, and from the income from the tax on entrails, not a single kopeck, and not allow myself the slightest deviation. With no less fidelity and full conscientiousness, I am always obliged to perform my secretarial duties in connection with the box collection; in a word, from all the money belonging to the city tax, which will only come into my hands, by whatever means, I will not conceal a single kopeck, nor will I indulge or show leniency to any master or butcher to the detriment of the said tax. And as I swear sincerely, may the Lord God help me, praise be to Him, in all my undertakings. By this form, I, on such and such a date month year and in such and such city, have sworn, in witness whereof I sign NN."

1.16 Form Of Oath For The Leaders Of The City Of Minsk, Approved By The General Jewish Assembly

"I bind myself by oath and vow, in the name of God, without cunning or deceit, to perform my duties in public affairs throughout my service for the benefit of the city; may the Lord God help me in all my affairs as I sincerely accept all that I have said."

1.17 Evasions Of Jews In The Oath Of Allegiance

After the suppression of the rebellion, the head of the North-Western Krai, Count Muravyov, ordered all inhabitants of the Western Krai to take an oath of allegiance. The form of the oath was ordinary, stating that "we swear allegiance to the Russian government and, if necessary, will defend it to the last drop of blood." During the taking of the oath, Jews protested against the words: "to the last drop of blood," saying: "It is better to say that we, Jews, will obey the Russian government and that this blood is not needed at all" (From Professor Koyalovich's lecture). Warsaw Jews, during the oath of allegiance to the Russian government, protested against the words found in the oath form: "to sacrifice all property"; they said that this was impossible, because "this means giving away all money."

Around 1723, after the repeal of the naturalization law, the entire history of Jews in England revolves around one question: the oath. There was a law according to which a British Jewish subject could omit from the oath the words "according to the true Christian faith," and that the taking of such an oath should be permitted in the same way as it is permitted for a witness those who take an oath in court. English jurisprudence and law were such:

all unbelievers infideles from a legal point of view should be considered eternal enemies perpetui inimici, for between Christians and them, just as between Christians and devils, whose subjects the unbelievers are, there can be eternal enmity and no peace. The law, which existed in England, was in fact based on Talmudic Jewish laws, which among Talmudists and now exist in relation to Christians. All European nations softened their law in relation to Jews, and Jews in relation to Christians even further strengthened the observance of Talmudic precepts. These common rights not only did not weaken their hatred for Christians, but, on the contrary, further strengthened it. Before, they had at least fear, but now they are placed on equal rights they demand that Christians fear them, which has already been partially achieved.

1.18 Form Of Oath, From The Text Of The Charter Of King Casimir Of Poland

"What kind of testimony does a Christian use to prove his claim against a Jew.

Firstly, we decree that if any Christian has a claim against a Jew concerning any matter, seeking movable or immovable property, or in a criminal case concerning the property or person of Jews, such a Christian is admitted to an oath not otherwise than with two co-swearing Christians and two Jews; these co- swearers must be people of good repute and not noticed in anything suspicious. When such witnesses are admitted to testimony, then Christians must take the following oath on the holy cross: May God and the holy cross help us, etc., as is customary among Christians; Jews, however, shall swear on the scroll of the Ten Commandments, according to the custom of the Jews themselves, for claims amounting to 50 marks of cast silver and above; for claims amounting to less than 50 marks of silver, Jews must take an oath on a ring, hanging near the stairs on the synagogue doors, according to Jewish custom, i.e., as follows: May God help us, who illuminates and darkens, and the books of Moses, etc. Thus, and not otherwise, the Jewish oath must be taken in all matters, both great and small, holding onto the ring. And the oath formula must be handed over by a court bailiff (ministerialis) or a schoolboy, who will be sent for that purpose."

What the ring signifies in the oath ceremony this is unclear. In Jewish ceremonies concerning forms of oath, there is no mention of a ring anywhere.

There is a governmental ritual, indicating and threatening with torture, the rack, a custom still existing in Krakow. In the police hut, where the guards are on duty, there is a wide board against the wall, and a ring and an iron chain are screwed in at the top. The offending police soldier is brought to this board, handcuffs are placed on his hands from behind, and

on his feet too, and the chain threaded through the ring at the top begins to be pulled, then the arms and legs are lifted upwards, and the person hangs face down in the air. This ancient Polish torture, used in the Inquisition, remained in use in Krakow, serving as a disciplinary punishment for the military.

It can be assumed that in the Jewish oath, the ceremonial ring, which the swearer was obliged to hold, served as a reminder of torture in case of a false oath, the Jew was subjected to this kind of punishment. Most likely, at the doors of the synagogue there was a large ring, placed on the neck of a Jewish sinner, whom all those entering the synagogue would punch and spit in his face.

Point XII. On a Christian inflicting blows upon a Jew and on tearing out his hair (beard and peyos).

"If a Christian beats a Jew, or tears hair from his head (as stated in the Polish decree) in such a case we issue the following regulation. The Jew, wounded in the aforementioned manner, must take an oath, according to their custom, on a bolt, or rather a ring, at the doors of the Jewish synagogue. In such a case, the Christian, found guilty based on the oath taken by the Jew, must pay 5 grivnas for each slap, per finger; and for each wound half of his movable and immovable property, the guilty party pays to the Jew, and the other half we retain for ourselves and our heirs, and for the voivodes of that voivodeship, in whose territory the offense was committed. As for payment for hair torn out by a Christian from a Jew, the Christian must pay the Jew for it, according to the decree of the dignitaries (dominorum) present at the court."

In lawsuits, they appealed to the Kahal court. Jews under King Casimir in Poland were more protected than under their King Solomon in their kingdom of Palestine. For this reason, King Casimir was called Mordecai by Polish poets, and Poland was called Jewish Palestine.

1.19 Form Of The Jewish Oath Of The XV Century, Placed In The Statute Of Laski, Concerning The Ritual Murder Of Christian Infants

This oath, according to the Statute of Laski, a Jew had to take, standing on a small three-legged stool, which was to be placed on pigskin. And if a Jew, while taking the oath, were to slip his foot from a shaky stool, placed on slippery pig bristles, then the oath of a Jew was considered false, and he himself guilty. Because the guilty always trembles with excitement and fear.

The custom of using this kind of oath was later introduced into general

use, especially in disputes with Christians. An oath on pigskin was even used in the city of Warsaw. Folk tradition often speaks of this, ironically recalling that Jews are teased by showing the corner of their coat, as if depicting a pig's ear.

Egyptians, Persians, Greeks, Romans, all of Western Europe always protested against Jewish oppression and tried to protect themselves from this sect by all permissible and impermissible means. Already the ńJewish quartersż ghettos which were allocated in all world centers for the ńchosen peopleż, and which all citizens shunned as unclean places, eloquently testify to the world's attitude towards Talmudic Judaism.

Talmudism represents not a religion, in the generally accepted sense of the word, but a secular religious-political doctrine, equipped with criminal penalties. Not being a religion, Talmudism, according to its regulations, has all the signs of anti-state and anti-social sectarianism (according to the expression of our State Council of Russia, Jews are a ńreligious- political sectż), aimed at the predominance of Jewish nationality throughout the world and the denial of all other nationalities, religions, and states. Having achieved ńcivil equalityż by deception (due to ignorance of the Talmud during the era of the first French revolution), the Talmudists, by all subsequent actions, undoubtedly proved their political and civil harmfulness. To worthily receive civil equality, Jews must renounce either the entire Talmud, as the Karaites did, who enjoy equality with us since the time of Catherine II, or, at least, its most barbaric laws.

But did the Talmudists remain faithful to the Old Testament prophets and teachers? Here are a few examples: ńIf a Jew owes an akim (Christian) and dies, then the Jew is not obliged to pay his debt to the heirs, assuming, of course, that no akim knows about this debt. If the Jew knows about it, then the Jew must pay the money to the heirs, so that the heirs do not say: ńThe prayer ńsimulż (which Jews pronounce after every meal and the end of which is a blessing to the owner of the house) should not be pronounced in the house of any akim, so that he does not receive a blessing.ż On the eve of the ńPesachż holiday, every Jew must read a prayer, the text of which is: ńPour out your wrath on the nations that have not known you, and on the kingdoms that do not call upon your name... Pursue them in your wrath and destroy them under the heavens of the Lord.ż ńA Jew cannot serve as a witness for an akim against a Jew.ż ńYou should not deceive your brothers, and Nazarenes are not our brothers; on the contrary, they are worse than dogs.ż

So, did the Old Testament give Jews such rules of ńvirtueż? Here is one comparison: the prophet Moses (Ex. XXI, 35) commanded: ńWhen a man's ox gores his neighbor's ox, and (the ox) dies, they shall sell the live ox and divide its price, and also divide the dead ox." The Talmudists supplemented this commandment: "But an Akum," they say, "is not my neighbor" (therefore?). When, on the contrary, a Nazarene ox gores a Jewish

ox, it is necessary for the Akum to compensate the Jew, because he is an Akum." This is what the "Shulchan Aruch" teaches, which is a "code of laws" of the entire Talmud, obligatory for all Jews according to the testimony of the Jewish writers themselves. The author of the "Jewish Catechism," Segal, confirms that this collection has the greatest significance for Jews; Khvolson calls it the "Jewish Code of Laws," and the Jewish newspaper "Voskhod" admits that "all orthodox (pious) Jews are firmly convinced of the complete infallibility of the "Shulchan Aruch," that they swear by the "Shulchan Aruch" and take an oath on it."

Treatise II. Talmudic Instruction On Bribery Of Authorities

2.1 Doctrine Of Bribery Of Authorities

According to the teaching of the Talmud, any bribery, unrighteous reward, and hypocrisy are permitted to Israelites regarding Christians, for it is said: "Gifts blind the eyes of the seeing and destroy righteous words"[1]. The most important of the commentators, Rashi, says: "Based on the biblical narrative, a Jew is initially obliged to act with bribery to entice his enemy; otherwise, he must use all sorts of tricks, like Jacob, who, returning to his father from Laban with wealth and fearing the vengeance of his brother Esau, sent him gifts that softened his anger." Also: "You shall not pity them"[2], which means: do not give anything to non- Jews for free[3]. One of the highest Talmudists, Rashi, regarding the bribery of judges and authorities, says the following: "Question. Is a craftsman, who annually spends his money for gifts to officials in matters concerning trade, to participate in such an expense on the part of the kahal? Answer. If the kahal gives rewards to a judge, so that he may be his protector and patron in every case, when it is necessary during our exile, then the craftsman cannot refuse to participate in this expense; but if the kahal gives gifts to a judge for judicial matters, to which this craftsman is not involved, then he is free from participation in the expenseż[4].

The Mishnah, tractate Berakhot IV. The text states: ńWhoever takes a bribe for the administration of justice, his decisions have no force; whoever takes a bribe for the preparation of purification water and for sprinkling with it, that water is the same as water from a grave cave, and its ashes are

[1]Ex. XXIII, 8.
[2]Deut. VII, 2.
[3]Note by Rabbi Bechai on the Pentateuch.
[4]Teshubat Garosh, ğ 10.

the same as ashes from a hearth, i.e., ineffectiveż. But this applies only to their co-religionists. This saying applies to courts that existed in Palestine, but not to gentiles.

The Talmud mentions disputes between Talmudists and ńMinimż and ńphilosophersż, some connection to Christianity, as they heal in the name of Jesus and know the Gospel, but these are Jews, although they approvingly relate to the teaching of Christ, Jews, entirely standing on the ground of Moses' law and at the same time recognizing Jesus Christ as the Messiah, and the Gospel as a divinely inspired book.

A very interesting story about one such Jewish ńphilosopherż is preserved in the Babylonian Talmud (Tractate Shabbat, p. 116, col. 1).

Imma-Shalom, the wife of Rabbi Eliezer, was the sister of Rabbi Gamaliel. A philosopher lived next door to them, undeservedly enjoying the reputation of an incorruptible judge. Rabbi Gamaliel and his sister decided to make fun of him. Imma-Shalom brought the philosopher a golden lamp as a gift and said: ńI seek a share in my father's inheritanceż.

The philosopher replied: ńYes, you have the right to half the inheritanceż.

Rabbi Gamaliel: ńIn our law it is stated: when there is a son, the daughter does not receive an inheritanceż.

Philosopher: ńSince you were exiled from your land, the Torah has been abolished and the Gospel given, where it states: son and daughter are equal in inheritanceż.

The next day, Rabbi Gamaliel brought the philosopher a Libyan donkey as a gift. Then the philosopher said: ńI read the book to the end and found such a verse: ńI did not come to take anything away from the law of Moses, nor to add to itż, and in the law of Moses it states: in the presence of a son, the daughter does not have the right to inheritanceż.

Imma-Shalom (to the judge, meaningfully): ńMay you shine like a lamp!ż

Rabbi Gamaliel: ńA donkey came and overturned the lamp!ż

The historical significance of this episode is small. Already the first commentators of the Talmud did not hide the fact that the brother and sister paid too dearly for the pleasure of being convinced of the philosopher's dishonesty.

The theme of this story is a well-known halakha about the participation of women in the division of inherited property. This halakha once stirred great disputes among Talmudists and did not receive a final resolution until the 4th century. The history of this halakha concerning inheritance is as follows.

According to number 27, 8, in the absence of sons, the inheritance passes to daughters. From this, the Pharisees derived the rule that if there are sons, daughters are deprived of all rights to their father's property. But with such an interpretation, it turns out that if one of the brothers, having only daugh-

ters, dies during his father's lifetime, the right to his share of the property passes, according to the law, to his daughters, and these latter, thus, become co-heirs with their uncles, the brothers of their deceased father. The Sadducees[1] objected to such a conclusion: "If," they said, "my son's daughter can ever be an heir alongside my other sons, wouldn't it be more logical for my own daughter to have the right to inheritance?" Thus, the Sadducees, perhaps under the influence of Roman jurists ("pagan sages," in the expression of the Jerusalem Talmud), recognized women as having equal rights to inheritance with men.

The Babylonian Talmud[2] transmits this dispute with great detail, beginning the narrative with such an apodictic saying: "One should not listen to a person who equates a daughter and a granddaughter in inheritance rights, even if he himself is a 'nasi' (prince) of Israel." Evidently, this refers to the legal capacity of women, and the tone of the saying indicates the sharpness of the dispute. But despite the existence of such a saying (it has been preserved in the name of Raba), a 4th-century scholar, Rabbi

Pana[3], precisely defends the rights of women in the sense of the Sadducees.

The most interesting moment in Rabbi Gamaliel's dispute is the "philosopher's" view on the New Testament. On the one hand, the very appearance of the Gospel in connection with the expulsion of Jews from Palestine, i.e., the final deprivation of political independence, abolishes the law of Moses, and on the other hand, the authentic words of the Founder of the Christian religion: "I did not come to change the law of Moses" restore this law to its rights. It is clear that we have here a Talmudic echo of the great dispute about the obligation of the Mosaic law after the destruction of the Jewish state, a dispute that troubled jurists of various societies for a long time.

It is easy to reconstruct the history of this story.

Two disputes unknown in the Talmudic world: about the rights of women and about the obligation of the Mosaic law are combined with the help of an anecdote about a corrupt judge. The fact that the era of the destruction of Jerusalem was chosen as the time of the story is very characteristic. As for our author, whose history is evidenced by an ingenious combination of various moments, to make the story plausible, it was necessary to choose this era when there could still be a pious Jew's dispute with a judge, not entirely confident in the obligation of Moses' law and yet enjoying a good reputation, then he must have inevitably focused on the era of the destruction of Jerusalem, for only then did Jews stand in such close relations with Christians. The nature of these relations is perfectly defined by the general movement of the narrative.

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[1]Tractate "Bava Batra" (beginning) fol. 16, p. 1 at the top or "Boethusians" (Tosefta Yadaim 11, 683 ed. Zuckermandel).

[2]"Bava Batra", 1152.

[3]Ibid., fol. 1101 at the bottom.

2.2 Kahal Acts 29 Documents

From the book "Kahal" we borrow, regarding this subject, interesting documents. Here they are:

1. "On the remuneration of quarter supervisors" Saturday, section Noah 1794.
   "It was resolved by the representatives of the Kahal: to issue to three police quarter supervisors, for all the time elapsed until today, eight zlotys (1 rub. 20 kopecks). These monies must be issued to them by the controllers of the box collection fund, kept by the trustee of this collection."

2. "On the hiring of an observer for Jewish affairs in the police." Monday, section of the Pentateuch, Vayeira, 1794.
   "It was resolved by the representatives of the Kahal: to instruct the city representative, Rabbi Judah-Leib, son of Rabbi Jacob, from today, for six weeks, to be present at the police and monitor Jewish affairs there, both Kahal (i.e., public) and private, with the sole condition that for public affairs he himself would not have the right to promise gifts to anyone without the prior consent of the "parnes chodesh", i.e., the monthly head and one of the other representatives of the city. For this, he is assigned a salary from the Kahal treasury of two rubles per week."

3. "On congratulating the authorities on the holiday." Tuesday, 2nd of Iyar, 1795.
   "It was resolved by the representatives of the Kahal: to allow the rich Isaac from Lyakhovka (suburb of Minsk) to take a loan for the amount necessary for the "volochebnaya" (expenses for congratulatory gifts to the authorities). For such a congratulation, the rich Reb Tsvi, son of Sh., and the aforementioned rich Isaac were chosen, and four other public "rashim" (heads) joined them, and all of them together will go to the authorities with "volochebnaya"."

4. "On congratulating the authorities on the holiday." Thursday, section of the Pentateuch, Vayeira, 1797.

5. "The city leaders established: to go with congratulations on the day of Basil the Great, i.e., the 1st of the new year 1798, to the authorities, in services which the Kahal needs, and to use the necessary sum for

this purpose at the discretion of those leaders who will take on such a commission."

6. "On congratulating the authorities on the holiday." Saturday, the last day of Passover, 1799. "The city leaders have resolved: to go with a procession to all superiors and officials, and to take from the Kahal treasury money for all necessary expenses for this purpose."

7. "On collecting money for congratulating the authorities on the holiday." Saturday, 14 Tevet 1801, Minsk. Due to extreme need for money to cover the enormous expense of congratulating the authorities on the Christmas holiday, according to our custom, the members of the Kahal administration and the general assembly have resolved: to use all possible means to collect arrears on the percentage tax. The money collected shall be used for the current year's procession expenses."

8. "On expenses for congratulating the authorities." Thursday, 4 Shevat 1802. "Due to the arisen need for a large sum of money for gifts when congratulating the authorities on the New Year, which is expected to reach, as is assumed, up to 80 rubles this year, and perhaps more, the representatives of the Kahal and the general assembly have resolved: to collect from poultry taxes (rezi ptits)," etc.

9. "Report on money spent for congratulating officials on the New Year. The value of four heads of refined sugar, 82 pounds and 18 lots, amounts to two hundred thirty-three Polish zlotys and eighteen groschen. We, the undersigned controllers, appointed by the general assembly to audit the accounts of the Kahal representatives for expenses on congratulating officials, have this day meticulously calculated how much each of them spent from their own money for the benefit of the Kahal, namely: R. Isaac, son of R. Isaac, owes one hundred eight rubles; Moses, son of Jacob, twelve rubles; R. Joseph, son of Isaac Segolgo, thirty rubles, and so on. In total, one hundred ninety-one rubles and ninety-three and a half kopecks are due, in witness whereof we have personally signed. Eve of Friday, 5 Shevat, 1802, Minsk."

   "Thursday, 4 Shevat 1802. Due to the arisen need for a large sum of money for gifts when congratulating the authorities on the New Year, which is expected to reach, as is assumed, up to 80 rubles this year, and perhaps more, the representatives of the Kahal and the general assembly have resolved: that from now on, the poultry tax (rezi ptits) shall not be leased out except under the following conditions: the lessee is obliged to immediately pay the full annual fee upon taking the lease; the contract start date is considered from the month of Elul 1802. It must be announced in all synagogues that those wishing to participate in the bidding for the said tax lease are obliged to appear

at the Kahal assembly chamber by the following Sunday, and whoever secures the lease must fulfill the aforementioned conditions, etc. All this has been resolved by general consent in the Kahal house based on laws and customs."

10. "On the collection of money for congratulating the authorities on the holiday."

11. Saturday, 21 Tevet, 1802, Minsk. Due to extreme need for money to cover the enormous expense of congratulating the authorities on the Christmas holiday, according to our custom, the members of the kahal administration and the great assembly resolved: to use all possible means, persecution and violence through a secret representative, to collect arrears on the percentage tax. The money collected shall be used for the current year's Kolyada expenses[1].

12. "On a loan made by the kahal for the purchase of gifts for the authorities, on the occasion of the Passover holiday."
Sunday, the last day of Passover, 1801. "Regarding the 'volochebnaya' (collection), the representatives of the kahal resolved and decreed: that all leaders should lend the kahal 10 silver rubles each. The repayment of this debt is guaranteed by all kahal revenues, etc."

13. "On congratulating the authorities on the Passover holiday."
Sunday, 23 Nisan, 1802. "The representatives of the kahal resolved that the trustees of the meat box collection should release from the box fund 800 Polish zlotys (120 silver rubles) for congratulating officials on the holiday."

14. "On the issuance of 100 zlotys (15 silver rubles) from the box collection fund for kahal expenses."
"Today, on the eve of Thursday, 19 Nisan 1801, it was resolved: to instruct Peretz, the trustee for cattle slaughter, to issue 100 zlotys (15 silver rubles) from the box collection fund for the payment of coffee and sugar given as gifts to the authorities before Passover."

15. "On the kahal's lawsuit with the Christian clergy in the magistracy."
Saturday, section of the Pentateuch, Hukkat, 1795. "The representatives of the kahal resolved: to elect Rabbi David, son of Rabbi Eliazar, as an assistant to the monthly head of the kahal, who is entrusted with

[1]All these excerpts, as well as the subsequent ones, from Mr. Brafman's book, we have cited because they quite vividly depict the internal order of kahal life, and the book "Kahal" itself, due to the diligent efforts of Jews to eradicate it, has now become a bibliographic rarity.

diligently monitoring in the magistracy the progress of the case initiated due to the request of the Christian clergy for collection from the kahal on a bill of exchange held by priests. The aforementioned members are granted the right to use the necessary expenses from the kahal treasury for this matter."

16. "On rewarding the governor's secretary for service."
Thursday, section of the Pentateuch, Noah, 1797. "The representatives of the kahal resolved: to use one hundred rubles from the tax fund for the purchase of rye for a specific purpose, and to give fifty rubles from the same fund to the governor's secretary for the service rendered by him."

17. "On the lawsuit of Jewish artisans in the magistracy." "Wednesday, Pentateuch section, Vaieitzei, 1797. The city leaders resolved that the authorized representative of the Kahal should issue money from the Kahal treasury, necessary for arranging refreshments and drinks in the town hall for judges involved in a well-known legal case concerning Jewish artisans."

18. "On the Redemption of Jewish Prisoners." Tuesday, Pentateuch section, Terumah, 1798.
"Since voluntary donations are insufficient to cover the enormous expenses required for the redemption of Jewish prisoners, it was resolved, after consultation with our experienced elders, to find permanent sources for this purpose: 1) to collect 18 groshes from the father of every newborn male child upon circumcision, and the same amount from every wedding. Shamashim should not approve the guest list that the feast organizer intends to invite until the required contribution for the prisoners' benefit is paid; 2) to place a plate for voluntary donations for invited guests at wedding and circumcision feasts; and 3) to go house-to-house with a collection box on the day of every full moon."

19. "On Prisoners." Monday, Pentateuch section, Tetzaveh, 1798.
"The city leaders resolved that the Kahal's authorized representative should issue 50 silver rubles from the Kahal treasury for the redemption of Jewish prisoners who are currently in severe captivity."

20. "On Prisoners." Saturday, Pentateuch section, Vayakhel, 1798.
"The city leaders resolved to issue 22 reichsthalers from the Kahal treasury for the redemption of the Jewish prisoners mentioned in the

previous entry."

21. "On the Redemption of Jewish Prisoners." Saturday, Arche section, 1799.
"The city leaders resolved to elect four elder-administrators for the collection for the redemption of Jewish prisoners, known by the name Pidyon Shevuyim, namely: the renowned Rabbi Zev-Wolf... and others. Two of them are also appointed as trustees for the said collection. All money for this collection must be paid to them, and they are obliged, at their discretion, to cover all expenses related to this matter."

22. "On Gifts to Members of the Magistracy." Saturday, Berag section, 1799.
"The Kahal leadership resolved to incur the following expenses from the Kahal treasury for gifts to members of the magistracy: twenty assignation rubles as compensation to Artsimovich for losses incurred during the proceedings of the case of David, son of I; to issue five assignation rubles to Yankushke; and to reward other members of the magistracy at the discretion of the wealthy Isaac, son of Akiba."

23. "On the Allocation of an Annual Gift to the City Governor." Saturday, according to the Shemin section, 20th of Nisan.
"The representatives of the Kahal resolved: to choose three leaders from among themselves and send them to the city governor to persuade him, for the future, to favor the Jews, and for this to promise a certain sum, to be paid to him in three installments a year. The sum that will be necessary for an agreement with him, to be taken from the public treasury, from the revenues of the box tax on the slaughter of large and small cattle."

24. "Resolutions concerning (some kind of) revision." Monday, 24 Tevet, 1801.
"Since our community now requires a huge sum of money due to a revision being carried out by the local authorities, the representatives of the kahal and the general assembly have resolved: to take money for the expenses of this matter from the three-groschen tax on beef, from the sum that has long accumulated with the trustee of this collection. From this money, as much as is needed for the expenses of the said item, etc., should be taken. All that has been stated was resolved by the representatives of the kahal, the general assembly, and the bet din, in the kahal's house, based on laws and regulations."

25. "On the Zemstvo Post."
"Wednesday, section Vayikra (Pentateuch), 1797. a) The city leaders resolved: to submit a petition to the local Duma regarding its collection of a tax from Jews for the zemstvo post and to exempt the kahal from such an occupation. For the success of this matter, it was decided to use several rubles from the kahal's treasury. b) In the same meeting, it was resolved: to buy fish for a certain person and to use up to ten rubles from the kahal's treasury for this. c) It was also resolved: to file an appeal in the case with the tailors and to use twenty Polish silver zloty from the kahal's treasury for this."

26. "Resolutions concerning some kind of revision."
"Monday, 24 Tevet, 1801. Since our community now requires a large sum of money due to a revision currently being carried out by the local authorities, the representatives of the kahal and the general assembly have resolved: to take money in the necessary amount for the expenses of this matter from the three-groschen tax on beef, from the sum that has long accumulated with the trustee of this collection. All this was resolved with the consent of all members of the kahal and the local bet din. The representatives of the kahal, the general assembly, and the bet din, under a terrible cherem (excommunication), decree once and for all that not a single kopeck from the tax money should be spent on any other municipal needs, but exclusively used for the aforementioned matter. All that has been stated was resolved with general consent in the kahal's house based on laws and regulations."

27. "On the issue concerning the Jews of the entire region, regarding a meeting of district members to discuss a percentage levy, necessary to eliminate certain measures proposed by the government concerning Jews."
"Saturday, 1st of Tevet, 1801, the week of the Mikotz section. At an extraordinary meeting, in the presence of the city leaders and the entire kahal composition, it was resolved: Due to unfavorable news from the capital, Petersburg, stating that the fate of all Jews has now been handed over to five officials, who have been given full authority to dispose of it at their discretion, we are compelled to go to Petersburg, with the aim of asking the Sovereign that no innovations be made among us. And since this matter requires extraordinary expenses, it was decided by general consent to establish a temporary percentage levy, which must be collected in the following order: 1) from communal capital, goods, and secured debts, everyone must contribute 1/2%;

2) from real estate, 1/4%; 3) from the annual income from houses and shops, owners are obliged to contribute 10%; 4) young couples living at their parents' expense 1% of their entire fortune, whether the capital is in their own hands or in circulation with others. Everyone living in our city is obliged to affirm by oath that the payment of interest will be made correctly. If anyone agrees to contribute 50 chervonets (150 rubles silver) for this purpose, they are in that case exempt from the oath, etc.

28. ńOn the percentage levy necessary to eliminate certain measures proposed by the government concerning the Jews of the entire regionż[1].
ńSabbath, in the section of Vayigash, 7th of Tevet, 1802. The Kahal leadership and the extraordinary assembly decreed the following: whoever does not pay the percentage levy, as stipulated in previous acts, by the coming Tuesday, will be publicly declared as a person separated from society. Furthermore, six trustees, named in previous acts, are given the authority to subject such a person to various fines and to persecute him as far as the strength of the Israelite people allows. It was decided and decreed by general consent: not to enter into any agreement with anyone regarding exemption from the imposed oath. The oath, on the contrary, remains obligatory for everyone, with the exception only of those persons whom a contribution of 50 chervonets will exempt from it; moreover, by general consent, the wealthy Rabbi Volf, son of Girsh, who was elected to this position by the preceding general assembly, was confirmed as treasurer for this levy. ńDeputies concerning the affairs of the entire region were present at the meeting of the general assemblyż.
ńTuesday, 10th of Tevet, 1803. By order of the six authorized representatives concerning the percentage levy, the following was announced in all synagogues: a three-day fast is imposed due to unfavorable rumors from St. Petersburg, namely on Monday, 23rd of Tevet; these fasts must be strictly observed by all residents of our city, men and women, similar to the Fast of Esther. During these three days of fasting, residents of the city are forbidden to gather anywhere; for prayer, everyone is obliged to appear without fail in the great synagogue for general unity and intensification of prayers to God, and must bring with them the amount of the declared percentage levy due from them.

[1]These 27th and 28th documents deserve special attention; in them, the Jewish assembly discusses the commission on the Jewish question in St. Petersburg under Emperor Alexander I and the search for means to counteract this commission. Coinciding with the time and content of Derzhavin's report on the outcome of affairs of the Jewish commission, of which he was a member, these documents mutually confirm each other with the history of Derzhavin and a letter presented by the Little Russian landowner Gurko, cited in this same chapter.

Whoever does not pay the outstanding debt for the percentage levy down to the last kopeck during the days of the fast, in addition to other penalties they will be subjected to, will also be declared excommunicated from their peopleż.

29. "On the formation of a commission to petition the governor."
"Tuesday, 10th of Tevet, 1801, Minsk. Due to the necessity of petitioning the governor on certain matters concerning the general welfare of the Jews of our province, with the general consent of the public administration and members of the great assembly, it was decided: to elect for this matter the following persons: the wealthy Rabbi Isaac, son of Akiba, the wealthy Rabbi Wolf, son of Hirsch, and the representative of the community, Rabbi Leib, son of Jacob. To these persons are joined two more members from the current composition of the Kahal administration, and all of them together must currently engage in petitioning the governor on Jewish affairs throughout our province."

All these excerpts confirm the undeniable fact of Jews bribing officials in former times. But that the tactics of Jews never changed in this regard is also beyond doubt. Among Jewish tax farmers, customs officials, and others, bribes in the form of salaries to officials were constantly recorded in the tax farming books under the heading "extraordinary expense." Every official was referred to by a number, and under that number, they were listed. Thus, during strict investigations, when the authorities uncovered the tax farming books in the name of the law, officials and tax farmers avoided evidence of corruption. G. Bogrov, in his notes, says that he knew a father and son from among the high-ranking officials who were on the payroll of the tax farm and were also under the boundless influence of a beautiful coquette, who, consequently, also received a significant salary from the tax farm. This worthy triumvirate was listed in the records as fraction 1/23. The unit was she, and beneath her, at her feet, so to speak, figure 2 denoted her young admirer, and figure 3 an old philanderer. And one high-ranking official, who arranged the tax farm, even after losing his position, continued to receive a salary; according to the records, he was simply listed as zero.

The latest excerpts from Kahal acts prove that Jews do not hesitate to penetrate the highest administrative spheres when it comes to their own interests. In a matter concerning the Jews of the entire region, for which there is no need to appease and bribe the local administration district supervisors, town governors, provincial secretaries, and other bureaucratic trifles they, along with fasting and prayer, impose a special extraordinary tax, necessary for bribing state officials, in whose hands their fate currently lies.

2.3 Derzhavin's History Of Bribery

The history of the famous Derzhavin brilliantly confirms the undeniable reality of the intrigues employed by Jews in such cases and their success to a certain extent. G. R. Derzhavin, as is known, was a member of the commission established under Emperor Alexander I for the discussion of the Jewish question, and this is what he reports in his notes about his personal activity as a member of the commission and about the results achieved by the commission itself: "It is evident that Derzhavin's opinion on the Jews, composed by him during his mission to Poland and submitted, under Emperor Paul, for consideration by the Governing Senate, was ordered to be reviewed almost from the very beginning of Derzhavin's ministry by the established cathedral committee consisting of Prince Czartoryski, Count Potocki, Count Valerian Zubov, and Derzhavin, which was considered throughout his entire ministry, but due to various intrigues, it did not reach a conclusion. Deputies and rabbis were summoned from all provinces; their congress lasted a year, and their appearances and presentations continued all winter, during which various machinations began on the part of the Jews. The Belarusian landowner Gurko delivered to Derzhavin a letter intercepted by him from the Jews to another Jew, their confidant in St. Petersburg, which stated that they had imposed a cherem (i.e., a curse) on Derzhavin, as a persecutor, in all kahals worldwide, and that they had collected 1,000,000 rubles for gifts for this matter. They sent it to St. Petersburg and asked to make every possible effort to replace Prosecutor General Derzhavin, and if that was not possible, then at least to attempt to take his life, for which they estimated a period of up to three years, and at the same time urged him to prolong the matter as much as possible, because under Derzhavin, they did not hope for it to end in their favor. Their benefit consisted in not being forbidden to sell vodka in taverns in villages, from which all evil originated, as they intoxicated and brought peasants to complete ruin."

A Jew appeared before Derzhavin and began to persuade him not to lag behind all his other comrades, and offered him to agree to accept one hundred thousand, or if that was too little, two hundred thousand rubles, provided he only agreed with the other members. Derzhavin reported to the sovereign and supported the truth with Gurko's letter, which showed that a significant sum had been collected. Derzhavin assumed that the presented letter, as weighty evidence, would completely overturn the entire commission. Meanwhile, due to his connection and friendship with Count Valerian Zubov, the sovereign candidly recounted everything that had happened, unaware that he was in close contact with Mr. Speransky, who was then the director of the chancellery of the Ministry of Internal Affairs under Mr. Kochubey, whom he led by the nose; Speransky was entirely devoted to the Jews through the well-known tax farmer Perets, whom he openly considered a friend and lived in his house.

Thus, instead of a strict order against the Jews coming from the sovereign, at the first meeting of the commission, the opinion of all members was revealed to leave the wine trade in districts and small towns as before to the Jews; but since Derzhavin did not agree to this, and Count Zubov was not present, the matter remained unresolved. Meanwhile, the sovereign became colder towards Derzhavin hour by hour and made no disposition, nor even a verbal comment, regarding the aforementioned Gurko's letter."[1]

Derzhavin, learning from Baranov, who was then the Chief Prosecutor in the Senate, about the resolution of the Jewish matter in this way, jokingly said: "Judas sold Christ for 30 pieces of silver, and for how much would you sell Russia?" He also replied with a laugh: "For 30,000 chervonets per brother, except for me, because the project I wrote was handed over by Speransky"[2].

Also remarkable is a later incident involving Count D. N. Bludov, which, though somewhat comical, nevertheless illustrates the boldness and audacity with which representatives of the Jewish factor can act in pursuit of pan-Jewish interests.

This is that incident. On the very day when the State Council was expected to make a final decision on an internal political issue of great interest to Jews, the Count, who was shaving in his dressing room, was informed that a certain gentleman, apparently a Jew, urgently wished to see him. The Count refused to receive him. The petitioner did not give up, imploring the valet to arrange an audience with the Count, explaining that his request was an urgent matter that could not be postponed, and promising that he would trouble the Count for no more than three words. The Count smiled and ordered the persistent petitioner to be admitted, but on the express condition that he utter no more than three words: otherwise, he would be disgracefully thrown out of the house with a stick. The Jew rushed headlong into the dressing room, placed a sealed package on the table, and, saying: "Take it and be silent," disappeared. At the State Council meeting, the Count, recounting the amusing incident to his colleagues, presented the package left by the Jew, which, upon opening, was found to contain 200,000 rubles in cash. Without a doubt, the Jews intended to buy the Count's vote with this sum, but, fortunately, they erred in their calculations regarding the incorruptible honesty of the unforgettable administrator.

Jews, through intrigue and bribery, following the precepts of the Talmud, succeed in their dark affairs in all states. In Germany, the renowned scholar Professor Eisenmenger dedicated 20 years of work to the study of Jewish literature, where he exposed the harmfulness of the Talmud in relation to Christianity. Jews, having learned of the harm this book posed to them, tried to bribe a minister to their side, who then reported to the king

[1] "Notes of Derzhavin". Moscow, 1860, pp. 794796. 446

[2] "Russian Archive", Vol. 6, p. 800.

that Professor Eisenmenger's book was very harmful, being directed against the Catholic religion and the government. On this basis, without any investigation or trial, the book was banned to appease the Jews. However, at the request of Professor Eisenmenger, with the assistance of other prominent court figures, the book was later presented to King Frederick I of Prussia, who appointed a commission of orientalist scholars in Hesse, Heidelberg, and Mainz for a detailed examination of this work. The summoned rabbis were very confused and found nothing in it that they could protest when comparing the Talmudic citations in this work with the authentic Talmud. Apart from all the Jewish intrigues and bribes, Professor Eisenmenger's work was approved, and the examination of the aforementioned case is now in the royal chamber cabinet in Berlin.

2.4 On The Bribery Of Officials By Jews

We return, however, once again to the facts about the bribery of various kinds of officials in Russia by Jews. This material is inexhaustible. The Jewish talent, by nature capable of swaying even the most honest official to their side, having first noted his weaknesses, acts on his heart and mind in an imperceptible and slow manner, plunging the bribed person into such an abyss, setting him on an illegal path, so that the unfortunate person subsequently has no opportunity to cope. Every official, once caught in Jewish bondage, is forced to continue his villainous path in the hope that "maybe" it will work out. In most cases, the bribed person falls into the abyss and perishes with his entire family, for the law strictly punishes its apostates, no matter how insignificant their number.

As an example, let's cite just one fact: on June 5, 1858, by a decision of the Moscow Senate, the local Saratov bailiff Vandyshev was deprived of all civil rights and exiled to Siberia for extortion and illegal dealings with Jews. Citing the words of the original decision of the Moscow Senate, we take from the many charges in the case of the murder of two Christian boys by Jews in Saratov only the following: "para. 10) Regarding the accusation of bribery: a) the commoner Olimpia Gorokhova testified, during the investigation by collegiate assessor Durnovo, that she heard from the wife of Yankel Dushkevich, Ita, that during their daughter's wedding in early January 1853, and therefore, before the disappearance of the second boy, Vandyshev took from this Jew for the case of the boys 30,000 rubles silver. b) Yankel Yushkevich's son-in-law, Mordukh Guglin, before adopting holy baptism, testified that his father-in-law Yankel, having been released from arrest by the 3rd section (hidden by Vandyshev), bought a silver inkwell and took it to Vandyshev." In conclusion of the Senate decision, after enumerating many incriminating points, exposing the private bailiff Vandyshev for

his illegal actions and collusion with Jews, it states: "25) The former private bailiff, titular counselor Vandyshev, 56 years old, deprived of all civil rights, to be demoted to a common soldier without seniority; in case of his unsuitability for any kind of military service, applying Article 78 of the Code, also, after being deprived of all civil rights, to be exiled to Siberia for settlement, to not so distant places in Siberia, leaving him later under suspicion of intentionally informing the authorities about the taking of the body of the boy Maslov in part of providing false information to the authorities." Vandyshev was sent to Siberia and died on the way. (Excerpt from the decision of the Moscow Senate.)

To acquire patrons for dark deeds, Jews spare no sums, sacrifices, or even efforts, just so that the person they are courting is powerful and can protect them in illegal undertakings activities and do not refuse offerings. Then they try to find out the character, inclinations, and passions of that person. Jews hasten to appease him with their sacrifices, chosen according to his inclination and corrupted nature, in full confidence that what is spent will be extracted a hundredfold from the local Christian population. And to continue to enjoy such a position, they will try to secure their patron, they will extol to the heavens his imaginary disinterestedness and justice. On the contrary, whoever refuses a bribe becomes a victim of their malice. They proclaim him an inveterate bribe-taker, tormentor, tyrant, seek all possible means to depose him, and for this purpose, higher government instances are bombarded with slanderous denunciations against him, and with gossip and calumny, they try to damage his good name in society. Not finding patronage for their fraudulent actions in the higher strata of society, Jews find protection in the lower ranks, and it is all the easier for them because it costs them less. Jews have an innate cunning and art of winning over anyone, and of shaking, apparently, the most incorruptible justice. If they could not secure someone's patronage with monetary offerings, they acquire it by other means. Having found out, for example, through the bribed servants of the person they wish to win over, what his inclinations and passions are, what his wife likes, they immediately try to please them and dispose them in favor of their cause. If the person they are courting has, for example, a passion for good horses, Jews will not delay in delivering, and for show, as if selling him, almost for nothing, such horses as their admirer never even dreamed of possessing. If the wife of the person they are courting has a passion for outfits, Jews will bring her the rarest materials, expensive lace, etc., and all this, however, under the guise of a sale. In short, for their mercenary ends, to achieve their desired goal, Jews will not refuse any sacrifices, they will not even spare their own benefits. Constantly, persistently, stubbornly, always, if not by one means, then by another, sooner or later they still achieve their goals. Especially, if the bachelor they are courting has a weakness for the fair sex and they find out about the woman he adores, then through her they take such a gentleman into their hands and even become his masters.

In a similar way, Jews try to get closer to the intendancy.

2.5 Actions Of Jews During Russo-Turkish War

From Chisinau, "Moskovskie Vedomosti" reported that a sale of "unsuitable goods" took place at the local intendancy. Only three people appeared at the auctions for hay and platforms, and two Jews for sacks; generally, for such auctions, few announcements and little publicity are made, as if only to clear one's conscience. One accidental competitor, a Jew, submitted a bid at random (with a deposit of 10 percent of the proposed sum). Without this, the first buyer would have taken it almost without bidding. He probably thought so, judging by the insignificant price he offered, and hoping for the favor of fate. The highest price for 22,800 sacks was 300 rubles. People who know the business assure that if these sacks were sold as rags, one could get 30 kopecks per pood, and considering 7 pounds per sack, it would amount to 4000 poods. These were precisely the sacks in which rotten rusks for the army had been stored.

At the Moscow Intendancy auctions, a large consignment of sewing work was being offered, which, despite the cheap rates for the work, generally amounted to a significant sum of over 26 thousand silver rubles.

Handicraft is not a supply: no pledges are required. Many Russians appeared at the auctions, having secured requests from village women to give them home work sewing soldiers' linen. But even more Jews appeared at these auctions, who managed to win the "deal," albeit with significant losses. The bidding was fierce; the Jewish party, apparently unwilling to let the "deal" fall into "foreign" hands, undertook the execution of 26,000 units of sewing for 13,000 rubles. One wonders: how could far-sighted Israelites, who dislike bothering with no prospect of earnings, and even more so with the prospect of clear losses, reduce the price for sewing so much? Having no female workers in their Jewish community, they would inevitably have to sew everything with the same hands as our village women. How, and who, will compensate them for their obvious losses? Someone must certainly compensate them. A Jew does not like to pound water. Widespread rumor explains this "incident." It would not be amiss for the gentlemen quartermasters-receivers to take this widespread rumor into consideration. According to the observation of those who frequently sell goods at various auctions in the intendancy, goods supplied by one high-ranking "Ober- Gescheftmacher" (chief businessman) invariably go for sewing to the same "Unter-Gescheftmacher" (sub-businessman), a relative of the high-ranking one. Otherwise, they say, it doesn't happen. The high- ranking relative patronizes the sub-businessman, his relative. Out of gratitude for the patronage, the minor relative does not expose the major one, and no matter how bad a piece of

canvas ends up in a batch supplied by the Ober-Gescheftmacher, everything will be used, everything will be re-sewn. Moreover: the best pieces of canvas goods, when they go into sewing, are simply exchanged for worse ones and end up in new batches for dyeing; in other words, the best pieces turn into unchangeable rubles: the Ober-Gescheftmacher supplies them; the Unter-Gescheftmacher, to whom these pieces go for sewing, returns them to his patron for a new supply, and so on. From this, a whole system has formed, where the best pieces of canvas from all supplies generally go into sewing as an "exchange"; but since everything always goes into sewing only through Jewish hands, no matter how cheaply it was acquired, there are still large indirect profits.

2.6 On The "Patriotism" Of Jews Towards Russia

Jews call themselves loyal citizens of the Russian government, and for the sake of this merely apparent quality, they constantly and persistently seek full equality with the indigenous pure-blooded Russians; moreover, they lay claim to the position of Russian ministers of finance. Nevertheless, the "patriotism" of Russian Jews manifested itself in full glory during the past war. Instead of any monetary and material contributions to aid the government for military needs or sanitary assistance, the notorious sons of Israel merely ordered their subordinate editorial offices to trumpet in the newspapers that "look, in Odessa, the wealthiest Jews are sending their daughters to hospitals to study the sanitary department." Indeed, a very great help instead of money, the promise to study the sanitary department, especially when this empty promise remains only on paper, in newspapers, and is not put into practice.

Moscow Jews, also out of loyalty to the government, distinguished themselves even further: instead of monetary donations for sanitary needs, they limited themselves to publishing in "Moskovskie Vedomosti" a rabbinical speech, supposedly filled with extraordinary patriotic sentiments. We, for our part, venture to note that in this rabbinical speech, as in other speeches by the same verbose speaker, which appear on the front pages of the same "Moskovskie Vedomosti," we find not only no flashes of eloquence and lofty thoughts, but, on the contrary, not even signs of the simplest logic. For example, the speech on the occasion of the Imperial Manifesto regarding the declaration of war on Turkey is entirely permeated with the ulterior motive of Jewry, and in many places ambiguities from the theory of Talmudic dogma are evident. The orator in his speech constantly cites the August name of our Monarch and His holy feat of liberating peoples... peoples and peoples... But which peoples exactly? this cannot be ascertained,

as, throughout the entire exercise in rhetorical gymnastics, the rabbi never dared to say. The Talmud strictly forbids sympathizing with and pitying Christians, and therefore the preacher could not, before his listeners, adherents of the Talmud in the synagogue (where Christians are constantly cursed in prayers, for whose liberation from the Turkish yoke our Most Gracious Sovereign drew his sword), express sympathy and publicly pronounce the name of the followers of Christ, and, in view of this, limited himself to the general phrase "liberation of peoples." Thanks to such evasiveness, characteristic only of Judaism, a speech was concocted that was in keeping with the spirit of the times and strictly adhered to the teachings of the Talmud. To an impartial observer a listener, one thing was noticeable that it was not about Christians. Completely other patriots are Jews when it comes to their own Jewish interests. Moscow Jews, for example, held large collections among themselves: thus, we repeatedly had to hear from the Jews themselves about ten Jewish meetings, at which eight million rubles were collected. For the implementation of a grandiose plan the purchase of Chizhov's compound on Nikolskaya Street. Here, under the guise of humane charity, the Jews intended to establish, under the cover of opening a school and a home prayer house, their own Jewish exchange with a kahal and all underground dens.

2.7 Russian-Jewish Press

The researcher of the Jewish question, A. P. Pyatkovsky, wrote: "Already in 1848, the famous Jewish patriot, popularly known as Moshka Blumberg, and then half-Italianized, half- Anglicized into 'Sir Moses Montefiore,' left his fellow tribesmen such a prophetic testament: 'In vain do you monopolize capital, trade, and industry, arrange state loans and... bankruptcies. Until we seize the periodical press and hold the newspapers of the whole world in our hands... until then, our dreams of dominion will remain an empty chimera.'"

And so, for half a century now, step by step, imperceptibly and gradually, in the field of newspaper, magazine, and book publishing, the Jews have achieved their goal: almost all organs of the so-called "public opinion" in Europe have deliberately turned into instruments of all kinds of blackmailpolitical, stock market, financial, theatrical, etc.into hotbeds of lies, slander, and hard-to-imagine falsification. The European press, having lost only two letters in its name, can now boldly call itself Jewish. It is shorter and fairer... The notorious "Panama affair" in France clearly showed what systematic falsification of public opinion can do in a nominally free country through false parliamentarism and a press seized by Jews. Lies piled upon lies; a phantom replacing reality; a fairy tale passed off as truth; a fact sup-

pressed by "silence"; broad daylight turned into darkness; the weapon and sword of truth reforged into the knife and stiletto of a hired "bravo" these are the characteristic signs of Jewish "dominion" in supposedly representative government and in a falsely free press!

It is understandable that Jews and the press organs "on their payroll" so love parliamentarism, so strive for its introduction across all geographical degrees of latitude and longitude: it, this very parliamentarism, at least in its current perverted form, helped them carry out under the banner of ńfreedom, equality, brotherhoodż the most hateful medieval burden in the world despotism, lawlessness, deceit, exploitation and brutal disregard for human personality, only if it is not covered by the shield of the ńWorld Jewish Unionż.

But if the fascination of Jews with modern parliamentarism, which gave them such a terrible weapon as the falsification of public opinion and the usurpation of popular government, is understandable, then, on the other hand, the open rebellion against Jewish oppression, which arose everywhere in countries of ńJewish equalityż and is called ńantisemitismż, is quite explicable, although it would be more accurate to call it ńanti-Talmudismż, for it persecutes not belonging to the Semitic race (Arabs and Karaites are also Semites, but no one fights them), but precisely Talmudic fanaticism and misanthropy towards all non-Jews, which is elevated into political and religious law by Jewish codes. The development of anti- Talmudism accompanies the Jew at all points of his contact with humane Christian civilization: and in France, where Jews number about 200-300 thousand souls and where they have already occupied a third of parliamentary and prefectural seats, having seized the French state bank; and in Russia, where they number up to seven million (!!) and where they are restricted by the ńPale of Settlementż; and in Prussia, where even court pastor Stecker stood at the head of anti-Talmudists; and in Austria, where the thrice- elected ńantisemiticż mayor, Dr. Lueger, is now the most popular man in Vienna.

2.8 Opinion On Judaism By The Austrian Doctor Lueger

Interesting for us, Russians, is the conversation that recently took place between Dr. Lueger and the correspondent of the reputable French newspaper ńTempsż who was ńinterviewingż him:

ń Why did you become an antisemite, Mr. Lueger?

Because the Jews took everything into their own hands and there is no getting rid of them anywhere. Jews flock here (to Vienna) from Galicia, from Hungary, from Romania. It is not only impossible to undertake any trade, but one cannot even buy meat or a pair of boots without paying a

significant tribute to the Jews. Having conquered Vienna, they began to arrogantly display their power. The Jew is greedy and at the same time extremely vain. Once his greed was satisfied, he began to show himself everywhere and dominate everywhere. Even two years ago, it was difficult for a Christian to find a place in a cafe, restaurant, theater, and as for resorts, it's not even worth talking about everything was overflowing with Jews there. Now, I assure you, all this has changed. But we not only intend to crush the pride of Jewish domination we intend to take away from them the very fact of any kind of dominion.

However, for this there is no need for antisemitism. In the struggle of free competitors, are not the forces given by knowledge and labor sufficient?

Alas, between Jews and Christians, the question of success is by no means resolved by cleverness and diligence. I repeat, the chances are far from equal, because Jews have a completely different morality than we do. They are always confident that they will succeed, and therefore will defeat us, if we do not take appropriate precautionary measures in advance.

And what can you do?

First of all, we will continue our propaganda, the results of which you yourselves already see. At the same time, you cannot deny that we are acting systematically and moving forward with confidence. We began by expelling Jews from the city duma, and now we have achieved that the antisemitic majority has taken the place of the Judeo-liberal in the local provincial diet. And in other regions of Austria, antisemitism is growing not by days, but by hours. There remains a third ordeal, or, to put it better, we have to take a third fortress to establish ourselves in the Reichsrat. The task, perhaps, is much more difficult, but we are doing everything that needs to be done, and our success is beyond any doubt. Then we will take decisive measures for the emancipation of Christianity from the Jews.

And where, in your campaign plan, will you put the Jews?

Oh, on that account I am completely calm. When the Jews see that they cannot 'put sugar on our heads' [deceive or take advantage of us], they will leave us themselves (perhaps to Russia, where they complain about their supposedly 'oppressed' situation?). And for now, both in the city duma and in the provincial diet, we have considerable means of struggle. We also intend to establish a bank free from any Jewish influence.

In conclusion of this conversation, Dr. Lueger expressed hope that the parliamentary government, willy-nilly submitting to the Jews through their connections with 'financial overlords' stock exchanges and banks is gradually beginning to emancipate itself from this dependence and in spirit is already siding with the antisemites. 'We, to the best of our abilities,' concluded Dr. Lueger, 'are trying to clear the way for the liberation of peoples and governments' (!!).

On the parliamentary ground in Austria, an energetic protest against Jewish hegemony thus arose, and its favorable outcome can already be con-

sidered quite probable. In any case, Dr. Lueger, his friends and like-minded people work tirelessly for the benefit of the 'emancipation of Christian society' and count on victory, despite the fact that the parliamentary regime in their country has already legalized the 'equality' of 'Shulchan Aruch' with the Gospel, right with lawlessness, philanthropy with misanthropy, freedom with slavery, perjury with fidelity to one's word, and qualified deception with honest fulfillment of one's duties.

According to general opinion, Dr. Luger enjoys immense popularity not only among the middle class but also among the lower classes of the population (a lesson to our pseudo-populists, ready to sacrifice the people to a widespread Jewish invasion!).

But what contributes to the development of journalistic and magazine Judeophilia, which gives it not only sustenance but also aplomb and influence on Russian society? We will not be mistaken if we say that the main reason for the rapid development of Judeophilia among us is the diligent support provided by Jewish capitalists to the press organs crawling before them, and the complete absence of credit for independent periodicals wishing to serve not the Jewish kahal, but the Russian state and people. At the same time, while organs of the Jewish spirit and temperament enjoy abundant material resources through direct subsidies and mandatory subscriptions in Jewish circles, solitary Russian publications, not indulging Jewish claims, are deprived of any proper credit not only from state but also from private banks, and, moreover, are subjected to systematic persecution and slander by Jewish forces.

Book Three. Section Three: Dogmatic

Treatise I. On The Jewish Expectation Of The Messiah

1.1 Constant Expectation Of The Messiah

Despite the fact that Jews are divided into many sects: Karaites, Talmudists, Kabbalists, Reformists, the dogma of the coming of the Messiah is equally recognized by all sects; therefore, the consideration of modern concepts of this dogma is interesting in that it indicates the degree of strength of the connection between Jews, and reveals the direction that the future fate of this tribe may take over time.

Despite their dispersion, one traveler notes, in India, as in Europe, Jews have the same concepts of the Messiah, the same lively hope for victory over other peoples, for a return to Jerusalem and for the formation of a Jewish kingdom.

Without a king, without a homeland, Jews constantly speak among themselves about their nation. Neither the remoteness of times nor places can weaken their misfortunes. Having lost his homeland, the Jew has preserved love; deprived of his capital, he dreams of its restoration. This is what the belief in the coming of the Messiah is connected with. The Jew believes blindly. Living conditions and political events acquire the greatest significance in his eyes when they seem to be related to his religious expectations. Rabbis support and strengthen his faith, directing their teachings predominantly in this direction.

The wise teachers of the synagogues, says one of the converted rabbis, in our time usually conclude their speeches in assemblies with thoughts of the future ruler. They arouse strict vigilance in the law among their co-religionists by supporting them in the constant hope of seeing the coming of

the Messiah and enjoying all the blessings promised to Israel. The unification of the Jewish people, victories over others, and the formation of an eternal Jewish state that will dominate all other kingdoms and peoples these are the fascinating topics on which rabbis gladly labor. They usually reinforce their words with prophecies, such as, for example, Daniel's prophecy about the stone cut from the mountains, so that by its fall it might break the statue seen by Nebuchadnezzar. The stone here is given the meaning of the Israeli people, who among other nations currently have no significance, but who in time will be able to overthrow all kingdoms, to build their eternal empire on their ruins. Every Saturday, Jews pray for the coming of the Messiah. In the synagogue, during worship, everyone stands and faces east and reads: "Tzyr Isruel" etc. "Creator of Israel! Arise for the salvation of Israel, redeem Judah and Israel according to your promise." Then silence falls, and 18 prayers are calmly read, many of which relate exclusively to the promised Messiah. With sorrow and sighs they exclaim: "Musai tymleikh boytsyen?". i.e., when You, Lord, will begin to reign in Zion? etc. Es tzemakh David a vdekho, i.e., "may the flower of your servant David immediately flourish, may his root be exalted for our salvation, whom we await day by day. The Messiah will appear no earlier than the world is freed from wealth." (Sanhedrin, l. 97.)

1.2 All Nations Will Accept Judaism

"Rebbi Yosi said that in the last days all nations will gather and accept Judaism"[1]. Others assert that with the coming of the Messiah, all nations will certainly be their vassals and that the global wealth of all nations will belong to them; that there will be a terrible war, that all nations will gather to fight the Jews, who, of course, will remain the victors.

The warring parties will gather at a wide river, which opponents must cross, but on this terrible river there will be two bridges, one made of paper, the other of cast iron. All nations will go over the cast iron one and fall through, while the Jews will safely cross the paper bridge, under which angels will stand instead of piles. Jews live and breathe with the sweet hope that the Messiah is hurrying to them, that he will come and give all wealth into their hands, taking it from other nations; with this sweet hope they fall asleep and wake up. Melameds teach in cheders about the Messiah that there should be two Moshiachs (Messiahs). One of them is called Moshiach ben Yosef; he will appear six years earlier than the one we have all been waiting for so long. The first Moshiach comes from the tribe of Ephraim, and the other is a descendant of King David. And this is what will happen before the coming of the Messiah. Then there will be people whom everyone

[1]Talmud, tractate "Yoyvumes", l. 24.

will consider pious, but secretly these people will deny the existence of God. Such people will be everywhere, among Jews and among other nations. And truthful, honest people will be forced to wander in deserts and live in caves (a teaching similar to that of our schismatics about the Antichrist). And this will be a time of the kingdom of hypocrites (Pharisees). It will be difficult for Jews to live in this hard time, for how can Jews live without rabbis, without yeshivas, without synagogues? But this will not happen in that difficult time. Every day new decrees will be issued, there will be no sources of sustenance, there will be no parnassah. Human life will be short, and he who is now considered a young man will then seem old. This will be in one part of the world. And in another part of the world a new generation will be born, too healthy, ugly, wondrous. Instead of one head, each person will have two, instead of two eyes seven. Their legs will be unusually long. These people will conquer the whole world without weapons, for what use are weapons to them when their mere appearance will strike fear and horror into everyone. And then, by the will of Jehovah, such heat will come that it can be compared to hellfire. Many diseases will then occur, many people will then die; in the holy place, gravediggers will constantly dig graves. Then God will send a bloody rain upon the earth. To sinners, this blood will seem like water, and when anyone drinks this water, they will instantly die, and this rain will continue for three days. Many will think that the end of the world is already coming. In despair, everyone will wring their hands, repent of their sins, and await death. Then God will send another healing rain upon the earth, death will quickly cease, and the sick will all be healed. Then darkness will come, such darkness as in Egypt, with the only difference that in Egypt the darkness lasted three days, but then, before the appearance of the Messiah, the light of God will not be visible for a whole month. And in this they will see the finger of God, all those who previously doubted His existence, and will believe in Him. And when the sun again begins to illuminate the earth, the following will happen: Gog and Magog will conquer all countries and become universal rulers. They will reign for nine months, but for us this will be the most terrible time. Jews will be robbed, without trial, for false accusations, killed; every day there will be new and new decrees; children will be separated from their parents. Every day there will be fewer and fewer Jews, and then Gog and Magog will think that they have completely disappeared. But at this time, when these ńreshaimż will mock us and revile the name of Jehovah at this very time the first Messiah-Moshiach ben Joseph will appear, whose name in the world will be Nehemiah ben Hutiel. With a small army, he will attack Gog and Magog and defeat them. After this war, the chosen one of God will victoriously enter the gates of Jerusalem. The Egyptian king will make an alliance with him. And fear will embrace all people inhabiting the Universe when they learn about this.

There is a city in the world called Rome. "Titus Gorosho", who de-

stroyed the second temple, is a native of this city.

So, in this Rome there is somewhere a marble statue depicting a woman. This statue will suddenly turn into a living man, and everyone will see a wonderful man. His height will reach 12 arshins; he will be of the same volume in width. His eyes will be deep in their sockets, and between one eye and the other there will be a distance of four vershoks. He will be called Armilus.

This Armilus will declare himself a deity! There will be people who will believe in him, and there will be many, many such people. He will say to all peoples: ńShow me the law that you received from meż. And they will show him all their laws. And he will say then: "Yes, yes. This is what I told you." But Armilus will not be satisfied with this; he will also send envoys to Moshiach ben Joseph, so that he may deliver the Torah to him. And Yehemia ben Huthiel will gather a 30,000-strong army from the tribe of Ephraim, take a Torah scroll with him, and they will read it before Armilus to prove to him that he is not God at all. Armilus will lose two hundred thousand men, and he himself will escape by flight. And he will gather a huge army and again fight Nehemiah. Again the enemy will be defeated, but in this war the Jews will lose their most precious possession: Nehemiah ben Huthiel will be killed.

After the death of Nehemiah ben Huthiel, angels of God will come and take his body to bury him in the cemetery where the dust of our forefathers rests. Armilus will not know about the misfortune that befell the Jews, otherwise not a single Jew would have remained alive. From this time, Archangel Michael will begin to cleanse the house of Israel: all sinners will die; only righteous, honest people will remain alive, who will live for forty-five days in the Judean desert and feed only on bread and vegetables. Armilus, at this time, will fight with ben Huthiel's ally, the King of Egypt, and will defeat him, and after his victory over Mitzraim, he will approach Jerusalem. And again a difficult time will come for the Jews; those whose faith in the Almighty is not strong will despairingly think that the end is already coming, that there is nowhere for the Jews to expect salvation. But Jehovah promised to deliver the Jews from "golus" and bring them to the promised land and fulfill His promise. On the Judean mountains, Archangel Michael will appear and blow the ram's horn (shofar) three times. And when the first trumpet sound is heard, Moshiach ben David, together with the prophet Elijah, will appear in the Judean desert to comfort and encourage the righteous who remain alive. Hearing the trumpet sound, the Jews will understand that "geulah" (redemption) is beginning. And the Messiah will go with the righteous towards Israel.

When Armilus (understood to be Jesus Christ) learns of this, he will become terribly angry. He will say: "How long will these Jews still live? They should all be destroyed." And he will go out with a huge army to war with the righteous Messiah. And the Lord will say to the Messiah: "My

chosen one, do not worry, do not fear the formidable power of the enemy, for I will fight with the enemies of My people. You just look at the greatness of God." And the Lord will send down a fiery rain upon the earth, and all the enemies of God will be killed.

At the second trumpet sound, all graves in Jerusalem will open, and the righteous buried in them will resurrect. When Archangel Michael blows the trumpet for the third time, all Jews located beyond the Sambatyon River, living in Lachmat, Haver, Gozen, Media, and Persia, all the lost ten tribes of Israel will gather together and head for the promised land, and as during the exodus of the Jews from Mitzraim, they will be protected by pillars of fire and cloud. Along the way, if anyone feels thirsty, living springs will open before them; deserts will turn into fertile lands, roads will be paved with pretzels, and ready-made silk Sabbath caftans will be everywhere. And travelers will not feel any fatigue: there will be neither hot nor cold, there will be no sick or infirm among them. And all peoples will then understand what a Jew is, and they will feel respect for them. Then that happy time will come, of which our prophets spoke Isaiah, Micah, Amos, and others: enmity will disappear, wars will cease, and people will live together peacefully, like brothers: all peoples will beat their swords into plowshares, their spears into pruning hooks: then the strong will no longer oppress the weak.

1.3 Thirteen Articles Of Faith

Maimonides' interpretations included 13 articles of faith, a confession recited by almost every Jew daily after morning prayers. The twelfth article of this confession relates to the coming of the Messiah and concludes with the following words: "I fully believe that the Messiah will yet come, and even if his coming is delayed, I will wait for him every day." Every devout Jew is confident that if death overtakes him having doubted any of these dogmas, he will not receive eternal bliss.

Maimonides, as a recognized eagle of the synagogue and an authority for blind fanatics and embittered opponents of Christ, set as his main task to affirm all actual proselytes of the Talmud in such false beliefs. He tried with all his might to prove that the history of Christ does not at all fulfill Old Testament prophecies of messianism. His anger against Christians is so great that he, forgetting the seven Noahide laws, declares that Christians should not be distinguished from pagans.

The prayer of the Jews on the feast of Pentecost Shavuot is as follows: "You, Jehovah, have chosen us from all peoples and exalted us above all, do not forget us now, as before, return us quickly to Jerusalem and be pleased to restore the house of Your sanctuary. We pray to You: send us the Messiah, long awaited." Not a single divine service passes without Jews asking God

for the manifestation of the Messiah, long awaited by them; one thought of his manifestation encourages and comforts them.

1.4 Organs Of Jewish Press On The Messiah

The organs of the Jewish press pay main attention, partly in the form of supporting faith, partly from their own calculations, to the conditions, the appearance of which serves, in their opinion, to facilitate the coming of the Messiah and at the same time to predict his speedy coming. The main of these conditions are considered namely: frequent political storms and public opinion, which, with the appearance of the Messiah, will necessarily have to turn towards the strongest influences, which, of course, the Messiah must produce, and, besides political storms, the growing political power of the Jewish tribe in the form of the power of bankers, statesmen, etc. Beyond these main conditions, secondary ones are not forgotten.

The recognition of national rights, the resolution of international issues through congresses, the rapprochement of peoples by means of steam and electricity, and even the proximity of the Suez Canal to the future Jewish capital, Jerusalem, acquire special significance in the eyes of the Jews.

If, they argue, the development of nations leads to disputes and litigations between various states or nations being presented for consideration to judges from all states, involved and uninvolved in the dispute, then is it not correct to assume that such a direction will lead to all international disputes being offered to judges from a people alien to any statehood, the oldest in its national history and the most gifted by nature, i.e., the Jews.

Considering themselves the chosen people, Jews place themselves above all other peoples in the world. They are not embarrassed by playing a secondary role everywhere; on the contrary, in this they see proof of their superiority. ńThe only miracle in the world,ż writes one Jewish minister, ńis the existence of a people, scattered for 1800 years throughout all parts of the world and not having mixed or united anywhere with the peoples among whom it lives. Such a phenomenon clearly proves that God's grace lives among us, the elder sons of humanity, and that the future will unite us and grant us dominion over all other peoples.ż

Thus, historical life among other nations has taken away from the faith of the ancient people its most essential feature; the character of active expectation of preparations for meeting a person, not events. As a result, the person of the Messiah does not represent as much attachment to them as, for example, their eternally longed-for capital, Jerusalem.

Here is what one statesman from this people writes about the significance of Jerusalem:

ńFor us, Jerusalem is not an empty word. Without thoughts of it, an

immediate fall of our faith, our traditions, the causes of our being, must follow. All Jewish religion is based on national thought. There is not a single truly Jewish heart, not a single sigh, that would not be raised to the homeland. Rising, lying down, sitting at the table, we call upon our God to hasten our return to Jerusalem, without delay and in our time. And can one imagine that the thought of the Messiah was impossible and unacceptable? I firmly believe that the Messiah must come, and despite the long wait, I await him completely.

We all await it, and with unflagging hope and faith we loudly repeat our great national expectation: "Next year in Jerusalem!"

1.5 Representation Of The Person Of The Messiah

The conceptions of the person of the Messiah among most learned rabbis boil down to the fact that this person will possess such properties: "This Messiah," says one rabbi, "comes from the blood of David. He will be born in an ordinary way, without special miracles. He will be endowed with prophetic reason and at the same time with such keen senses that he will be able to distinguish all sorts of things. Despite this, he will not achieve the perfection of Moses; he will marry many wives, and his children will form a line of his successors after he himself finishes his glorious career. The object of his appointment will be only the liberation of scattered Jewry from captivity, in which all nations torment it, and its return to the Holy Land. The people themselves will already restore Jerusalem and its temple. The Messiah will only restore and strengthen a temporary kingdom, the duration of which will be equal to the world. Then all nations will be submissive to the Jews, and the latter will dispose of both persons and the property of all other peoples."

How tense the political expectations of the Jews are is evident from the words of another rabbi: "The Jews," he says, "impatiently await the sound of weapons of war, the devastation of lands, and the fall of kingdoms. Their hopes are equal to the desire to see a repeat of Moses' victory over the Canaanites, as this would be a sign of their return to Jerusalem, for the restoration of this city in its ancient glory!"

These kinds of dreams constitute the soul of rabbinic interpretations of the prophets. These dreams are transmitted and instilled in the people by tradition, and the Jews, who have been preparing for these events for so many centuries, are preparing for them now.

1.6 The Teaching Of The Talmud About The Messiah As King

The teaching of the Talmud about the Messiah as king and about his kingdom is accepted by Jews with all their heart as an immutable truth. Belief in this political dogma is carried out in the creed, in prayer, etc. In Gurevich's prayer book (Vilna, 1870) the twelfth article of the creed reads: "I sincerely believe in the coming of the Messiah, and although he delays, I still await Him every day" (p. 125).

Every Jew, wherever he may be, three times a day, turns to the Messiah with a prayer: Sound the great shofar for our freedom and raise the banner, so that our exiles may gather, and gather us all from the four corners of the earth[1].

The king Messiah is awaited by both Jews steeped in the Talmud and educated Jews. Only the former believe that the restoration of his kingdom will happen suddenly, by some miracle, without the participation of the Jews themselves; the latter teach that the restoration of the Messiah's kingdom will happen gradually and naturally, and that Jews must prepare for this through education, which provides good generals, engineers, rulers, necessary for the restoration of the future existence of the Messiah's state.

Jews consider themselves exiles, awaiting the sound of the shofar, which will sound for their liberation and the restoration of their kingdom. From this, it is clear why our Jerusalem nobles have their own court, their own administration, so to speak, temporary, awaiting the eternal Jerusalem kingdom. Jewish mystics argue among themselves about the reasons for the Messiah's non-appearance. Why doesn't the Messiah come? enthusiastic fanatics ask. Because, answer the wise, in the afterlife there are two opposing camps the unfaithful and the righteous: one stubbornly advocating for the coming, the other denying it; until now, the advantage has been on the side of the unbelievers. You must prepare the way for him, others say. Fulfill all the commands with strict observance, even if it's just one day of Shabbat, await the predicted leveling of the roads, and he will surely appear. According to one respected writer, Jews, Belarusian Hasidim, offered huge sums of money to an apothecary, so that he would justly decide whether there was any leavening in the wine- making vessel, which contains a special kosher water prepared in it, since any omission of the law delays the coming of the Messiah.

In morning and evening prayers, Jews pray daily: Gather us from all four winds together, and also: Separate us from the goyim, i.e., from Christians.

[1]Molit. Gurevich, p. 71.

1.7 Constant Expectation Of The Messiah

Due to the constant expectation of the Messiah, a Jew, uttering this prayer, looks out the window and bows, as if greeting the coming gathering of Jews together.

As the reader can see, Jews are not very inclined to believe that the Messiah, whom they passionately await, will come to establish not an earthly kingdom, but a spiritual one, and that he will have in mind the good of all humanity, and not just the Jews, at whose feet all other peoples will grovel. However clear the words The Bible states that the Messiah, upon his coming, will bestow blessings upon the peoples chosen by him, not needing for this any artificial gathering of them into one exclusive place from all corners of the world, and and that it is therefore completely indifferent where his chosen ones may be at any given moment; but the Jews stubbornly ignore, due to their fanatical, narrow views, all occupations capable of making them settled and helping them relate with tolerance to other nationalities.

Count Moritz of Saxony thought to found a Jewish kingdom and, with the title of king of the "People of God," to satisfy his ambition; Napoleon I, for political reasons, wanted to revive in Paris the "Great Synagogue" ("Sanhedrin"), which was to be the legislator and center of the entire Jewish nation; in 1825, a New York Jew undertook to found an independent state of his co-religionists in America, but all these proposals found no echo in the Jewish world precisely because they lacked a religious spirit. On the contrary, the appearance of some charlatan who could pass himself off as a messiah was capable of uniting the scattered members of Jewry. Only one hope for the coming of the promised redeemer sustained the Jews amidst the most terrible torments they endured at all times: this people lived only by it, wandering across the globe and finding no homeland anywhere, submitting everywhere to the influence and arbitrary rule of the dominant people, but not mixing with them, and only to this hope does it owe the astonishing preservation of its nationality. And time has not weakened this hope: all religious celebrations are marked by lamentation for the sins for which Jehovah struck his people with wrath, and by the hope that he will have mercy on those faithful to his covenant.

For two thousand years, every Passover they sing: "Almighty Lord, build, now build, quickly build Your house!.. Hasten, hasten!.. And in our days, quickly build Your house!.."

On the New Year's holiday, prayers for the sending of the Messiah conclude with the words: "In the coming year, O Lord, bring us to Jerusalem!.." The expectation of the Messiah, however vain it may be, nevertheless represents the sole belief of the Jews that has remained unchanged since the time of Moses. What is surprising is that with such prayers and beliefs, the Jews have fertile ground for the appearance of false messiahs. History shows that the appearance of the latter was not uncommon. The false mes-

siah, Dositheus, appeared in Samaria at a time when, after Jesus Christ's conversation with the Samaritan woman at Jacob's well, the people became convinced that Christ was indeed the true Messiah. Dositheus, for his part, was so skilled at deceiving the people that, contrary to the initial popular belief that Christ was the Messiah, another party formed here, which attributed all of Moses' prophecies about the Messiah to Dositheus, and consequently recognized him as a messiah sent from heaven. Dositheus had a zealous disciple, Simon Magus, who greatly contributed to the exaltation of his teacher's glory.

1.8 Jewish Views On The Personality Of The Messiah

Among Jews, there are very vague notions about the Messiah. If you ask any believing Jew what the awaited Jewish Messiah is, what his essence is, and what his attributes are, you would in vain expect a clear and precise answer to these questions. From one, you will learn that the Messiah will come on a white donkey, smash Gog and Magog to smithereens, and lead the Jews into Palestine; but from where he will come and how he will perform his miracles is unknown to anyone. Another will attribute to the coming of the Messiah, to his origin and tasks, the most vague and contradictory concepts. Do not look for a precise formula of Jewish Messianism in rabbinic literature or in everyday prayers: you will find nothing definite there. The 12th article of faith, recited daily by every believing Jew at the end of the morning prayer, states: "I believe with perfect faith in the coming of the Messiah, and though he tarry, I will daily await his coming." Such is the official formula of one of the most important dogmas of Jewish belief, and since this formula gives no indications about the nature and task of the Messiah, a wide scope is presented to everyone's imagination to draw any fantasies they wish in this unknown area. As is known, the idea of Messianism does not constitute a fundamental dogma of original Jewish belief; neither the Law of Moses nor the Mishnah mentions anything similar, and even in later Homer, an authoritative Amora dared to assert that "there is no Messiah for Israel" (tractate Sanhedrin, leaf 99, page 1).

The initial conceptions of the Messiah were purely political in nature and first arose during the Macedonian yoke, but the main phase of their development coincides with the time of the destruction of Jerusalem by Titus.

The main political Messiah, 60 years after the capture of Jerusalem, was the Betar hero Bar-Kochba, who was called a false Messiah for his failure. Since then, the Messianic idea, dictated by a sense of national self-preservation, has increasingly developed, strengthened, and reached particular intensity during the difficult years of oppression and persecution to which

the Jewish nation was continuously subjected. To lull the suffering national feeling like a crying child in a cradle, the Messianic idea was dogmatized by the very course of events, as the feeling that gave birth to it entered the flesh and blood of the people. The hope that the Jewish nation, having atoned for its sins in exile, would regain its political independence in the promised land this is the original and constant sanction of Jewish Messianism. Popular imagination clothed this cherished idea in the most diverse forms. In different eras and under various influences, different conceptions of the Messiah were created. Such political fantasy and kept Judaism in its false ossification, remaining firm in its baseless religion. If not for this deceptive fantasy, Judaism would have long ago submitted and joined Christianity, to the true Messiah, who appeared on time according to the prophecy of the prophets. This is the only reason for the appearance of so many false messiahs among the Jews, who have lost patience and hope in awaiting the coming of the Messiah. Therefore, the wisest and most enlightened Jews declare that their messiah is now a golden calf, cast in the desert; the most important and only dogma of salvation remained with the Jews, which they believe in, worship, and successfully follow everywhere.

Treatise II. Statistics Of Jewish False Messiah

2.1 The First False Messiah Dositheus

Dositheus directly declared himself to the people as a messiah sent from heaven, as Origen (2, 2, against Celsus) testifies. To delude the people and strengthen belief in himself as the true messiah, he became a hermit and hid in a cave, where he devoted himself to an extreme, but hypocritical, fast, and in such a state, due to lack of bread and water, he voluntarily killed himself by starvation, hoping that his hidden death would make his followers believe that he was taken alive to heaven, like Elijah and Enoch. For this reason, it is said that when Dositheus' body was found after several days, it emitted a foul odor, worms crawled on it, and a swarm of flies hovered over him.

Dositheus' followers were found in Egypt even in the 4th century. They never consumed animated animals, eating exclusively only plant fruits. Many of them abstained from remarriage, and after the death of their first wife, remained widowers for the rest of their lives. Others preserved virginity throughout their lives.

All of them performed the rite of circumcision, and so strictly observed the celebration of the Sabbath that for 24 hours they did not even move from the place where that day found them. Any contact with a person was considered by them a vile act. They spent their days in constant fasting, recognizing only the Pentateuch of Moses and being guided by it.

2.2 The False Messiah Simon Magus

The second false messiah, who also claimed to be a heavenly messenger, was the famous Simon Magus. Calmet rightly wonders how such a man as Simon Magus, the head of a numerous sect, honored with even a statue in his honor, a man whom Emperor Nero himself and his senate revered with

divine dignity, and who by his deeds earned recognition of the same dignity from entire nations how such a man turns out to be either completely unknown to pagan writers, or if known to some of them, still remains in neglect, so much so that they did not even consider it worthy to mention him in their written records. However, this lack of information about Simon Magus from pagan writers is compensated by Christian writers, who describe his deeds, teachings, and even the very manner of his death.

Calmet says that Simon Magus was in Samaria and was active there at the time when the apostle Philip arrived. Some scholars, this interpreter of scripture continues, consider this Simon Magus to be the same person as Simon of Cyprus, about whom Josephus Flavius writes[1]. Indeed, Josephus Flavius states that when Felix, the governor of Judea, intended to marry Drusilla, a married woman, he sent Simon of Cyprus, a sorcerer famous for his enchantments, to her to persuade her to leave her husband Aziz. However, Josephus Flavius nowhere mentions that this Simon came from the city of Gitta or Gitto, in Samaria. Some call Simon Magus's father Antonius, and his mother Rachel. This impostor told everyone that he was eternal, that he passed through his mother's body, as through a channel, in order to come to people[2].

Simon Magus received his education in Alexandria. Even in his youth, for a solid acquisition of knowledge and for greater development, he traveled extensively throughout the East, studying under Dositheus, a false messiah who preceded him, and, as is evident, not content with the knowledge he acquired from him, he sought greater and higher insights[3]. He was the father and progenitor of all heretics, says Baronius[4], who, like himself, fought against the Church of Christ. It cost the apostles much effort to defend believing Christians from Simon and his disciples, who led them astray with their heretical beliefs. Simon Magus, to spread his teaching and the glory of his name, traveled through many countries, sowing errors everywhere. He deceived people with false miracles and persuaded them to worship him as Christ, the Messiah. According to the testimony of blessed Jerome, Simon Magus wrote various books. His writings were joined by his own compositions and those of his disciples. Simon and another person named Cleobulus wrote very pernicious books for believers in Jesus Christ and published them under the name of apostles.

The preface to the canons of the Council of Nicaea in Arabic speaks of a certain Gospel, composed by Simon's disciples, which was written for all countries of the world and divided by them into four parts. Dionysius the Areopagite says[5] that Simon Magus wrote many compositions against the

[1] Ant. 1, 20, ch. 5, p. 693.
[2] See Calend. Discourses on Simon Magus, p. 845.
[3] See Dict. Blagov. vol. 3, p. 105.
[4] Part 1, p. 85.
[5] Book. On the Names of God, ch. 6.

Christian faith. Antiquity consigned all these works to oblivion, so that at present none of them exist. Wishing to draw more attention to himself than to an ordinary person, Simon Magus told many false miracles about himself. He said that during his flight through the air he repeatedly had to throw himself into fire, so that his whole body burned, but remained whole and healthy.

Marble statues were endowed by him with soul and movement. He, according to his words, turned stones into bread; became visible and invisible, according to his desire, penetrated the middle of mountains and leaped, meeting no resistance in anything; cast himself down from steep mountains, not at all fearing misfortunes from falling; freed himself from chains by which he was firmly bound; instantly gave vegetative power to trees; subjected himself to transformations, thus changing the appearance of his mouth so that no one could recognize him. He recounted that, having once been sent by his mother Rachel to mow grain in the field, he took a scythe and ordered it to perform this work alone. The scythe obeyed him and mowed as much grain as ten workers could have mowed[1].

2.3 Pseudo-Marcellus On Simon The Sorcerer

Pseudo-Marcellus, in the Acts of the Apostles Peter and Paul, recounts the following incident concerning Simon: Nero once proposed to Simon that he allow his head to be cut off and promised to restore himself to life after three days. Nero himself carried out this deed, i.e., cut off Simon's head. Only Simon Magus, in a way imperceptible to the emperor, substituted a ram's head for his own to be cut off.

Three days later, Simon presented himself to Nero, showing by this appearance that he had, as it were, returned to life.

The Book of Apostolic Constitutions and Pseudo-Abdias state that in Caesarea Palaestina, Simon entered into a dispute with the Apostle Peter, and from this country he returned to Tripolis, in Phoenicia, and finally to Rome, where the Apostle Peter met him again.

During his stay in Rome, Simon Magus took as his companion a woman of loose morals named Helena, whom he called by other names, such as Selene, or Lena, Minerva, the Holy Spirit, Barbelo, or the daughter of Baal. This very Helena, Simon also called the first wisdom, who, after the creation of angels and after various supernatural transmigrations from one body to another, finally entered the body of this woman. In reality, Helena was a prostitute, although Simon pretended not to have any relations with her, yet secretly he was connected with Helena.

Furthermore, he called her the mother of all things. This Helena, ac-

[1]See. Kalend. treatise. On Simon, p. 848.

cording to Simon's assertions, was the very ancient Helena, for whom the Greeks and Trojans waged a cruel war. However, this was still nothing: Simon probably asserted that her existence preceded even the creation of the world itself.

We have just seen that this woman was called the first wisdom, and since the Highest Father, according to Simon Magus, determined to create angels through her, the latter owe their origin to her. Thus, it turns out that Helena produced angels, but did not give them any information about her father. From these spirits, the created world and people later originated. But since the angels feared that their origin from a woman would not be revealed, they held this very Wisdom captive, delaying in every way her return to her father. Seeing this, the father finally sent her into the bodies of various women, and then she, among other things, resided in the body of the beautiful Helena, Menelaus' wife. Finally, this Wisdom restored herself in the woman whom Simon led with him. Such is the monstrous doctrine of Simon and his disciples, full of all sorts of madness. This Simon called himself the great power of God and presented himself as the Messiah, descended from heaven for the liberation and restoration of the fallen Helena. According to his assertions, when he passed through various heavenly places, descending to earth, he always assumed the appearance and form of those beings who resided in these heavenly places, so that, being recognized by someone, he would not be detained on his way; finally, he reached earth and took on only the appearance of a man, but not a body.

He became famous when he revealed himself to the Samaritans as the Father, to the Jews as the Son, and then to all nations as the Holy Spirit. Blessed Jerome quotes the following words of Simon Magus about himself from his books: I am the Word of God, I am the Comforter, I am the Way of God. Simon commanded statues of himself to be erected in the image of Jupiter; and for Helena, in the image of Minerva. He demanded divine honors not only for himself but also for this woman.

His Helena, as we have said, he called sometimes the mother of all things, sometimes the Holy Spirit. This, he said, is the lost sheep for whose restoration he came from heaven. Having fallen from heaven, she clothed herself in human form, but could do nothing more than simply assume this form. Simon, who came to restore it, and is the true Messiah. As such, he presented himself, and by this name attracted many followers, whom he honored with the name Christians.

Finally, often repeating the name of Christ, he convinced many followers that he was the Messiah, although he did not admit that he had taken on the persona of Jesus Christ.

2.4 Simon Magus Opposed Jesus Christ

Simon Magus persecuted Jesus Christ with hatred, trying to oppose His divine miracles with his own false miracles, in order to gain from people the same glory that the name of our Savior enjoyed.

He spread rumors about himself, as if he had descended from heaven not only for the salvation of one Helena, this lost sheep, but for the restoration of the entire divine economy, overthrown by the ambition of angels, and likewise for the salvation of people perishing through their own fault, because they did not recognize him and were held in slavery by angels.

Despite all his monstrous sophistry, Simon further preached that there would be neither salvation nor resurrection for the bodies of men, for all this pertains only to the soul. No one, he taught, should hope in their good deeds; hope for liberation from the yoke of angels should be placed by people on Simon alone and on his depraved companion.

Simon's disciples were strongly attached to this teaching and spread it. Simon commanded them to revere angels as beings equal to humans, not for receiving any help from them, but so that they would not oppose the intentions of people in this life and would not intensify their suffering after death.

His disciples also paid some reverence to angels, from whom their mother Helena suffered much evil, had she not cunningly snatched herself from their hands.

2.5 The School Of Simon Magus

The School of Simon, most likely convinced by Simon himself, revered angels as cruel enemies of God. His adherents taught that the world was created by angels, that they inspired the prophets of the Old Testament. By their authority, the entire Old Testament was created for people, so that one angel wrote one book, another wrote another, a third wrote a third, and thus the entire Old Testament was written. Simon and his disciples his followers argued that all threats and predictions of the Old Testament prophets should be despised. According to their convictions, the teachings of the Old Testament should not only not be obeyed, but observing them leads to death and condemnation.

The Romans erected a statue to this charlatan with the inscription: "To Simon, the holy god." Justin Martyr, in his dialogue with Trypho, relates that Simon's followers gave him the first place among the deities of that time. This statue was erected between two sources of the Tiber River, or on an island in this river, as Justin Martyr indicates. The story of Simon's statue is recounted by many trustworthy writers; some of them were eyewit-

nesses to this event.

Blessed Augustine testifies that the statue was erected not only to Simon but also to his wife Helena. Blessed Theodoret confirms that the statue of Simon Magus was cast from copper[1]. In 1574, a marble column with a Latin inscription was unearthed on the island of the Tiber River in Rome, at the spot indicated by Justin Martyr[2].

2.6 Theudas The False Messiah

The third false messiah was Theudas. He appeared around the year 35 AD, after the birth of Christ, and proclaimed that he had the ability to predict the future; he called himself a great prophet, capable of performing extraordinary miracles. He managed to gather about four hundred followers, but was soon killed, and all his followers dispersed. He is the same Theudas mentioned in the Acts of the Apostles (ch. 5, v. 36).

During the rule of Judea by Cuspius Fadus, under the Roman Emperor Claudius, in 45 AD, another impostor became known by the name Theudas: this Theudas II also claimed to be a messiah sent from heaven to earth. He convinced many Jews to follow him. As proof of his heavenly mission, he promised with a single word to create a dry path through the Jordan River, dividing its waters, just as Joshua had done in ancient times when the Israelites crossed the same river into the Promised Land. Cuspius Fadus, during whose governorship this occurred, sent troops against Theudas and his followers, which killed many of them, took many captive, and dispersed the rest. Theudas himself was captured, his head was cut off by soldiers, and it was triumphantly brought into Jerusalem.

2.7 The Galilean Pseudo-Messiah

The fourth pseudo-messiah was Judas the Galilean, from the Galilean city of Gamala. Although he publicly did not call himself the Messiah, his followers proclaimed him sent by God and a liberator the Messiah.

He stirred up the people during the census, as noted in the book of Acts of the Apostles. This census is the same one mentioned by Luke (ch. 2, v. 1), and which was carried out by Governor Quirinius in the last year of Augustus's life, in the tenth year after Herod's death, when Archelaus was sent into exile.

However, Calmet himself further notes that Luke the Evangelist distinguishes this first census, under Quirinius's rule, from another census, during

[1] See. Fables of a Heretic, bk. 1, ch. 1.

[2] Apolog. 2, pp. 69 and 91.

which the revolt of Judas the Galilean occurred. This Judas the Galilean, says Baronius (part 1, p. 11), agreed with Zadok the Pharisee to dissuade the people from paying tribute to the Roman Caesar Augustus, who had ordered a census for this purpose throughout his empire. The tribute demanded by the Roman Caesars and collected by Quirinius, said Judas the Galilean, is a clear sign of slavery. Whoever is a true Israelite should not spare his life to defend his freedom, and God's people should not endure enslavement. Tithes should be given only to God, and He alone should be called Lord, not Caesar or Herod. These convictions of Judas stirred up many among the Jews and attracted many people to him. Since many of his followers carried weapons, this circumstance helped them to stage a fierce revolt in Judea. The Romans sent troops against them, and in the ensuing battle with the rebels, Judas the Galilean was killed, and his followers were scattered.

The adherents of this pseudo-messiah were called Galileans even after his death. Josephus Flavius[1] mentions that they valued freedom and liberty above all else. Only the Lord God was recognized by them as their ruler, and they would rather endure all torments and even death itself than acknowledge Caesars and their rulers, who were mere mortals, as their lords and masters. This heresy, according to Flavius, was not eradicated even with the destruction of Jerusalem or the temple.

Luke the Evangelist also dedicates a few words to the followers of Judas, saying that Pilate put the Galileans to death, and their blood was mixed with sacrifices, because, of course, they themselves were convinced and convinced others not to offer sacrifices and not to pray to pagan emperors. Baronius thinks that when the Pharisees and Herodians posed the question to Jesus Christ: "Is it lawful to pay taxes to Caesar?" the reason for this was the suspicion that He did not forbid His disciples to pay tribute to rulers, as the disciples of Jesus Christ also came from Galilee.

The Galilean heresy was particularly strong in Egypt, in the country of Cyrene. Its followers never dared to call Caesar Lord. Emperor Vespasian ordered all of them to be beaten and their temple, built by the high priest Onias, where they offered sacrifices, to be taken away.

2.8 Kotziba, Or Bar-Kochba, The Flase Messiah

Under Emperor Hadrian, the fifth false messiah Kotziba, or Bar- Kochba, appeared. Tradition attributes royal descent to him. However, rabbis generally love the splendor of birth and the virtues of famous people among Jews; sometimes among them, the name of a king signifies an office in the synagogue or in the Sanhedrin. Kotziba presented himself as the messiah, as

[1]Book on Wars. 7, ch. 29.

the very messiah who, in the opinion of the Jews, was destined to conquer all nations. He took the name Bar-Kochba, meaning Son of a Star, to show that he was the very star about which Balaam prophesied. He recognized criminals by smell a faculty attributed by the Talmud to those who aspire to the high title of messiah. One of the most important rabbis, the head of the Sanhedrin, Akiba, upon seeing Bar-Kochba when he appeared in Judea, exclaimed with enthusiasm: "Behold, a star shall come out of Jacob." These words, recounted by his disciples to the Jews, revived the hope of Israel, and the people took up arms under the leadership of the conquering messiah.

The belief in the coming of the messiah and the hope for the restoration of an independent state inspired all Jews to revolt, for which they had prepared for a full twelve years. At the head of the rebellion was the very active and enterprising Simon Bar-Kochba (Son of a Star), whom the people recognized as the true messiah (132 AD), as the beloved Rabbi Akiba applied Balaam's prophecy "A star has risen from Jacob" to him. Subsequently, when the rebellion had an unfortunate outcome, Bar-Kochba was called Bara-Koziba (Son of a Lie). Trust in him grew daily, and in a short time, more than 200 thousand brave warriors joined him. Bar-Kochba, learning of Hadrian's departure from Egypt, immediately moved with a legion to Jerusalem and put the Roman soldiers to flight. The Roman emperor appointed General Severus, who, upon arriving at the site of the rebellion, did not actually engage in open battle, but began to cautiously overpower the rebels. He attacked parts of the rebels, intercepted their convoys, gradually took fortified places, and cleared his way to Jerusalem. Bar-Kochba saw the impossibility of holding out in the capital and, fearing betrayal, retreated with his main forces to the fortified city of Betar, also named in honor of Bar- Kochba, Tur Simon, or Tur Malka, near Sepphoris. The city, besieged for more than a year, was taken after stubborn resistance and the betrayal of the Samaritans by the Romans on 9 Av (135 AD), on the day of the burning of the Temple by Titus (70 AD). The terrible massacre, perpetrated by the victors, defies description. Besides those who died from hunger and fires, over 500,000 Jews were killed. There were so many captives that they were sold into slavery for the most paltry price, and those who could not find buyers were sent to Egypt on an old ship, which sank in the sea with all the prisoners. To lure out the Jews hiding in caves, forests, and other shelters, Hadrian promised pardon to those who would surrender voluntarily; but nevertheless, he executed all who trusted his word. After the war, Hadrian rebuilt Jerusalem, named it Aelia Capitolina, settled Greek and Syrian immigrants in it, placed statues of Hadrian and Jupiter on the site of the Temple, and forbade Jews, under penalty of death, from entering the land so sacred to them.

According to the Talmud, two hundred thousand warriors gathered under his banners, and their physical strength was so great that each, riding on horseback, could uproot a Lebanese cedar. The rebels fortified themselves

in Bethoron, a fortified city near Jerusalem.

Tradition relates that this city was given as a dowry to the Pharaoh's daughter upon her marriage to Solomon, and that this sovereign later gifted it to the Levites. It was here that the false messiah was anointed king; various coins minted with his image testify to his assumption of supreme power. As long as Bar-Kochba confined his ambition to the synagogues and did not reveal a mad intention to conquer the whole world, Emperor Hadrian treated his ridiculous pretensions with ironic disdain; but when news reached Rome that a strong rebellion had broken out in Judea and was growing stronger every day, Hadrian immediately ordered his troops to move against the rebels and exterminate the entire rebellious Jewish people.

2.9 Death Of The False Messiah Bar-Kochba

This war ended with the capture of Bethoron and the death of the Jewish messiah Bar-Kochba. Talmudists recount that Hadrian, wishing to see the features of this rabbi, ordered soldiers to bring his corpse, but the warriors found a snake coiled around his head, and this made them say that Bar- Kochba possessed supernatural power, and that only God could uproot a Lebanese cedar.

Talmudists mourn the demise of many scholars who were engaged in the study of the law. According to the Mishnah, Akiba, the main instigator of the rebellion, was torn apart by an iron comb, extinguishing this lamp of the law. He was such a strict observer of religious rites that, being in prison, he used water for washing, which was given to him to quench his thirst. According to the testimony of the Talmud, in this messianic war, more Jews perished than came out of Egyptian captivity, namely over 500,000, not counting, according to Dion, those who fell victim to hunger and fire. Streams of blood carried four-pound stones to the sea, and the earth, fertilized by corpses, without any cultivation, yielded an abundant harvest for seven years. The Jews preserved the memory of this unfortunate rebellion in a hymn filled with a sense of revenge, written on the occasion of the capture of the city of Bethar and the death of many famous teachers in it. In it, the Jewish people compare Hadrian with the Assyrian king Nebuchadnezzar, the greatest persecutor of the house of Jacob, and pray to God for punishment of this cruel emperor for the destruction of 480 synagogues in Judea alone. In memory of this calamity, Jews observe a strict fast to this day.

Bar Kokhba is known for the inhumane and treacherous massacre he orchestrated under the Roman Emperor Hadrian, in the cities of Cyrene, Cyprus, and Egypt. This Jewish false messiah and his followers, under the guise of friendship, treacherously abused the trust of local residents and ex-

terminated up to 500,000 people. Modern historians, Dion, Cassius, and Jerome, assert that the frenzy of Bar Kokhba's bloodthirsty disciples during this treacherous rebellion was so abominably cruel that they sawed many of their victims in half, and in a wild frenzy of success, devoured the flesh of the unfortunate, licked their blood, and girded themselves with their entrails.

It seems that world history knows no other such rebellion, such bestial cruelty, such cursed perfidy. There have been bloody revolutions in the lives of nations, various St. Bartholomew's Nights, cruel internecine strife, grandiose human massacres, but humanity knows no massacre like Bar Kokhba's. Think: 500,000 people, half a million people, deceived and lulled by friendship, are slaughtered and by such abominable methods! No nation, except the Jewish one, has its own Bar Kokhba. He is unique in his kind, this degenerate of the human race. The immeasurable vileness of this man-beast, revered by Jews as the greatest national hero on par with David, Solomon, Judith, and Esther, is almost deified by the Jewish masses, and he himself, having shed rivers of innocent blood, is exalted in his heroism to unattainable heights. Justice, however, demands to say that it is hardly possible to find in the earthly world natural cruelty, malice, and treachery equal to those displayed by the Jews led by Bar Kokhba.

This is how all non-Jews view this, and Emperor Hadrian, who forever expelled Jews from Palestine and previously executed up to 500,000 Jewish heroes, led by Bar Kokhba himself, also viewed the greatness of Bar Kokhba's feat. Death for death, an eye for an eye, a tooth for a tooth. Jews cannot blame Hadrian, who resorted to their own Jewish recipe. Jews, however, consider Bar Kokhba a great fighter for Jewish independence and even crafted a play where this, so to speak, hero acts. Whatever the content of this play, the mere fact that it is titled with the name Bar-Kokhba vividly depicts the views and feelings of contemporary Jews, who propagate such "humane" national heroes, whose heroism is condemned by impartial history and contemporaries, not belonging to the tribe of Judah.

According to the rabbis, after 480 years of dispersion, the Israelites were destined to reign in the Roman Empire and sell its inhabitants to the Sabaeans, and Jerusalem was to shine with new splendor and rise above all cities through the Messiah the deliverer who would conquer all kingdoms and subjugate all rulers to the Jews. These hopes, which inflamed the superstitious minds of the Jews, were further reinforced by the promises of Julian the Apostate, who intended to restore the Jerusalem temple, and awakened and encouraged the peoples of Israel. Seeing this, the synagogue began to triumph, believing that the time had finally come when God would avenge His people and liberate enslaved Zion. The Jews already began to indulge in noisy expressions of joy and, in their religious ecstasy, desecrated Christian temples. Gathering in crowds in many Syrian cities, they destroyed churches in Gaza and Ashkelon. More than fifty years later, St. Ambrose still lamented the devastations wrought by the Jews in the churches of Dam-

ascus during the short period of the apostate[1].

2.10 The False Messiah Moses

Around the middle of the 5th century, we see in Candia a sixth false messiah, named Moses, who, calling himself the Messiah, gained such power over the synagogue that he involved it in his reckless enterprises. "I am he," he said, "who saved Israel from Egyptian captivity and led them through the sea and the desert to the promised land. Jehovah heard the prayers of His people; He is returning to them again this blessed land, where springs of milk and honey will always quench the hunger of people and animals." Not a year passed before this deceiver managed to convince the synagogue of the truth of his miraculous promises, and the Jews of the island of Candia renounced all their immovable property in order to follow him and listen to his ravings.

At the appointed time, they rushed in crowds to the shore of the Mediterranean Sea, which was supposed to obey the voice of the new messiah. Then a terrible storm raged, and foaming waves crashed loudly against the coastal rocks. This terrible spectacle, capable of stopping even the most credulous person, could not cool the enthusiasm of the Jews, confident in their messiah. Some of them, standing with their wives and children on a steep cliff, threw themselves into sea; many wanted to follow their example, but soon saw the deception: the enraged sea cast ashore the corpses of their brothers, and they, burning with anger, began to seek their messiah, who had already hidden himself[2].

2.11 Abulafia The False Messiah

In subsequent times, many similar messiahs appeared among the Jews, deceiving the Jewish people and tragically ending their messianic career. There were also such messiahs who, in a fit of enthusiasm, considered it necessary for the greater success of their enterprise to first convert the Roman Pope to Judaism. One of them had already set out for this purpose in 1288 in Rome, but his bold plan was unsuccessful, and the self-confident messiah barely managed to escape the stake by flight. He was a rabbi in Toledo and was called Abraham ben Samuel Abulafia. From an early age, Abulafia diligently studied Kabbalah from the books Bahir and Yetzirah. The Kabbalistic teaching was systematized in his book, titled: Zohar, or Zoar. It is evident that he was an abstract mystic, prone to visions, which

[1] Sancti Ambrosii liber V, epistola 29.
[2] Hist. Socrat., bk. VI, ch. 38, p. 383.

gave reason to attribute to him knowledge of the future. This very circumstance, probably, led him to believe that he was the messiah, so that in 1285 in Sicily he already declared himself a prophet and messiah. His relations with rabbinism were very unfriendly; he directly called the Mishnah and the entire Talmud the grave of the ancient law.

2.12 Almusar And Lemlein The False Messiahs

The place of appearance of the eighth messiah in the 13th century was Persia. His name was David Almusar; he was engaged in abstract reflections for a long time and, distinguished by piety and devoutness, gained great respect and trust among the fanatical, ignorant Jewry, which helped him proclaim himself a redeemer and messiah. This improvised messiah caused many misfortunes to his blind followers who believed in him. But, fortunately, the government authorities timely dealt with the messiah and his adherents and stopped the unrest among the Jews.

The ninth messiah proclaimed himself, in 1500, the Austrian rabbi Lemlein, who also stirred up Jewry. Many with delight began to throw away all their property and quickly convert their assets into gold, to prepare for the struggle with the infidels and go to Palestine, but alas! instead of Palestine, prisons awaited them...

2.13 Mordechai And Luria The False Messiah

The tenth false messiah appeared in the 16th century in Palestine, in the city of Safed. The famous Kabbalist Luria, gathering around him thousands of disciples, caused terrible unrest among fanatical Jewry.

The eleventh false messiah appeared in 1641, in Smyrna, in the house of Mordechai Zvi, where three learned men, from the category of so-called prophets, dined. Having become acquainted with the hosts and noticing that Zvi's wife was pregnant, they predicted to her the birth of a redeemer, i.e., a messiah.

The born boy, named Sabbatai Zvi at his circumcision, as those around him noticed, smiled at everyone and was very cheerful; this was attributed to the fulfillment of the prophecy. At the age of seven, this boy had a dream that all animals bowed before him, angels taught him medical science and the composition of talismans. This dream served as a reason for the boy to be taught by the most famous teachers in reality. Over time, he began to study Talmudic and higher sciences, and in 1665 he was already initiated into the mysteries of Kabbalah by the great Kabbalist of that time, Isaac. From then on, Sabbatai Zvi began to gain adherents, declaring himself first

a prophet, and then directly a messiah. The twenty-year-old messiah settled in Jerusalem, from where his followers, through manuscripts and sermons, began to spread news of his coming. The rumor of the messiah thus reached Alexandria. One of the well-known and wealthy Jews of this city, named Raphael Joseph, expressed Zvi's desire to sacrifice all his fortune for his benefit, if only he would come to Alexandria. Zvi agreed, and when he arrived in this city, Jews from all sides rushed to him, hoping to see the messiah and bring him gifts. To further strengthen his influence, the appearing messiah ordered some prayers to be changed. Raphael, wishing to be fully convinced of his authenticity as the messiah, asked Zvi if he had communion with God and if He had indeed sent him? But Zvi revealed to him that he had acquired confidence in his mission not through direct divine revelation, but as a result of a seven-year enchantment with Kabbalah, which gave him the opportunity to gain power over all spirits, by setting them in motion, he hoped to achieve the goal common to all Jews. After this explanation, Raphael swore an oath of loyalty and readiness to die for him.

2.14 Tzvi Chose 50 Apostles

In Alexandria, Tzvi chose 50 apostles from among learned Jewish youths and sent them to neighboring countries to preach about his coming. In Alexandria, he married a girl specifically destined for the Messiah. This girl was also born in Smyrna in 1641, like Tzvi. After the death of her parents, during the 1648 uprising, she fled with others to Amsterdam, and there, at the age of 13, she had a dream that everyone bowed to her as the Messiah's wife; and when news came from Palestine that the Messiah had already been born, she began to await the fulfillment of her dreams. Tzvi's proposal found her in Livorno. All of Livorno was stirred by this event. The Messiah's bride was blessed, given gifts, and escorted to the ship with extraordinary enthusiasm. Up to 20,000 Jews attended her wedding in Alexandria.

From 1662, the political activity of the new Messiah began. From Thessaloniki, Constantinople, Persia, and Barbary, he received promises of annual financial aid, and the deepest devotion was declared. The number of people surrounding the Messiah rapidly grew and soon reached seventy-five thousand.

In 1665, on the first day of Passover, one of Tzvi's adherents, the prophet Nathan, with six other companions, dressed in white robes and with crowns on their heads, solemnly walked through Alexandria and preached that the Messiah's kingdom would begin in 14 months, and the construction of the Jerusalem Temple the following year. This news spread everywhere. After this, the Messiah set off triumphantly for Jerusalem. The Turks were appeased, being told that the purpose of this journey was to worship holy

places. From Jerusalem, the prophet Nathan wrote everywhere, demanding repentance, prescribing for Jews immersion in cold water in winter, fasts, flagellations, etc. These prescriptions, if not by all, were unquestioningly fulfilled by many. They hoped that Tzvi would soon remove the crown from the Sultan, place it on himself, and begin to work miracles.

Therefore, instead of prayers for the native sovereign, prayers were introduced for the bestowal of blessings upon the king-messiah. Many wealthy Jews, in a surge of enthusiasm, tried to convert their property into money to have the means to travel to distant Palestine in time. From Jerusalem, Tzvi soon departed for his native city of Smyrna, and Nathan, as his chief minister, was sent to Africa with the aim of stirring up all the Jews in that part of the world. In Smyrna, Tzvi was received with royal honors. Joy and rapture seized the Jews of this city. They ran to meet Tzvi, knelt, kissed his feet, and listened intently to his speeches. Tzvi's walks took place in the most solemn manner. He himself walked with a scepter, in rich attire; he was surrounded by elders, 39 future rulers, then prophets and prophetesses, scholars, and finally, a mass of people.

Donations flowed to him like a river; deputies came to him from Constantinople and other European cities, and in such numbers that Tsvi ordered no more than 50 of them to be admitted daily. In the synagogue, psalms about the Messiah were sung; believers were inspired, came into ecstasy, and prophesied in every way.

Meanwhile, rumors began to circulate among the public, brought from the north of Scotland, about the appearance at sea of some extraordinary ship with silk sails and silk ropes. The sailors of this ship, it was claimed, spoke among themselves in sacred ancient Hebrew, and a flag with the inscription: "Twelve Tribes of Israel" flew above its deck. These sensational rumors were also accompanied by lively discussions about the mass movement of countless crowds of people, who appeared from unknown places and were evidently making their way to the distant Arabian deserts. Incited by skeptics, believers bet significant sums with them, predicting that within two years Sabbatai Zevi would settle in Jerusalem as the anointed one and king of the Jewish nation, with pledges being sealed and deposited for safekeeping in Niddlestreet until the appointed time expired.

Sabbatai, however, was already a true Jewish king. His ardent adherents and admirers flocked to him in crowds from all countries of their exile, expressing their reverent devotion and loyal feelings. Among them were Turkish Jews in red fezzes, or in yellow-saffron turbans, and Jerusalemites in striped mantles of paper material and soft felt hats, and Poles in caps of fox skins and long caftans, and pale-faced Germans, and Russian giants, and arrogant Spaniards. Many of them were accompanied by their wives and daughters, representing a very typical assembly of Jewish women from all over the world: Jerusalemites in blue cloaks and with head coverings; Egyptians in wide ceremonial clothes and black headscarves; Jews from Ashdod

and Gaza with white coverings, edged with gold coins on their faces; Polish Jewish women in glossy wigs; Syrian beauties with such black eyelashes, as if they were painted with kohl; fleshy Tunisian matrons, carrying caskets with jingling gold and silver.

Sabbatai Zevi, surrounded by his courtiers, daily received deputations, embassies, and consulted with his close associates and council members. Young men and women approached him with declarations that they were ready to dedicate their entire lives to his service, and the wealthy, without hesitation, laid their capital at his feet, seeking only one favor to be enlisted among his bodyguards. The abstract deity of the Old Testament, as formidable in its love as in its wrath, and having neither form nor human likeness, was finally replaced by a visible, tangible, and therefore accessible human being for love, and all the thoughts, all the cherished feelings of these simple-hearted people, in connection with their long-held yearning to turn their need for reverent worship towards a visible objecta need that compelled them to regard as sacred not only every word but every syllable and every letter of the Bible and Talmud became entirely focused on their incarnate representative. Yes, the promise given in ancient times was finally fulfilled: a divine messenger appeared to themtheir holy king, the Messiah, primeval, most perfect, a two-natured man, who would establish spiritual unity in the Universe and restore the wondrous harmony that should reign within it. Sin and sorrow would vanish like a foul and suffocating stench before the radiant light of his loving and gentle eyes; the dried-up source of grace would once again flow with a life- giving stream, as in former times.

I, the Lord your God, Sabbatai Zevi.[1]

Thus did Samuel Primo sign all messianic decrees and manifestos.

With the approach of the month of Ab, the Messiah's birthday also drew near, coinciding, as is well known, with the great fast of Ab, established on the occasion of the destruction of the temples. But since the beautiful Melisselda, in the most decisive and convincing terms, expressed her protest against this solemn day being dedicated to gloomy despondency, a circular was immediately sent to all communities of the captive Israelite hosts, stating the following:

The one true prophet and anointed of God, Sabbatai Zevi, Messiah and redeemer of the Israelite people, sends to all sons of Israel a word of peace and greeting. Since you have been found worthy by the Lord to live to see the great day of the fulfillment of His word, announced by Him through the prophets, let your inconsolable sorrow henceforth be replaced by heartfelt joy, and your gloomy penitential fast by a joyful feast. The times of sorrow and weeping are over for you. Delight your ears with the sounds of drums, organs, and other musical instruments. Let every day be for you a day of new moon, as all days that were formerly days of grief, and let them

[1]Zvi, Tzevi is the same thing; some pronounce it one way, others another.

henceforth be transformed into days of jubilation and solemn jubilees, in commemoration of my coming to you. Enjoy all the joys of existence and do not disturb your hearts with feelings of faint-hearted fear, for you will be granted dominion not only over all peoples, but also over all creatures living in the depths of the seas.

However, this merciful manifesto fell far short of its benevolent goal, serving as a pretext for the emergence of new unrest and discord in Jewish ghettos and mellahs. True, it made a most favorable impression on the majority of believers, expressed in bursts of enthusiastic and tumultuous joy.

Thus, these agonizing twenty-four hours of absolute fasting and almost continuous prayer will now turn into hours of enjoyment and national celebration. Yes, this is truly a wise, just, and blessed manifesto! For the Jewish state will be restored in the very near future why then mourn its past fall?"

The strict guardians of Jewish piety, who were the most zealous adherents of Sabbatai, did not view the matter this way.

"How!" they exclaimed indignantly. "Must the fervent penitential prayers, which have ascended to the throne of the Almighty for eighteen centuries, now fall silent? Must the holy yoke of the Torah be overthrown? No, true religion must not remove, but impose new burdens on people's shoulders. And how, finally, can the era of world redemption manifest itself, if not by issuing new, exceedingly burdensome laws, if such can even be conceived? Indeed, God Himself dwells among them of this they have no doubt. But how can one infringe upon the inviolability of laws, borrowed from the holy book and supplemented, on the one hand, by the diligent labors of entire generations of righteous rabbis, and on the other by the precepts of the 'Shulchan Aruch,' compiled by the pious Karo (blessed be his memory forever!) and representing such a grandiose and intricate series of ceremonies and rituals, which their ancestors revered so sacredly that they often paid with their lives for observing them. Is it possible to destroy and trample all this without blasphemously violating the sanctity?"

Thus, in all Jewish communities, small parties were formed, stubbornly defending their favored statutes and institutions, which supposedly served as the main foundation and defense for Judaism.

Indeed, what they had prayed for so long and so diligently had already been granted to them. The comforting hope, drawn by them from the Zohar and based on the divine promise that their sorrow would turn into joy, and the law into a dead letter this great hope, which never left them day or night had finally come true; the promised embodied Messiah had indeed appeared to them, and consequently, the longed-for moment of the restoration of the Jewish kingdom was not far off. But deep in their hearts, there still lurked a vague fear for the bright present, and they timidly clung to their dark and cheerless past.

The day of the former fast, replaced by a solemn holiday by the Messiah's decree, had arrived. After noon, he appeared in the streets of the Jew-

ish quarter in Smyrna, surrounded by a scattered and noisy crowd, carelessly dancing and singing to the accompaniment of flutes, tambourines, harps, and horns. Melisselda also enthusiastically sang psalms of praise. But suddenly, the music and singing ceased, and an ominous commotion arose in the crowd, caused by the rumor that instantly spread among them: that in the Smyrna community, unbelieving heretics had appeared, who were fasting and tearfully praying in the synagogue, despite the highly solemn holiday. A noisy gathering rushed en masse to the synagogue, whose doors were locked, but from behind them, mournful groans and wails could indeed be heard.

"Break down the door!" commanded Isaac Silvera in a thunderous voice. "How dare these audacious heretics profane the day of the great holiday!"

From the crowd, several young men emerged, who, armed with stones torn from the pavement, began to vigorously bombard the locked door.

Finally, the broken door was flung open, and the besieging crowd saw with indignation that the floor of the synagogue was strewn with the prostrate bodies of worshippers, who, with muffled groans, writhed upon it in a prayerful ecstasy.

Among the worshippers was also the disgraced Rabbi Sabbatai, Aaron de-la- Papa, a man of very respectable and imposing appearance, who majestically rose to his feet like a formidable apparition, wrapped in a white shroud, from which only his deathly pale face, emaciated by a long fast, peered out.

"Godless ones!" he cried sternly. "How dare you defile the house of God with your presence!"

"Hardened heretics!" Silvera retorted passionately. "How can you not fear to anger the Lord God, praying to Him for what He has already granted us through His ineffable mercy? Are you mocking Him, or what?"

"Just as my grandfathers and fathers fasted in ancient times, so too will I sacredly observe all established fasts," gloomily added the grey-haired elder, Solomon Algazi.

In response to this statement, a stone thrown at the devout elder whizzed past his head, which, fortunately, only slightly wounded him.

"And I advise you to dry your tears of repentance and move from sorrow to rejoicing, if you do not want to be stoned," Ilya Tzevi, one of Sabbatai's brothers, said in a resolute tone. "Have you forgotten that the Lord has put an end to our trials and wanderings throughout the world? Stop praying, or your blood will fall upon your own head."

In the end, it was decided to expel Algazi and de-la-Papa from the city, along with all heretics known by the common name of "kofrim," and to excommunicate them. Thus, the timid and few voices of the Protestants were forced to fall silent before the energetic onslaught of the overwhelming majority of believers.

At the same time, in all corners and shelters of universal Israel in Morocco as well as in Sardinia, in London as well as in Lithuania, in Brazil as

well as in India the triumphant exclamations were unanimously and harmoniously repeated: ńLeshanahhabbaa b'Ierushalayim! Leshanahhabbaa Beni Cheirin!ż ("In the coming year we shall settle in Jerusalem! In the coming year we shall become sons of freedom!")

Only a few days remained until the year 1666, after which the dawn of a great new era was to rise over the world. Jews hastily put their affairs in order and burned, as if with fire, from an internal fever that gripped almost all of them. Stock market rates, commercial turnovers, and other daily concerns all of this receded into the background. Brief trade news was now replaced by extensive correspondences about wondrous signs and miracles.

In these correspondences, it was reported, among other things, that the prophet Elijah, clad in his ancient mantle, is simultaneously present everywhere, drying to the bottom the cups of wine prepared for him, which, as a sign of his favor, sometimes replaces oil. In Smyrna, he was seen at a festival, where those present even addressed him with welcoming speeches and expressions of the most reverent gratitude for his visit. In Jerusalem, he also met a Jew on the street and, taking advantage of the opportunity, kindly rebuked him both for not adorning his clothes with fringe and for shaving his hair. In view of this, all Jews of the Ottoman Empire hastened to adorn their clothes with fringe and also decided not to follow the more ungodly custom of shaving their heads, which existed among Turks and generally in the East, as a result of which their faces were soon covered with thick vegetation, and also not forgotten were the peyos, the absence of which was considered an undoubted sign of a freethinking Kofar.

Meanwhile, Sabbatai Zevi, inspired on one hand by the bliss of first love, and on the other by the adoration surrounding him, soared to the heavens, not doubting for a moment that the miracle destined to worthily crown his legendary and wondrous career would occur in due time.

Before his departure for Constantinople, where he was to perform the truly miraculous feat of removing the crown from the Sultan's head to the sound of music, he held a farewell gathering to which he invited only his most devoted admirers, resolved to generously reward them for their faithful service, and, without losing time, proceeded to divide the almost already belonging to him Universe among twenty-six governors.

All were bestowed by him with titles of kings and princes, starting with his brothers, Ilya and Joseph Zevi, who were elevated the first to the highest rank of King of Kings, and the second to the title of King of the Jewish Kings.

Into you, Isaac Silvera, continued the great ruler of the world, the soul of the Israelite King David has transmigrated, therefore you too must be called King David and rule in Persia; to you, Chaim Inenya, as a reborn Jeroboam, Arabia rightfully belongs; you, Daniel Pinto, in whom dwells the spirit of Hilkiah, shall reign in Italy; to you, Manasseh Ashkenazi, in whom I recognize ancient Azu, I assign Barbary; and you, Mokiya Gaspar, as a

worthy vessel of the spirit of the great Zedekiah, shall reign in England.

In the same manner, other countries of the globe were divided among the fortunate governors of the divine messiah, with Ilya Azar being appointed viceroy, or vizier, to Ilya Zevi, and Joseph Inernukh vizier to Joseph Zevi.

And why did you offend me? exclaimed Avraam Rubio, the beggar from Morea, with reproach. I have not forgotten you either, my faithful servant, Sabbatai graciously said. You are, it seems, the reborn Josiah.

Ah, yes... And I had forgotten about it, muttered the beggar.

Well, then I will place Turkey at your disposal, and your capital will be Smyrna.

Blessed be your generous hand forever and ever! exclaimed King Josiah enthusiastically. Now I will rest under my own fig tree.

Portugal fell to the lot of a physician from the generation of Marranos, who had just emigrated from there, having miraculously escaped the clutches of the Inquisition. Even Chaim Penia, a former enemy of Sabbatai, was rewarded with vast possessions.

And to you, my generous and devoted servant, Joseph Shelebi, under whose blessed roof my beloved Melisselda has become my royal companion, I grant the kingdom of Egypt with the title of King Joas.

Then the almighty ruler of the world majestically rose from his throne, and his submissive vassals fell prostrate before him.

Prepare for the journey, my faithful servants, his majesty graciously added, on New Year's morning we will depart from Smyrna.

But no sooner had he disappeared behind the door than a lively chatter and disputes arose in the assembly hall. Ambitious capitalists, who had received no kingdoms as gifts, began to tempt new potentates with various offers, inclining them to cede their territories through amicable agreements. Particularly large sums were offered for the cession to the Ottoman Empire.

Away, you rich men! You will not blind me with the glitter of your gold, Abraham Rubios exclaimed menacingly, accompanying his words with a majestic wave of his hand. Know that as soon as Smyrna becomes our capital city, your assets will immediately be confiscated and deposited into our state treasury. Yes, the great Josiah will reign here autocratically, he added with comical importance, settling onto Sabbatai's throne. What are you waiting for? Get out of here, if you don't want to be beaten with sticks or lashed with whips!

2.15 Sabbatai Zevi Departs For Constantinople

According to a pre-arranged plan, the Turkish messiah, at the dawn of the millennial year, departed from Smyrna accompanied by his royal consort and an entire retinue of kings subject to him, and headed directly to Con-

stantinople to depose the formidable ruler of the Muslims and the usurper of Palestine. The messiah himself sailed on a two-masted Levantine saique, while most of his retinue was to arrive at his destination by dry land. Despite the fact that the undertaken journey, which constituted the strictest diplomatic secret, was carried out incognito, the eloquent messages of Samuel Primo timely informed those who needed to know. The day of the high traveler's arrival in Constantinople was set in advance, and the local Jews were simply languishing with weary and impatient anticipation. Meanwhile, by virtue of a secret order given by the Grand Vizier, a detachment of Turkish Chios was sent to the pier to capture the audacious rebel. The false messiah Sabbatai was arrested by order of the Sultan and, to save his life, converted to Islam.

2.16 Sabbatai Zevi's Conversion To Islam

Just at the time when Sabbatai began to study the dogmas of the Muslim religion, a numerous Jewish synod gathered in Amsterdam, consisting of rabbis, presidents of various colleges, and other scholars, who, having completely surrendered to the mighty waves of enthusiastic faith that had engulfed them, eagerly convened to compose a collective message to their great messiah. And on the other hand, at the very same time, as the formidable ruler of the faithful, having decided to punish the Jews for their rebellious schemes in an unprecedented, or rather, unparalleled manner, was drawing up grandiose plans firstly, for their total extermination throughout the Ottoman Empire, and secondly, for the forced conversion of their orphaned children to Islam the universal Jews, performing what they believed to be their last penitential prayer on the Day of Atonement, customarily convulsively wept and rolled on the floor in their white shrouds, and throughout this endlessly long day, the worshipers unanimously and repeatedly invoked the blessing of the Lord upon the head of the Israeli messiah, Sabbatai Zevi.

When Zevi became a renegade, most of his followers abandoned the deceiver; but he skillfully found a way out: he assured them that it was predetermined from above for him to extract from this religion all that was holy in it, and, applying to himself the words of the psalm: "And he was numbered with the transgressors," he compelled many of his disciples to follow his example, i.e., to become Muslims.

But Sabbatai himself and the new converts professed Mohammedanism only outwardly; at home, they continued to observe their former religious rites and strove to spread their teachings.

However bitterly the Jews were deceived about Zevi's divine mission, their blind, unreasoning faith in the words of the Talmud, depriving them of any critical faculty, contributes even to this day to the appearance of

followers of this cunning but unfortunate charlatan. Thus, in Poland, adherents of a certain Joseph Frank, who lived in the 18th century and was a former a direct and zealous follower of Zvi. However, this sect, having split into separate branches, so skillfully conceals its ends that it is very difficult to follow its actions. It would be interesting, however, to know, with the help of what sophisms, Kabbalistic reasonings, or touchingly naive illusions (from which, perhaps, even divinely naive angels would have shed tears) his unfortunate followers explained to themselves the cowardly betrayal of their great hero, unwilling to part with the joyful hope that had illuminated with a life-giving ray of light the dark and truly tragic fate of Jewry. And how many sects and counter-sects his apostasy gave rise to! How many prophets appeared thanks to him later in Israel and a Madrid dandy guitarist, and a Piñerolo tobacco merchant, and a Copenhagen missionary, a pure-blooded Christian. And these new miracle- workers also awakened this great pathetic hope many years after Sabbatai Zvi, having again become an exile, must have, under the influence of a secondary paroxysm of self- delusion, or a desire to restore his former glory and reputation as a righteous man, or due to an ascetic striving for voluntary martyrdom.

2.17 Abraham And Luzatto False-Messiahs

In 1673, the twelfth false-messiah appeared. When the story of Zvi was already over and largely forgotten, a somewhat similar agitation of Jews occurred in Poland. From the collections and contributions of local Jews, a caravan of 120 people was formed, which traveled with the new messiah Abraham through Germany to Holland, proclaiming everywhere the proximity of the messianic kingdom. The rabbis participating in it tried to gather as many people as possible for the journey to the Holy Land, and from the designated assembly point, Nikolsburg in Moravia, they set off for Jerusalem. But here the local Jews received them very poorly, noting that the guests were counting on donations. Moreover, the leader of the arriving caravan soon died, many of its members began to convert to Islam, while the rest decided to return to Europe.

However, the most learned members of this party, due to bitter disappointment, converted to Christianity.

The thirteenth false-messiah, Moses Luzzatto, was by origin an Italian Jew, richly endowed by nature, inclined to philosophy and theology. At the age of 20, he declared himself a messiah and became an active propagator of Kabbalah. The Jews of Austria and Poland, stirred by his teachings, took him to heart and agitated others with the preaching that the time had come, and the banner of Israel would conquer all nations, and the Jews would triumph over their enemies. But even here the Jews were cruelly deceived,

and, having lost faith in their liberator, they turned their displeasure and revenge on the messiah Luzzatto, having expelled him from Italy. In 1747 he died of the plague.

Since, according to Jewish beliefs, the messiah must come from the tribe of David, so among the Jews, special honor is enjoyed by the so-called messianic families.

2.18 Izrolka Rabish - Ancestor Of The Messiah

One of the famous families lived in the town of Soda- Gora in Bukovyna. Despite the fact that this town was quite dirty and inhabited by Jews of the lowest class, the richest Jew, Izrolka Rabish, lived there, who, both he and his family, served as an object of religious worship, close to fetishism, for the Jews of all neighboring Slavic lands.

This Izrolka first lived in Russia, where, possessing considerable wealth and enjoying respect, he surrounded himself with many servants. Once, Emperor Nicholas, being in Kyiv, noticed that this Jew traveled only with a convoy of 20 Cossacks, maintained at his expense, and immediately forbade such a ceremonial journey. But when Izrolka disregarded the Highest command, he ended up in a Kyiv prison, from where he fled to Soda-Gora, and here, despite the demands of the Russian government for his extradition, he remained due to the circumstance that local residents testified before the Austrian government that this Izrolka was born in Soda-Gora. Here he was revered as a saint, and some members of his family as miracle workers. He lived in a magnificent palace, surrounded by a park, with orangeries. His sons and daughters with sons-in-law live here, in special palaces, obliged by family conditions to constantly reside in Soda-Gora. Izrolka himself was an old and frail old man, whose occupation consisted only of receiving visitors who wished to look at the head of the messianic family and receive gifts from them.

The number of visitors was sometimes very significant, and therefore the value of the gift was determined by a household charter to be no less than 20 florins.

Visitors were only allowed to examine Rabish, who usually stared blankly at them, mostly without saying a word.

When he left the palace, he was usually greeted by a crowd of people eager to catch a glimpse of him, even from afar. Izrolka died during the Crimean War, but his heirs enjoy similar respect, as future ancestors of the messiah, and fanatical Jews revere them as a holy family and worship them.

2.19 Chacham - The New False Messiah

Within southern Arabia, in Yemen, in the province of Sana'a, where a few years ago all non-Muslim inhabitants were defeated, with the exception of the ancient Jewish residents, a man appeared who aroused divine reverence not only among his fellow Jews but even among Arabs. He had been acting as a messiah there for several years, but news of him only recently reached Europe, thanks to Baron Heinrich Maltzack, who, although he himself did not penetrate into Yemen and had no opportunity to see the new messiah, heard much about him from the traveler Joseph Halevy, who visited southern Arabia despite all persecutions and dangers, as well as from one of the messiah's apostles, a certain Shlomo (Solomon).

The true name of the divine prophet is unknown; we only know that from a young age he bore the nickname Chacham (wise man) a nickname given only to learned elders. Indeed, he fully mastered all the wisdom of the Bible and the Talmud, but the main reason that directed his brilliant abilities towards a path of humanized religiosity was another book it was the Kabbalistic work "Zohar," the gospel of the Kabbalists, who consider what is written in it to be a revelation above all mysteries of knowledge. Such a revelation, as they believe, descended in the first century of our era in Palestine to the holy hermit Simon ben Yohai, who then put it in writing. In reality, however, this book was composed not in the first, but in the 13th century by a Spaniard, de León. For what purpose did the author write it: was it a product of his fantastic ideas, in which he believed, or was it simply written for the sake of mystification all this remains not entirely known; some historians, however, directly call de León a mystifier and deceiver. The teaching of the Kabbalists has already more than once turned the heads of Jewish scholars; it is dangerous for every Jew unfamiliar with European philosophy and not freed from blind belief in the miraculous. Their teaching about the messiah is closely connected with the belief in the transmigration of souls. All human souls, as they believe, are already created in advance and await their incarnation in the afterlife; those of them who, despite their mixture with the earthly element, have preserved their heavenly purity, return to the world of spirits; others, who failed to remain pure, are reincarnated into mortal bodies, repeating this transmigration until they are completely purified. The consequence of this transmigration is that many of the pre-created souls, not yet descended to earth, cannot take on flesh for some time. The soul of the messiah will be the last to descend to earth, but it will not descend until all pre-created souls are incarnated. Moreover, Kabbalists who existed even before the appearance of de León's book already believed that the soul of the messiah, before the final advent, already many times assumed a human form in order to gradually prepare people for his final coming. They taught that the soul of the Messiah already lived on earth in some patriarchs, prophets, and kings. Other

Kabbalists even considered Jesus Christ and Muhammad as special phases of the appearance of the Messiah's soul from the tribe of David, and even as a precursor to the Messiah, who was to be from the tribe of Joseph.

As eyewitnesses testify, the new Haham-Messiah is quite beautiful in appearance; the features of his face, the outline of his head, as well as all the members of his stature are classically correct; the gleam of his eyes is so radiant and powerful that no mortal can bear it; under his gaze, flowers bloom and wild animals are tamed. No less wonderful rumors also circulate about the strength of his muscles, which are likened to Hercules'; he can remain without food and drink for a long time; moreover, temperature changes do not affect him at all. Haham is young, and, judging by the description, his appearance can be likened to the depictions of the Apostle John by the Italian school.

How then did the deification of Haham arise? Here, as has happened many times in religious matters, the initial initiative came from shepherds. Arabian nomads grazed their herds in a desert, rocky area, the weather was hot, and all springs had dried up. Then one morning, at dawn, they first saw Haham praying on a cliff. He was completely bathed in the sun and seemed radiant. This phenomenon struck the shepherds. Soon after, rain began to fall, all nature revived, and the herds quenched their thirst. The appearance of the figure on the cliff and the rain made the nomads ponder and thus the occasion for the miraculous was already set by circumstances. Another time at night, when a lion's roar echoed loudly in the desert, when the herds, huddled together, trembled, and the shepherds prayed to Allah for help, they again saw Haham, wandering in the moonlight. But night came, the herds and people remained unharmed; this again prompted the nomads to see something miraculous, divine, in the appearance of the radiant man. News of him quickly spread throughout the province of San. Moreover, as if on purpose, the time of Haham's appearance was especially favorable for the nomads: the harvest of grass was abundant, the cattle were well-fed, the offspring excellent, milk plentiful; in families, more boys were born than girls (among Muslims, a sign of special grace from Allah). All this was attributed to Haham's divine influence. The nomads brought him sacrifices, consisting of jugs of camel's milk, which they placed in the desert between rocks; Haham fed on this milk. The rumor of the divine hermit, of course, instantly reached the Jews living in southern Arabia; they began to envy the nomads and all the blessings that the holy hermit bestowed upon them. Then the Jews began to lure him to their side, begging him to leave the desert and settle among them. The Jews considered him a messenger of God, the Messiah, and firmly hoped that he would bestow immeasurably greater blessings upon them than he had already bestowed upon their co-religionists, the Muslims. While such disagreements over the blessings of the Messiah were thus occurring between the two groups, he continued his hermitage and ascetic life, an unexpected event occurred: water sources dried

up again, a contagious plague attacked the livestock, female camels refused to give milk, and in Muslim families, more girls began to be born than boys. In such signs, the Arabs saw the wrath of a holy man upon them, and the time for the fast imposed on himself by Haham also approached and he returned to his Jewish village from the desert. The Jews acquired a messiah for themselves. Now he lives among them, surrounded by reverent veneration, in luxurious surroundings; his gifts are countless. As much as the Jews worship him, so much do the nomadic Arabs now fear his wrath. So far, however, it has not been heard that the Haham-messiah has done anything extraordinary, or that he is preparing to lead the Jews to Palestine. He sings psalms with a beautiful, sonorous voice, immersed entirely in the realm of his own fantasy, and awaits a miracle from above, a divine inspiration, by which a sword would be given into his hands to protect his co-religionists from oppression.

The current Haham-messiah is not the first of the messiahs, and probably not the last; there have been many among the Jews, the more famous of whom appeared in recent centuries. This is how modern concepts of the messiah are presented to the vast mass of Jews.

Jerusalem rarely remains without two or three such originals. Currently, there is in Jerusalem a young man, resembling a gentleman, a Jew who recently arrived in Jerusalem and openly declared himself the messiah. In Jerusalem, a huge building is now being constructed with funds from a German society; it is intended as a refuge for the chosen, who by their way of life are worthy of being called children of God; it will be something like a monastery.

Several years ago, a rumor spread in Yemen that the eagerly awaited messiah, son of David, had finally appeared in Jerusalem and was calling all the children of Israel to himself. The Yemenites, of course, did not make themselves wait long; taking their wives and children, they set off on a journey through Aden. But since they had almost no funds, they could not charter steamers that would take them to Alexandria; they had to settle for Arab "sambuks" wretched sailing vessels on which they dragged themselves for several weeks to Suez; from there, exhausted by hunger and heat, they somehow reached Alexandria. One can imagine their despair when they learned here for certain that there was no messiah and when there would be one it was unknown. The first group of Yemenites was followed by a second, then a third, and so on. The Alexandrian Jewish community, despite all its desire to help them, was unable to cope with such a difficult task. After long efforts, it was finally possible to stop further emigration from Yemen, and those who had already reached Alexandria were assigned to various jobs there.

The self-proclaimed American Jewish prophet Dovi, calling himself Elijah No. 2 and organizing a series of rallies in the United States in favor of Zionism, accompanied by scandals, which, nevertheless, did not prevent

Dovi accumulate and export to Australia, where he has now fled, they say, about 35 million dollars.

From this essay, it is clear that this dogma embodies the concept of domination over others and the acquisition of dominant political significance by Jews. To think that this antiquity, once defeated, can rise again and conquer its descendants, is only possible under the assumption that new peoples, due to the destructive principles existing among them, will weaken so much that they will reach an even greater impotence than the impotence of the ancients.

2.20 The New Messiah Rosenthal

Rosenthal, who proclaimed himself the Messiah in 1875, hails from Bucharest; he was about 50 years old, a widower, with three children, of short stature, and dressed in the latest European fashion[1]. Regarding his messianic claim, he first declared it in Jerusalem to the famous and wealthy Jew Rathsbon, from whom Rosenthal found no support. The new Messiah himself said that he first arrived in Jerusalem in 1867 and that this was, on his part, merely the result of an inner sacred voice in his heart. After his wife's death, Rosenthal says, God appeared to him twice and declared that he was His beloved son, the Messiah, awaited by all mankind. Rosenthal said, "I will be anointed to the office of the king of Zion, and all people will obey my throne"; God also declared to me that the end of the world is near and a period of new creation of the world is approaching; many signs of the coming new creation of light already exist. In the newly established world, God informed me, there will be only one religion, one language, one king (Rosenthal), and the capital of the new world will be Jerusalem. Furthermore, many other mysteries were revealed to Rosenthal, which he cannot reveal to anyone. God also told him, as the Messiah, that if he wishes to become worthy of the royal crown, he must endure various trials and sufferings. To these difficult conditions, proposed by God, the new Messiah said, "I agreed": Rosenthal, the king-Messiah, first went to Egypt, so that the words of the prophet might be fulfilled in him: "Out of Egypt I called My Son." But in Egypt, they did not wish to recognize him as the Messiah and rejected him, finally imprisoning him. Having gained freedom, he arrived in Jerusalem, and from there to Bethlehem, where he spent several days; then he arrived in Jerusalem again, so that the prophecy about Bethlehem might be fulfilled in him. Having begun his mission in Jerusalem, Rosenthal declared himself the Son of God, but few Jews heeded his teaching; the majority mocked him. When a miracle was demanded of him as proof of his divine mission, he pointed to only one thing: by widely opening his eyes and gazing into sun, Rosenthal asserted that in the sun he saw a reflection

[1] "Anales de la mission No. 9, 1882. 492

of his face. In proof of his divine wisdom, he also pointed out that he recognized various ancient famous men now living again. Abraham he found in the features of some old Arab; Moses with Aaron in a tavern near the city gates; in one Jewish doctor (physician) he recognized David, etc. Almost no one believed these statements of the new messiah, and everyone just mocked him. Offended by such an unkind attitude towards him, Rosenthal plunged into silence, as the prophets said about the messiah: "Like a sheep led to slaughter and like a lamb dumb before its shearer, so he opened not his mouth." But Rosenthal, the new messiah, did not always fulfill this; when Jewish children annoyed him with their taunts, he did not spare his rod. According to his teaching, God's punishment would befall all who did not listen to him, and the day of his ascension to the royal throne was near. For now, Rosenthal left Jerusalem an ungrateful city, a blinded city and returned to Romania to his children. Here ended his entire mission with a small handful of adherents Jewish fanatics. This was the last Jewish messiah and the last hope of expectation. Now the rituals and prayers for the messiah must end.

Both educated and uneducated Jews are sincerely advised to pay more attention to the significant prophecy about the Jews by the lawgiver Moses:

"The Lord your God," says Moses about the messiah, "will raise up for you a prophet from among your brothers, like me; you shall listen to him in all that he tells you; and every soul that does not listen to that prophet shall be utterly destroyed from among the people... And if you do not listen to the voice of the Lord our God, you will be taken from the land of your inheritance, and the Lord will scatter you among all peoples, from one end of the earth to the other; but even among these nations you will find no rest, nor will the sole of your foot have a resting place; for there the Lord will give you a sorrowful heart and failing eyes and a languishing soul. And your life shall hang in doubt before your eyes, and you shall be in dread day and night, and have no assurance of your life. In the morning you will say, 'Would that it were evening!' and in the evening you will say, 'Would that it were morning!' because of the terror that will fill your heart and the sights that your eyes will see."

2.21 The Political Dream Of The Jews

Jews do not enter into disputes over their dogmas, but they shy away from those who deny them. The very prediction of the coming of the messiah is forbidden among them; but this prohibition is constantly violated due to the awareness of their powerlessness before other nations and the occasional assumption of the possibility of shaking off their heavy dependence. Many of them, carried away by alluring dreams of the nation's future, believe that

the fulfillment of Jewish expectations is a possible matter.

Modern Jews even say in their journalism: "If prophecies are truly to be fulfilled and if the people of Israel are indeed one day to rule over the whole world, then this will be brought about not by force of arms, but by the application of the principle of interest. Why should we have our own dominion, fortresses, and armies, when a single hostile invasion can destroy all this and make us slaves of the victors?"

Our wealth and our power should not be concentrated in one place. They should be everywhere and nowhere, so as not to fall into the hands of our enemies. In our exile, no single country, no single state should belong to us, but we must strive to seize the wealth of all countries and all states. Scattered across the earth, we cannot have a permanent dwelling place, but must strive everywhere where there is profit to be made. Only in this way can we achieve the fulfillment of prophecies that foretell the conquest of the world by the sons of Israel."

Here is proof of how strongly Jews think day and night about Jerusalem and the messianic kingdom. One ascetic- melamed during the "Simches Toire" holiday, when all Jews are obliged to be drunk on that day, felt such gigantic strength that he addressed his feasting companions with a speech: "Rabosai! It's been 2000 years since we've been waiting for the Messiah, and he still hasn't come. We won't wait any longer! Let's gird our loins with courage and faith and go ourselves to the Land of Israel. The God of Abraham, Isaac, and Jacob will not abandon us. He has never shamed those who trusted in Him. What do you think, Rabosai?"

Since for a drunkard the sea is knee-deep, it's no surprise that the tipsy companions didn't think long and agreed. In one minute, they gathered and left the city. They walked one verst, then another, then a third, singing psalms and other synagogue songs. They walked 7 versts without feeling tired, but at the 8th verst, it started to drizzle. The travelers turned into the nearest forest to wait out the rain and rest, but while resting, they fell asleep. When they woke up, it was already noon after night. Without saying a word, they quietly went home without psalms or hymns, but instead, some with toothaches, some with abscesses, and some with headaches. They reached their homes by roundabout ways so as not to meet acquaintances. As a result, the leader, the hero melamed Meer, was given the name "Eretz Yisrael," which remained with him for life.

2.22 Kalisher The Jew And His Work

A representative of the worldwide Jewish Talmudic intelligentsia, the Jew Zvi Hirsch Kalisher, says in his work "Derimont Zion": "Let not the Jews think that the Lord will suddenly descend from heaven, and with a

great trumpet, will instantly gather the scattered Israel from all over the world in Jerusalem, and surround it with a fiery wall, or that the Temple of God will fall from above according to the promise of God through His prophets, no, not so, enlightened reader! Without a doubt, the words of the prophets will be fulfilled later; however, one should not think that all this will happen instantly. No, the liberation of Israel will happen slowly, gradually, the horn of our salvation will prosper.ż

ńYou see, educated reader, our morning has already dawned. It became clear in the faces of those from Israel who live in the capital of the first power. And Napoleon I and Holland gave freedom to the Jews. Then the light, which illuminated Israel, was still small; then, when freedom spread to Jews and in other lands, and they began to live not far from sovereigns, such as, for example, the house of Rothschild, Montefiore, and others, the light increased and gave hope to Israel, it will soon resemble the moon, and there, with God's help, a great day will come.ż

ńSo, we must use all our means and strength to be able to undertake our liberation ourselves. If we do everything in our power to restore the sacred ruins, and if even a part of our desire is fulfilled, it will be good for us. If, God forbid, we do not succeed, then at least a pleasant memory and consciousness will remain in our hearts, that we have done everything in our power. But we cannot but cherish a firm hope that the Lord favors our aspiration and that He will send us His help from above. For a Jew with a pure soul, all earthly aspirations are insignificant compared to the hopes we place in God for the salvation of Israel and the restoration of Zion. Amen.ż

ńMore than all peoples of the earth, we are obliged to sacrifice for the salvation of our homeland. For all peoples, their personal honor is connected with their homeland, and with our homeland, besides the honor of our ancestors, the honor of God, who chose Zion as His dwelling place, is also connected. Therefore, let us try together... But we will not enter by force, but with a golden scepter in our hands...ż

After all that we have presented in this chapter, it seems, there can be no doubt that political hopes and faith in the future are completely identical both for a completely ignorant Jew and for a civilized representative of the modern house of Israel.

2.23 General Expectation Of The Messiah

Everyone awaits the Messiah equally, from the most ignorant, lowest Jew, to the highest scholar among them, philosopher and Kabbalist-rabbi, that they all believe that the Messiah will gather them again in Jerusalem and overthrow all nations with his sword, at their feet; that, because Jews, at least in the In the vast majority, they prefer only one profession gold

trading, and all this so that when the Messiah appears, they do not have a new homeland, are not attached to the land of foreigners, possessing it, but have everything with them only in gold and valuables, so that it is easier to carry them away, following the example of the exodus from Egyptian slavery, from which much gold and silver was taken. Guided by this example, they want and are now ready at any hour, as soon as the sword of the appearing redeemer Messiah gleams and sounds: but to follow him, to achieve this, it is necessary to maintain the strictest status in statu, which is observed with all rigor.

If there truly exists such a special, internal, strict bond of unius unitalis among Jews, uniting them into something whole and separate from others, then, indeed, one can seriously ponder the question: is a complete equalization of their rights with the rights of the peoples among whom they live possible? Of course, the state cannot deprive them of what humanity, justice, and the rules of the Christian faith demand: all this must be observed in relation to them.

The higher, educated class of Jewish society has lost faith in the dogma of the Messiah's coming and directs the striving of Jewry to realize the political-religious ideal of a messianic kingdom by all means.

As an example, let us cite the following report published in the Jewish newspaper "Hamid" in an article titled "Letters from London." In England, a rumor has long been circulating that the Turkish government, burdened by debts and loan papers, the majority of which are concentrated in the hands of English Jews, intends to cede "Palestine" to its Jewish creditors. It has been published in Constantinople newspapers that Sir Hamond in London, together with a Jew named Gvedalla, established a society for this purpose among wealthy Jews in England, France, and Austria, which managed to collect eight million pounds sterling to buy all of Palestine from the Turkish government.

On this matter, Gvedalla published a letter stating that "although the rumors spread by Constantinople newspapers on this matter seem insignificant because without the consent of the great European powers, the Turkish government cannot carry out the said sale, however, this matter has a basis, and there is hope that it can be realized." Gvedalla, along with many high-ranking individuals in England, indeed paid serious attention to this matter, and they have long sent out an appeal to wealthy Jewish representatives around the world for a general meeting on this subject, as Turkey would be pleased if, in its current confused situation, it finds the means to pay off its debts. Gvedalla intends to travel to Constantinople to deal with this matter.

According to Gvedalla, "this project will not meet opposition from European powers, and he hopes that the idea of the revival of the Israeli state will be realized."

The Jew Gordon writes: "Our reformist brothers (a Jewish sect that

arose in Germany, not recognizing the dogma of the Messiah) can turn to him in a minute, saying: 'We have sinned, but now we are your slaves.' And he will accept them and find them capable and useful people for all his purposes. But what will he find among you and how can you help him? Will he find useful people among you when he appears to renew our life as before? From your midst he will take a minister of finance, military men, scholars, statesmen, capable of being representatives at the courts of foreign sovereigns, engineers, surveyors, etc. People necessary for his kingdom?" ("HaShahar" for 1871, p. 151).

As for the Jewish organs and publications supported by the Society, they first and foremost revive and unite Jews scattered throughout the world into a single whole, inciting hatred of Jews towards the Russian government and people. For example, through such things as the work of Smolenkin, the editor of "HaShahar" (subsidized by the society), under the title "Gatoe-bedarke- gahalam" ("The Erring One," see "HaShahar" 1872), which is an outrageous lampoon in which Russians are depicted in the most repulsive light.

In addition, the society supports and publishes books and periodicals in Russian ("Rassvet," "Russian Jew," and others). These publications constantly demand the emancipation of Jews, address existing medieval prejudices against Jews, Christian fanaticism, and at the same time, great Jewish talents, etc.

On the pages of each of these Russian-Jewish organs, the entire Russian government is struck by its coarseness, dullness, angularity, etc. The rubbish is collected here not to clean the hut, but to throw it in the face of the owner. At a time when the entire 7- million mass of Russian Jews, thanks to the exclusive peculiarities and strength of their religious and public institutions, lives to such an extent at the expense of the productive labor of the Christian population, representatives of the Jewish press allow themselves the most crude and unforgivable mockery of Russian society. Every work in Russian has as its direct purpose the dissemination among Russians of distorted, but beneficial for Jewry, concepts about it, but it is masked by the good goal of serving the cause of Russification of Jews through their assimilation of the Russian language, which, according to Jewish enlighteners, they supposedly still do not know, shun, fear, while it is known that Jews have long known and used the Russian language no less, if not more, than many other heterodox elements of the empire.

It goes without saying that the activity of the society for the dissemination of enlightenment in the spirit of isolating Jewish nationality, in the spirit of inciting political hopes of Jews, hindering their fusion with the Russian population and pointing them to the current powerful political center of Israel, located outside Russia, making representations to tsars and states regarding the "World Jewish Union" such activity, I say, should be stopped by closing down what is harmful to political interests of our state, the "So-

ciety for the Promotion of Enlightenment among Jews in Russia".

Will anyone write an eloquent ode to the restoration of... the Jewish kingdom? This is a question that arises naturally when one considers that all the former Eastern War brought benefit only, it seems, to the Jews. The practical son of Israel will never miss a lucky moment for a successful deal. Among the English aristocracy, the idea was born and developed to purchase Palestine from Turkey with accumulated capital, the ancient Jewish kingdom, for which all Jewish historians and lyricists, from modern Jewish-Russian publicists Gordon and Levanda, and now the new Moses Herzl, have driven all Jews to madness with the idea of establishing a Jewish kingdom. The Jews of the Old Testament, who had not tasted the fruits of enlightenment, were always of the opinion regarding Palestine that the restoration of the Jewish kingdom should happen sooner or later by a miracle, without any external artificial assistance; they believed that an invisible but omnipotent force would sooner or later bring them to the promised land and entrust them with the scepter of statehood.

2.24 False Messiah Herzl

The most important and last Jewish messiah, having no hope of leading the Jews from Russia to Palestine, as all Jewish merchants resisted, Herzl died of despair.

Mourning Leaflet "Requiem for Dr. Herzl"

Yesterday, June 25, the metropolitan Jewish synagogue was filled with those gathered to honor the memory of the suddenly deceased leader of all Zionists the Viennese publicist and editor of "Neue Freie Presse", Dr. Theodor Herzl.

After the requiem service, with the choir singing, the state rabbi Drabkin delivered a speech in which he outlined the image of the deceased.

Warsaw, (Manifestation), "Warsaw Daily" reports the following details about the Jewish manifestation on June 24. Due to information that Jews wanted to demonstratively honor the death of the Zionist, Dr. Herzl, by demanding and forcing merchants to close their shops in Nalevki, the police officers of the 2nd and 4th districts rushed to the place where Jews began to gather at the corner of Nalevki and St. George Street. Some of the shops on this street displayed photographs of Herzl in frames, draped in crepe, with the explanation that the shop was closed due to his death. By police measures, the frames and portraits were removed from the windows, and the

shops were unlocked. By 12 o'clock in the afternoon, a crowd, reinforced by Jews marching in a dense mass along Goose Street from the side of Dikoy, showed a clear intention to demonstrate. By energetic measures, the crowd was dispersed, and by 1 o'clock in the afternoon, order was fully restored.

Jerusalem vs. Uganda

The case of Haim Zelig Luban, who attempted to assassinate Max Nordau, was handed over by the Viennese court to the investigating judge.

Haim Zelig Luban, who attempted to assassinate Max Nordau, has been arrested and imprisoned. He stubbornly and contrary to reality refuses to acknowledge himself as a Russian subject. I am not Russian, I am Jewish! he cried in response to the questions of the judicial investigator. It was established, however, that he was from Alekseevka, Yekaterinoslav Governorate, and attended lectures at Fribourg University. He almost completely cannot speak French. During a search of his apartment, Russian and Polish books were found.

Book Three. Section Four: Political

Treatise I. Socialists, Zionists, And Freemasonry

1.1 Speech Of Dr. Max Nordau At The Basel Zionist Congress

"Honorable Assembly! Once again, I have been tasked with presenting a comprehensive overview of the general situation of the Jewish people. It is a thankless task, one that condemns me in advance to repetition. I find nothing new that I could add to last year's report; nowhere has our situation improved, and in many places, it has become worse."

Touching upon the situation of Jews in the East, the speaker turned to Romania: "In Romania, the government closed access for Jews to state educational institutions; they were deprived not only of physical but also spiritual nourishment. The Romanian people lived with one heart and one mind with their government and set fire to and plundered the homes and shops of Jews in Bucharest and Galai. I say 'people,' not 'rabble,' because a significant part of the participants in the pogroms were students of higher educational institutions and educated city dwellers, attacking Jews as if they were foreigners, out of a sense of noble competition and love for their homeland, under the paternal and vigilant gaze of sympathetic authorities, proud of the inspired and fervent youth of their native country.

In Galicia, an outburst of passions necessitated armed intervention and the declaration of a state of siege. In many places, the lives of our brothers were endangered; dozens of them were wounded, hundreds lost their property and turned into homeless wanderers. Similar scenes of violence, though on a more modest scale, were repeated in Bohemia.

They will tell us: Romania, Galicia the East. Yes, these are the classic countries of Jewish sufferers. It is quite natural that our brothers are subjected to persecution and oppression there if they are tormented and in-

sulted. There is no need to restore this to memory; it is tedious to dwell on particulars. Before us is the backward East, over which the sun of blessed civilization has risen. But look further. Exactly the same spectacle is presented by the progressive West. In countries with unlimited freedom and culture, where humane philosophical tolerance has replaced religious fanaticism and the banner of brotherhood is raised on the ruins of tribal prejudices, the cry: "Death to Jews!" has sounded just as joyfully. France, France of the great revolution, of the declaration of rights, the country that first taught Europe an example of the equality of Jews before the law, this France now is at the forefront of antisemitism. We hasten to qualify: France is not governmental, not in its official acts and speeches; justice demands such a qualification from us, but our words remain true nonetheless. A slow, confident, and irresistible practice, closing Jews' access to honorable positions and high offices, a practice that, by the way, yielded wonderful results in Germany, is in full swing; the creation of a separate status for Jews; the revival of invisible, but all the more formidable, ghetto walls for those cast out of the common family all this propaganda is being conducted with rare passion and force. Such is the situation in continental France. In Algeria, the persecution went much further. There, antisemitism did not wish to limit itself to street riots and insults directed at individual Jews, with cries of: "Death to Jews!"; it was not content with broken shop windows, as in Paris, Nancy, Nantes, etc. There, they thoroughly burned and looted and slightly killed. All demands for the repeal of the Crémieux Decree, which granted Algerian Jews the rights of French citizenship, and the misanthropic press reported and handed over to the antisemitic rabble anyone who did not refuse to work for Jews or buy in Jewish shops; it exposed their addresses and names, and as a result, thousands of proletarians, hundreds of small Jewish property owners lost their daily earnings and shelter. You all know what caused the explosion of antisemitism in France: this impetus the Dreyfus affair.

Our congress, representing the entire Jewish people, has no reason to engage in a loud trial. This is a matter for the French nation, not the Jewish nation (noisy applause). Jewish interests are affected in it purely by incidental circumstances, and on these latter I would like, with your permission, to dwell.

French antisemites have put into circulation a senseless tale about the so-called Jewish syndicate. The syndicate possesses millions of funds and has forged a devilish conspiracy against France. The foolishness of the accusation does not serve, unfortunately, as a guarantee that slander will not find trusting listeners. The majority of the French people undoubtedly believe in the existence of the syndicate. That is why it would be far from superfluous to loudly call the tale what it is a foolish and malicious lie. This is a worthy addition to the terrible legend of our blood being used. We will not argue with antisemitic liars (stormy applause and signs of approval). Physically,

they are stronger than us, and under certain conditions they can kill us; but they will never surpass our deep contempt for them (prolonged and noisy applause and signs of approval).

To the honest, gullible, and bewildered French, we will say: rest assured no Jew has any reason to wish you ill or to do you harm. Jews all over the world harbor feelings of love and gratitude towards you (loud applause and signs of approval). Even German Jews, who do not forget that you are overtly hostile to their homeland, remain its loyal sons and devoted citizens; even German Jews do not deny that in the great epochs of their historical life you were the luminaries of humanity, the leaders of progress, and sincerely wish you victories and prosperity (Dreyfus and wished well on behalf of all French Jewry), as long as, at least, you live in peace with their homeland (loud applause and signs of approval). If you ask the French who believe in the fairy tale of a Jewish syndicate how they explain to themselves why, in fact, the Jews formed a syndicate in Dreyfus's name they will answer you: everyone knows what solidarity binds the members of Jewry; they will not allow a hair to fall from the head of the smallest among them.

It is worth saying a few words about this celebrated Jewish solidarity. Where and when has anyone seen Jews, as a nation, or a large part of Jews, rise up and rebel in defense of one of their criminal sons? On the contrary, no one punishes Jewish sins as severely as Jews do (loud and prolonged applause). The Jewish flock casts out its scabby sheep with cruel mercilessness. We never forgive a transgression against our neighbor. We are only indignant at the system of our treacherous enemies, who impute the sin of any Jew to all Jews without exception (loud applause and signs of approval).

In the Dreyfus affair, likewise, it never occurred to any Jew to raise a voice in defense of the one condemned for the most shameful of deeds, simply because he was a Jew. (Jewish blatant lies are always of the same nature; Jews did not sleep at night and fussed, collecting money from all over the world, the Kahals got on their feet.)

Jewry began to listen to the distant noise only when it noticed that the case presented some peculiarities compared to other, unfortunately, not so rare processes concerning state treason. The press organs, which were the first to have the opportunity to make public some details of the case, were organs of fierce antisemitism. And even before the verdict was rendered, this press hastened to draw its conclusions and generalizations. It said that France had suffered a deserved punishment, having been betrayed by a Jewish officer, for it is known that a Jew is a traitor by his very nature. It was up to the French, therefore, not to admit Jews into corporations where he could magnificently practice his vile instincts. Antisemites thus revealed from the very first moment their firm intention to forge from the affair a weapon for war against Jewry in general, using it to cleanse the officer corps of French Jews in particular. This last circumstance should have prompted those who were threatened by the blow to understand their civic duty. Once

the danger loomed over Jewry, as a whole, Jewry, as a whole, should have rallied for self-defense; once the French Jews were deprived of their happily won honorary right, they all, as one man, should have stood under the banner of the trampled right. In reality, we saw nothing of the kind. I say this with embarrassment, sorrow, shame, and indignation; Jewry calmly listened to the assertion that all Jews are by nature traitors, and found no sound of protest in its heart. French Jewry was told to its face that the betrayal occurred due to Jews' access to the army, and its lips were sealed by silence. Jewry saw that not Dreyfus, but the entire nation, was seated in the dock, and its lips did not open to demand the elementary right to justify itself. Moreover, when it became clear that the fundamental principles of justice had been violated in the Dreyfus affair, that the accused had been condemned and not told why, even then we heard no indignant Jewish protest, no protest against the violence done to justice, demanding the triumph of law. Only Christians were found in the breach; Christians were given the enviable lot of defending the insulted right, while a shameful stain hung over the Jews, that they washed their hands and stood idly by, watching others sacrifice, for the sake of the most sacred human good, their property and safety (prolonged applause).

I believe too much in my people and have no doubt that a fervent anger would have flared up in tens of thousands, in hundreds of thousands of Jewish hearts, that they would have spoken, written, voted, acted, brought all their blood and gold to the altar, if instead of Dreyfus some gypsy had been condemned (signs of approval). But once misfortune befell a Jew, we could content ourselves with sighs and headshakes, leaving Voltaire's laurels to Christians (noisy signs of approval). Anti-Semites undoubtedly have a better opinion of us; they cannot admit the thought that we remain truly indifferent spectators of the struggle for justice, and, meeting two three Jews in the ranks of fighters, at most, they decided without further ado that Jews carry their strength into battle only secretly and that their influence will be all the stronger and more destructive, the more fatal. This is how I explain to myself why so many conscientious Christians, not only in France but also beyond the borders of the Third Republic, are firmly convinced of the existence of a syndicate. This fairy tale, cleverly put into circulation by anti- Semitic slanderers, met the spiritual need of a Christian to believe in Jewish enthusiasm, in Jewish strength and intellect, in Jewish solidarity. The slander of our enemies clearly shows what was expected of us. But we are far from having justified the fears of those who hate and despise us most; thus, the tragic Dreyfus affair became the measure of our weakness, cowardice, dullness, and disunity.

After all I have said, I hope no one will repeat the absurd lie that the outbreak of anti-Semitism in France was a consequence of Jewish advocacy for Dreyfus. The truth is that Jews did not dare to take Dreyfus's side, that Christians did, that Jews, with the exception of two three pure hearts, did

not lift a finger, even in the form of physical self-defense. Meanwhile, the case was turned into a deadly weapon against their honor and safety. French antisemitism is not a product of the Dreyfus affair. No, on the contrary, it caused this affair. If the monstrous process had not created antisemitism, if antisemitism had not chosen Dreyfus as its victim, then the accusation leveled against him would never have turned into an inherent sin of Jewry, and attempts at revision would not have caused such furious irritation of passions. The Dreyfus affair only tore off the mask, exposed the secrets of the national soul; it served as a warning and a lesson for Jews, who still believe they are accepted into the family of advanced European nations. This is what gives it exceptional significance in the history of Jewry; the significance of a formidable warning and enlightenment; the significance of punishment for incurable Jewish optimism, forcing us, even after all the tribulations of the Dreyfus process, to exclaim: Gam su le toba: All for the best (loud applause)ż.

1.2 Constinuation Of The Speech In An Enhanced Patriotic Spirit

ńFrance is not the only country of freedom and progress, where the old specter of hatred for Jews arose in the bright day under the rays of civilization. In England, so enthusiastically praised by me last year, the government managed to pass a bill through the House of Lords prohibiting entry into the kingdom for foreigners without means. "Foreigners without means" is just a fig leaf instead of the word "Jew" (laughter and signs of approval); English statesmen, as highly educated and conscientious sons of the 19th century, find the frank tone too offensive to their modesty (lively laughter and signs of approval). England, which created a cult of national pride from the fact that it is the homeland of the persecuted and the fatherland of the dispossessed; England, which sheltered in its bosom, in past centuries, the Huguenots, under George French emigrants, in the days of the Holy Alliance Mazzini, after 1848 emigrants from all countries, and in our days provides refuge to all despised and hated anarchists, England, the sacred refuge of humanity, decides to close its doors only to one group of people to Jews. Such a crude renunciation of age-old traditions is, of course, attempted to be covered up with various motives. Foreign Jews become a burden on English charity; Jews take bread from English workers. Two theses that are not only contradictory but mutually exclusive. If Jews are poor, then they cannot encroach on the earnings of the English worker; if they successfully encroach on his bread, then they are not poor, consequently, they do not burden the charity fund (laughter and signs of approval). In fact, it is now actually proven that both theses are empty excuses. Jews, immigrating to

England, are not paupers, but hardworking and conscientious workers, capable of supporting themselves and often securing an unknown future for themselves. If some of them temporarily experience hardship, they receive support from their compatriots, and in no case do they burden the budget of English Christians, although they would have the right to do so, contributing their share in the form of a tax for the benefit of the poor. They also do not snatch a piece of bread from an English worker, but create new industries that were not previously established in England, thereby increasing the country's prosperity. The law against foreigners deprived of means is only a new symptom of disguised Judeophobia.

The disease of the century has not spared even the United States. The law and social structure do not yet recognize the persecution of Jews. But hatred feeds society with its juices, and the number of educational institutions, tightly closing their doors to Jews, is very large and shows a tendency towards progressive growth.

Such is the state of affairs. In the East, in countries that have just parted with barbarism or are parting with it, Jews are simply persecuted and hated without embellishment; in the West, which stands at the pinnacle of civilization, they are persecuted and hated under various specious pretexts. But both in the East and in the West, we are equally not tolerated and oppressed. True, we do not wish to bring upon ourselves the reproach of ingratitude. That is why we will name the few countries where a Jew has no right to complain about his fate. Here they are: Holland, Belgium, Italy, Scandinavia, and free Switzerland (stormy and prolonged signs of approval), whose healing air our chest breathes and whose courageous sons, as our President Dr. Herzl gratefully mentioned, met and honored us on the third day with a fraternal greeting, which moved us to the depths of our souls. Here, a Jew is regarded as a human being, as a full-fledged citizen, and only one exclamation from a teenager's mouth, from a street boy's mouth, reminded us that even among the best, the deep instinct has not died out. All these powers, all these happy oases of peace in the ocean of anti-Semitic hell do not number even 200,000 Jews; and I am tormented by an evil premonition that their impartial feeling towards Jews would be severely tested if they had to shelter all those persecuted under other heavens (noisy signs of approval). Having before our eyes such a reflection of the world situation of Judaism, the Jewish enemies of Zionism will not deny that it merely accurately reproduces the picture of reality. But they make soothing gestures with their heads and hands and sweetly whisper: accidental severe phenomena should not be generalized; anti-Semitism is a disgusting product of the day and is soon destined to disappear.

How! You see that the vile ulcer of Judeophobia is being transferred from old foci to new territories, that it has proudly lit its torch where for whole decades and centuries it was considered long extinguished, or where, as in North America, it never manifested before, and you speak of acci-

dence? You are daring to predict the death of antisemitism, at a time when the entire course of Jewish history, when the voice of seventy generations, groaning and grumbling, cries out before heaven that you are lying? Your prophecy is nothing more than a new kind of malicious bankruptcy (stormy thunderous applause and signs of approval). You do not want to pay your obligations now, and you issue inflated bills for the future. This costs you nothing, as you know perfectly well that you will never honor them (loud signs of approval).

Be honest; bravely confess the callousness of your heart; tell the Jewish people frankly: ńWe live tolerably, it is a sin for us to complain, and we do not desire changes, but you, persecuted, humiliated, you, martyrs, we have nothing to do with you!ż If you were sincere and revealed the true motives of your actions, we would probably be ready to forgive you. The Jewish people would simply cross you off their lists, and their calculations would, thanks to this, become clearer, more precise, more accurate. You would not confuse those who are in darkness, and would not give ready-made formulas to cowards who refuse to fulfill their duty. The people would know who truly works, if not to impress, then to alleviate their millennial sufferings; you are imaginary doctors, who have forgotten your oath; you content yourselves with giving the sick person sleeping drops so that the heart-rending groans do not disturb your sleep (stormy applause and signs of approval).

Such a method of treatment can only be justified at the bedside of a dying person, where human help is powerless and where they want only one thing to alleviate the torments of pre-death agony: but for Jewry, such therapy is unacceptable (noisy applause and signs of approval); we fervently believe that we will see it again flourishing and healthy (stormy applause and signs of approval). At the bedside of such a patient, resorting to pain sedation, invisibly accelerating the end, is a crime (noisy and prolonged applause and signs of approval).

Not limiting ourselves to indicating how other peoples relate to our brethren living among them, we would risk giving too one-sided a picture. In my deep conviction, it is just as important, even much more important, to determine the mood of Jewry itself, the current of public thought, feelings, and hopes, vividly expressed in our tribe.

The first impression will be bleak and may take away the faith in the future from the faint-hearted.

The impact of the rays of Zionism on the Jewish people evokes in my mind an idea of one phenomenon, which has probably not escaped our gaze either. We know that the winter landscape has its own charm, its waters bound by icy armor, and a melancholic snow cover, a sight of grave silence, mournful mourning, and over everything the breath of death. A completely different beauty delights the eye in the spring landscape. Water murmurs and overflows, fields bloom, meadows are full of fragrance, and everywhere and anywhere life is bornż.

1.3 The Last Part Of The Speech - Convincing And Ardant

"But let us take the transitional moment from one season to another. The first ray of sun melts the smooth surface of the winter landscape and breaks through the repulsive boundary between two strips; and this sight would pour poison into the soul, if we did not know that it would bring with it the queen-spring. The snow-white cover is broken and turned into a gray, repulsive mass; the smooth valley, like a mirror, melts, turning into an impassable swamp. All nature appears as one giant puddle until it puts on its wedding green attire and adorns itself with flowers.

Something similar we are experiencing currently in Judaism (thunderous applause and signs of approval).

The Jewish people until now resembled a winter landscape; a pale, cold, stiff image. But its immobile forms struck with their colossal nature, and upon everything lay the imprint of grandeur, the grandeur of death (stormy signs of approval). And there were Jews, but even more Christians, who admired the romantic image, deeply feeling its poetry. For them, it seemed sacrilege to encroach upon the immobile originality of the statue, and they grieved when black clearings defiled the silvery expanse of the field. A Zionist appeared and began, like the sun, to melt the stiffened muscles (stormy signs of approval), and in happier corners, where the sun warmed brighter and stronger, the first blades of grass, the first bluebells appeared; yet the rest, as far as the eye can see, the entire horizon represents one continuous monstrous swamp (signs of approval and applause). In this mud, we wander, falling, sinking knee-deep, waist-deep. How hard! How disgusting! All that is low, vile, all that has long lived in Judaism, but was hidden under deadened fabric, noisily breaks out (stormy signs of approval and applause).

But one only needs to look at the calendar to cheer up and regain spirit, for we know everything, that spring (noisy, all-renewing signs of approval and applause)... that spring always begins with the spoiling of the landscape's beauties, but that a little time will pass, and the mud will turn into golden fields.

Zionism awakened Judaism to a new life. Such is my conviction, and morally it acts, refreshing national ideals, materially educating a physically strong generation, reviving the long-forgotten Judaism of muscles. At the same time, Zionism draws a sharp line between those called to life and those condemned to death (loud and unanimous signs of approval). Only now can we give ourselves a clear account of what terrible devastations 18 centuries of oppression have wrought among us. For the first time, after the desperate struggle of the great Bar-Kochba, who may not be appreciated only by de-

spicable demagogues, seeking popularity among the rabble, for the first time a call rang out among the Jewish people, urging them to work, inviting them to prove to themselves and the world how much strength, creative power, and thirst for life it had preserved in the depths of its soul. And we can see how much that seemed alive, as long as it wasn't required to prove its viability, essentially became a corpse. Millions of Jews formally renounced Judaism. The process of apostasy did not cease for a minute from the day of the destruction of the Second Temple and took on especially large dimensions in the West over the last decades, over the last years.

But an incomparably larger number of Jews could not clarify before their conscience that they were, in essence, the same outcasts, that in fact they were long ago leaves fallen from the tree. They consider themselves Jews, others consider them Jews; but they are Jews only by habit, inertia, spiritual flabbiness. Judaism made them victims of persecution, and, having not lost their sense of honor, they were ready to suffer, on the one hand; on the other the prospect of being victims smiled upon them, a state of mind not alien to their share of pleasure (laughter). In moments of sweet dreams, they began to believe in the poetry of Disraeli, George Eliot, and Alexandre Dumas fils, who gave fantastic images of Jewry, its mission, strength, and future; they bathed in a fog of fantasy, beautiful and plausible, like a dream. Their Judaism did not demand practical steps from them. They loudly laughed at the 613 prohibitions and prescriptions of the "Shulchan Aruch"; taxes for the benefit of the community did not weigh heavily on them, and they remembered the way to the synagogue on the day of repentance for sins, and yet they were convinced that they were excellent Jews, because they loved Heine (loud laughter and signs of approval), admired Deronda's sermon, and did not compromise the glory of kugel.

And then Zionism unexpectedly appears and tells them: "Arise! Take courage! Do something! Find a place under the sky for yourselves and your people! Do not give up; do not rest until the indifferent and even hostile to you are convinced that you are not deprived of the right to live like others, and to be happy as a nation!" The hour of death struck completely unexpectedly for all these "also-Jews" and "woe-Jews"! (laughter and signs of approval). That is why they all rose up against us with such indignation, and that is why their attacks affect us partly humorously (noisy approval). "Yes, if the aroma of kugel is not a serious enough sign of Jewish patriotism for you, then we do not wish to have anything in common with you," they say with indignation and proclaim you unholy heralds of civil war. There, rabbis cross out the phrase "Next year in Jerusalem" in prayer books, which has lost its meaning of hope and promise for them; here, voices of protest against Zionism rise, as a movement contrary to the spirit of religion (noisy signs of approval and applause). One Jewish scholar, deeply respected by me, who undertook the task of compiling an annual of Jewish life, finished the collection for 1897. Without mentioning a word about the first [congress]

held in Basel.

Zionist Congress. Another had the audacity to say about us that last year, at the congress, we cowardly cried out for salvation, that we want to shamefully flee from persecutors, while he, a hero, bravely offers his cheeks to a hail of blows and selflessly bends his back under the heel of antisemitic governments and peoples. (Laughter and loud applause).

These phenomena make our hearts sadly contract, but they are natural and should not disturb us. We are too old a nation, and what haven't we endured in our millennia-long past? Truly, there can be nothing new for us. When Moses appeared to liberate his people from Egyptian slavery, the first to rise against him were Jews, threatening to betray him to the authorities (loud laughter). When Ezra and Nehemiah returned to Zion, wealthy Jews, educated Jews, Jews who loved Heine of those centuries (general laughter), remained in Babylon and, with contempt, perhaps not without a sigh of relief, looked upon the madmen and fanatics who wanted to resurrect themselves as a people.

The same will happen now; it has already happened. The host of Ezra and Nehemiah was an insignificant minority in Jewry. But we are all children of this minority. (Noisy, prolonged, constantly renewed applause and signs of approval). The majority, on the contrary, disappeared without a trace and dissolved into the ocean of Asian peoples. It is very possible that Zionists also constitute a minority. But thanks to them, Jewry will gain youthful strength; thanks to them, it will live; thanks to them, it will be saved in the distant future (stormy, constantly repeated applause and signs of approval). Our numbers do not change the state of affairs by a hair. The seed of a branched linden tree is insignificant in appearance. But this seed is an extract of the tree, the source of its strength, the goal of its organic life. The linden lives in the seed, not in its trunk or bark. Everything vital in Jewry, everything that preserves the covenants of Jewry, everything full of strength and burning with a fervent desire to flourish, has gathered under the banner of Zionism; yet, everything that feels perfectly fine in the shackles of slavery, that does not suffer under the pressure of shame, everything that awaits the natural death of Jewry, stands aside or sharpens a sword against us. Zionists can quote a famous verse by the Austrian poet Grillparzer and say: ńIn our camp is Israel; you, the others, are insignificant and pathetic (stormy applause)ż.

1.4 Zionism And Separatism

Among the fashionable topics of Russian life, Zionism occupies a prominent place, attention to which has been growing increasingly in recent years, both among Jews and among Russians. Zionism, as the idea of the exodus

of Jews from Russia, particularly interests Russian society, which has long been aware of all the abnormality of the Jewish question. Russians can even be considered more Zionist than the Jews themselves. And this is no paradox at all. The entire history of the Jewish question in Russia, the whole structure of life of this people, isolated, closed, irreconcilably hostile to Christianity, producing nothing, but only using the labor of others all this sufficiently explains why the exodus of Jews to Palestine would be desirable for us. Jews do not want to make any compromises, they do not succumb to assimilation at all, they wish to remain Jews. Jews say: ńWe are born aristocrats among all peoples of the world.ż They are proud of this and therefore, probably, avoid hard labor, engaging in easy and profitable schemes.

Most likely, the dislike for this tribe, a universal dislike in all countries of the Old and New World, is explained by the instinct of disgust that a person feels towards any parasite that has settled on his body. The German, the Russian, the Frenchman see that their fellow citizens participate in common creative work, sharing common labor proportionally to their talents, social status, inclinations, and physical strength. But they also see that Jews choose only easy and profitable professions for themselves, leaving the hardest labor to non-Jews.

A Jew by nature is not a creator, but a destroyer. Usually, Jews and their defenders say that the entire history of this tribe has made them skillful merchants, people of the golden calf. But this is not entirely true. Do the existing restrictions for them, even in Russia, prevent them from being carpenters, blacksmiths, bridge builders, miners, cesspool cleaners, etc.? However, these difficult and poorly paid professions are always avoided by Jews, and they prefer to be tailors, watchmakers, factors, commission agents, pimps, etc. They leave the most thankless and hard work to others, because they are, after all, born aristocrats, a chosen people. Is this fair? Our people bear the yoke of hard, exhausting, and often deadly labor. He digs ditches for water pipes, suffocates without clean air and ruins his health, and often his life, in deep mines; builds houses, laying brick upon brick for months and being constantly in difficult physical conditions, in the scorching sun and rain; breaks stones for years and repairs streets, literally spending half his life on the pavement; serves in sanitation convoys, inhaling disgusting miasmas... All this is done by Russian commoners, but not by Jews. They shout everywhere that they are smarter and more talented than the Russian peasant and therefore choose more intellectual, more noble work in appearance. But the matter is not in Jewish talent and intellectual superiority over Russians. This question is very debatable; among the Jewish poor, there is no Koltsov, no Kulibin, no Lomonosov, and many others, but the simple Russian people gave Russia these glorious names. The matter is not in Jewish talent, but in Jewish parasitism.

A Jew is a parasite, not a man of labor. You, an uneducated and simple

peasant, can build pavements for yourself, but I, a simple and uneducated Jew, will be a hotel attendant; you, peasant, lay brick upon brick all your life and mix mortar, and I, a Jew, will give money on interest to your co-religionists; you carry your stinking barrels, and I will keep a boarding house for noble maidens without ancient languages. And all in the same vein. Take now intelligent Jews, those whose limitations apply relatively little and for whom higher education gives the right to live and work everywhere. And here is noted the desire of Jews to occupy advantageous positions and exist through all sorts of business deals besides their profession as a doctor, lawyer, engineer.

1.5 Zionist Revolutionaries

What is Zionism and what caused it? It seems to us that the idea of a homeland always flickered in the heads of Jews, ever since they scattered across the Universe. But in our days, the impetus, the alarm that awakened Jews all over the world and made them seriously think about their future fate, was, undoubtedly, the Dreyfus affair. This case aroused in them a sense of solidarity, united them, helped them to organize for self-defense. The worldwide unification of Jews, caused by the desire to save the Jewish officer at all costs, was not an awakening of Jewish self-awareness, but exclusively a desire to remove a new disgrace from the Jewish tribe, which fell upon their overly talented heads. It was not Dreyfus who needed to be whitewashed in the eyes of the whole world, but Jewry, because with the condemnation of Dreyfus, a new grave accusation would have been brought against the Jewish people, and his standing would have fallen even lower.

Saving the reputation of their tribe, which had been tarnished for centuries, Jews began to secretly collect colossal sums for the rehabilitation of their co-religionist, raised all the press to defend the caught traitor, began to energetically and passionately agitate for the restoration of the honor of the Jewish captain and, in the end, almost achieved the rehabilitation of an obvious traitor. Every Jew, from poor to rich, understood that the salvation of the long-tarnished reputation of the Jewish people depended on the successful outcome of the Dreyfus affair, and conversely if Dreyfus was condemned, new persecutions and state repressions against Jews could begin.

This passionate Jewish struggle, whose main nerve was in Paris, in the person of the World Jewish Union, united French Jews with Russian, German, Austrian, American Jews, etc. All Jews sensed danger; it became obvious to everyone that a great moment had arrived in their historical life, which could be fatal for the entire Jewish nationality. The rise of spirit in Jewry during the turbulent days of the Dreyfus affair was enormous. Then

the pulse of Jewry beat faster; then in the heads of Jews the results of their unproductive parasitic existence among peoples were summed up, and, of course, Jews then realized that they had nothing to thank them for the peoples who sheltered them, that they, the Jews, are a chronic disease from which peoples have suffered for centuries, and that this ailment has flared up again and requires immediate operation.

Thus, the idea of Zionism was born in Jewry, and with the condemnation of Dreyfus, it had to develop and take a real form. A new shameful stain fell upon Jewry. Millions collected were spent in vain. Instead of justification and reconciliation the growth of antisemitism. Hence the only way out Zionism. Peoples, the Jews thought, continue to look at us as a dangerous state element; they don't trust us; they will always suspect us of being ready to sell and betray. We are not patriots of the state in which we live; a narrow religious and everyday way of life hinders us from being patriots, which we will never change, for to change it means to abandon Judaism, our faith, and this we will never do.

That this is exactly how Jews all over the world reasoned after Dreyfus's condemnation there can be no doubt about it. They drew these conclusions, of course, not publicly and did not confess in their newspapers that they consider themselves superfluous among the peoples who sheltered them Jews are too smart to make such admissions publicly but deep down they reasoned exactly this way. They knew perfectly well that Dreyfus was a traitor, but he should not have remained this way in the eyes of the whole world.

If much earlier among the Jews the idea of unification into a single, independent Jewish kingdom arose, this idea did not find a lively response in the hearts of the Jewish people, scattered throughout all countries of the world. And only the Dreyfus process gave life and meaning to this idea; and to him, Dreyfus, Jewry owes the revival of modern Zionism.

In a few years, Zionism grew and received a definite expression. It originated in the West, and then this teaching came to us. It is noteworthy that Zionism was born not in Russia, but in the West, where there are relatively few Jews, whereas in Russia lives a third of the Jews of the entire Universe. This confirms the assumption of a causal link between the Dreyfus process and Zionism.

The propaganda of Zionism was carried out in all countries tirelessly, persistently, and energetically. To increase the supporters of the idea of exodus, brochures were published by foreign Zionist leaders, papers were read, agitation was carried out in newspapers and magazines, congresses were convened, "shekels" were collected a collection for the formation of a national fund; finally, a Jewish colonial bank was established in London, whose shares penetrated into Russia and initially performed very well, but then some misunderstanding occurred with these shares, and they were banned from circulation in our country.

Russian Jews did not remain deaf to the call of Western Zionists. And in our country, as abroad, the Jewish press began to advocate for Zionism, and in several cities, congresses secret and open were periodically held. To further awaken the desire for Zionism in Russian Jews and constantly remind them of Palestine, Zionist leaders began to directly advertise it: issued stamps for the national fund, steel pens with the emblem of King David, open letters with corresponding Jewish inscriptions, "Zion" cigarettes, Zionist tokens with the image of Dr. Herzl, etc., etc.

Among us, Zionism met resistance from the well-to-do Jewry, who viewed this movement as a pure utopia. Russian Zionists are hot-headed youth, mostly semi-intelligent rather than intelligent, and a mass of orthodox dark Jewry. The heralds and ardent preachers of Zionism are Jewish youth, spiritual rabbis, melameds. Their supporters are all the Jewish poor. All the well-to-do Jewry, all the capitalists who are well- established in our homeland and have no reason to desire an exodus from Russia, act as opponents of shaking off the Russian dust from Jewish feet. Of all seven million Russian Jews, those who do not share the unrealistic enthusiasms of the preachers of Zionism probably make up a good half.

Wealthy Jews, although they sacrifice paltry crumbs under the influence of tribal solidarity, refuse to demonstrate their sympathy for Zionism with large contributions. Baron Hirsch, who gave millions for Argentine emigrants, was the only major Jewish capitalist who expressed his sympathy for the settlers; he found no imitators. If wealthy Jews sacrifice trifles, they do so, so to speak, out of obligation, out of a understandable fear of being branded an apostate of Jewry, out of fear of an initial Jewish boycott, a terrible "cherem," but by no means out of a clear understanding of the usefulness and necessity of such sacrifices. And of course, the magnates of Jewry, sacrificing not much more than the ardent golaki-Zionists sacrifice, contribute little to the material growth of Zionism. What remains is all the poor Jewry, but what can it give for the cause, the realization of which will require many tens of billions?

Little, very little. Their contributions are a drop in the ocean.

And even if the idea of Zionism does not cool in the hearts of the Jewish people, and the preaching of national and state revival continues to captivate the poor Jewish masses as it does now, then perhaps in 200-300 years, Zionists will approach their cherished goal. By that time, they will have accumulated, according to the proverb "from each a thread, for the naked a shirt" a colossal capital, which the Turkish Sultan, some Hamid 25th, whose finances will be so bad, will probably be tempted by, so much so that he will be ready to sell to the Jews not only Palestine, but also the entire brilliant Porte... And not even sell, but directly give it to the strongest adversary. But this may not happen soon, very soon. And who knows what will happen in the Universe by the time Russian Jews accumulate so many chervonets that they can cover all of Russia, from Petersburg to Port Arthur. Political

complications, the ever-increasing influence of Jewry, their pernicious cosmopolitanism, and many other reasons can completely change the map of the globe and the mutual relations of peoples. Chronically ill Turkey may finally go bankrupt, and instead of Constantinople there will be *Tsargrad*[1], and Palestine will turn into a Palestinian governorate-general. It may also happen that the Jews, gradually taking all power into their hands, having mastered all capital, will achieve equality of rights and political equality, and then they will not need to leave Palestine, if it still belongs to Turkey by that time.

The future is dark, and it is, of course, difficult to guess about it. One needs to speak and think about the present and try to resolve the question: what immediate result can come from Zionism developing in breadth and depth?

It seems to us that the immediate result of the preaching of Zionism will be an even greater exacerbation of the Jewish question on the basis of national separatism. So far, at least, we do not see the real fruits of the preaching of Zionism the question of acquiring land in Palestine and Africa remains in the same position, despite the millions collected by Jews. Neither Turks nor English are inclined to cede land in Palestine and Uganda. But the preaching of Zionism, nevertheless, continues and undoubtedly influences the rise of national self-awareness among Jews, which manifests itself in a rather ugly form.

1.6 Unsuccessful Policy Of Zionists

The intensified emigration movement of Jews to Palestine immediately after the pogroms of the 80s and the relatively weak outflow of Jewish masses to the same Palestine under the influence of Zionist preaching indicates that Jews are more materialists than idealists, more subject to the impulse of fear for their interests than to idealistic considerations, more concerned about their present than thinking about unification on the basis of their nationality and their state structure.

It is hard to believe that the idea of Zionism was strong and would have its future. Zionism is not the result of the accumulated awareness in the Jewish people of the necessity of national revival and territorial isolation, but is a simple practical conclusion: we live badly among other peoples, and therefore we need to go somewhere. These are the narrow-minded considerations that guided the pioneers of Zionism, and not at all the longing for the distant homeland of their ancestors, not the self-awareness that has awakened in the masses of Jewry and the striving for national and state

[1] Tsarigrad or Tsargorod, also Czargrad and Tzargrad, is a Slavic name for the city or land of Constantinople, the capital of the Byzantine Empire.

revival.

To wealthy Jews and even simply well-off representatives of this tribe, the idea of Zionism says little, touches them little, and does not call for generous contributions to the formation of a national fund. They are well-off materially and although they realize that their rights are somewhat curtailed, they are little burdened by this, feeling the power of their money. A Jew with means lives quite well everywhere. The majority of wealthy Jews in Russia, their entire merchant class, all bankers and manufacturers, all this is anti-Zionist. Why should they abandon their acquired fortunes, trade relations, and exchange a comfortable and prosperous life for a risky unknown, for the fantasy of enthusiastic youths, fanatical melameds and spiritual rabbis?

It's another matter if Zionism were born solely from an ideal desire to unite, in the name of the past, for the purpose of national revival and the establishment of an independent state, then all Jews, to a man, imbued with a powerful impulse of a high ideal, would have joined and both spiritually and materially to the idea of the people, and the solution to this question would have been a matter of several years.

But, not being an ideological movement in its pure form, Zionism is a stillborn child. By virtue of its false starting point (here we are bad let's leave here) Zionism is doomed to a quick death.

However, Zionism, without giving the Jews Palestine, gave them something else, namely, it raised the Jewish spirit, awakened self-awareness in them, made them overly arrogant and strong. No one will deny these results of Zionist propaganda.

It is remarkable that the intensified propaganda of Zionism in the last three or four years has been marked by unprecedented manifestations of Jewish activity in Russia. From a tribe of anecdotally cautious Jews, before our eyes, they have turned into bold rebels, everywhere introducing senseless protest and political propaganda. Jews engage in politicking, Jews lead demonstrations, organize scandals in St. Petersburg and throughout Russia regarding the staging of "Contrabandists," Jews beat patrols, police, shoot at governors, attempt to kill journalists, and Jewish women, tempted by the role of Judith, throw themselves with knives at prominent representatives of authority. In short, Jews have now raised their heads, bowed for centuries, and want to prove to the world that they mean something... A pathetic and ridiculous attempt to restore their reputation by force!

Zionism as Zionism, as the idea of resettlement in Palestine absurd, utopia, a beautiful idyll. Zionism, however, as a means of awakening national self-awareness a fact, the reality of which we have been convinced of at every step, starting with isolated cases of Jews showing immense arrogance and undisguised hostility towards the Christian population and representatives of authority, and ending with stories like the Gomel incident and many facts of Jewish rebellion, incitement, and leadership in street demonstra-

tions and underground agitation. If this is what the awakening of Jewish self-awareness entails, then it is better that it not awaken.

In Galicia, where the preaching of Zionism among Jews reached unprecedented proportions in recent years, Poles initially reacted quite sympathetically to this movement, assuming that Zionism's ultimate goal was the departure of Jews from Galicia and the establishment of an independent Jewish kingdom in Palestine. But at present, Poles have seen that the character of Zionism in Galicia has radically changed, as all the work of Zionist agitators tends towards awakening national self-awareness and national independence among Jews in the countries where they live. Recently, the mood of the Jews has sharply changed, and this is evident from the fact that in many parts of Galicia, Zionists are making electoral compromises with socialists. In Galicia, rumors are circulating that the Russian-Ukrainian party intends to conclude an alliance with Zionists against the Poles. "That's where the dog is buried," as the Germans say. In view of this, the Polish Galician press has raised an alarm and calls on all Polish society to engage in an energetic struggle against the new "political Zionism."

Evidently, Zionists of all factions pursue one and the same goal to awaken national self-awareness among Jews and to cause their even greater isolation, in other words, to create a "state within a state." And from this point of view, Zionism is not as innocent and harmless a thing as it might seem at first glance.

Less than a year ago, in the city of Lida, Vilna Governorate, a congress of "Eastern" Zionists was held. They formed a special faction that rejects all cultural aspirations in the European spirit and recognizes the propaganda of Zionism only within the confines of the Talmud. The task of this faction of "Eastern" Zionists is to counteract Jewish culture and to widely disseminate Talmudic teachings. As it turns out, "Eastern" Zionists have many supporters among Russian Jews and are a serious hindrance to the work of Zionists of other factions. And this "Eastern" faction, based on the exclusive preaching of the Talmud, is considered the most dangerous in a national sense, as its goal is national, religious, and political separatism.

1.7 Revenge Of Zionists And The Thunder Of War

Let us quote the words of the famous writer Mr. Menshikov: "Jewish revenge on Russia means something: it means, first and foremost, the decline of our sovereign tribe, the Great Russians, who, after a hundred years of Jewish presence, have not been able to neutralize it, to put it to useful work for Russia. The fact that many indigenous Russian people are caught up in domestic turmoil and serve it is an even sadder proof of the decline of our tribe. Just as the ancient Novgorodians, instead of strengthening their state-

hood and culture in every possible way, flirted with Poland, then with the Swedes, our Russian "liberals" flirt with foreigners, with Jews, Finns, believing in them the salvation of Russia. But betrayal of one's nationality, even if feigned, does not lead to good. And just as loyal and courageous Moscow emerged to replace the corrupt and cowardly Novgorod, so we must expect that Russian society will put forward a firm, loyal-to-the-people party that will support true interests of the Russian land. War is a great misfortune, but it may be a thunderclap that will awaken those tribes that created Russia and to whom Russia belongs. Our current political parties have grown decrepit. The freedom of the spirit the secret of creativity has abandoned them; their energy is spent on friction, not on useful work. Both conservatives and liberals are drawn into radicalism, into naked violence, and naked violence is cultural bankruptcy, impotence of the spirit. We truly need a new public, not disintegration, but a state union. We need both liberals and conservatives, but dignified and honest ones, who respect their own people. The demagogues of both parties, like Messrs. Gringmut or Amphitheatrov, are equally unnational, their role the provocation of extreme elements is equally harmful to Russia. The emergence of a strong Great Russian party, it seems to me, would be a blessing for the non- Russians themselves, for example, for the Jews. Now both conservatives and liberals only know how to irritate this impressionable tribe. Some offer no hope, others too unrealistic. Jews, like non-Russians in general, need practical arrangements, a strictly defined relationship with the state. Now non-Russians don't know what, precisely, is required of them. Sometimes they imagine extermination, sometimes complete independence. If a state Great Russian party were to emerge, it would first and foremost elevate the weight of the Russian name and its appeal. A powerful attraction would draw the weak to itself without dispute. Now there is a struggle of attractions, a rebellion of national orbits, fruitless and exhausting for everyone. Why do Jews have less success in England, Germany, America? Only because the main nationality there stands high. Neither an Englishman, nor a German, nor an American doubts for a second their exclusive right to dominion over their own land. An Englishman gives broad rights to conquered nationalities precisely because he does not fear them; the moment he begins to fear them, he instantly deprives them of these rights, and does so without hesitation. Therefore, non-Russians in England have to 'se souettre ou se demettre' (submit or resign). Jews have cried out to the whole world about our barbarism, but they should remember the wholesale expulsion of Jews from that same England, and moreover, for three and a half centuries no Jew had the right to enter England. How the English treated Jews is shown by the fact that the same word "jew" means "Jew" and "rogue." The decisive expulsion of Jews in previous centuries freed England and other countries from the Jewish question. All the burden of the latter passed to Poland, whose inept government brought all misfortunes upon itself. We inherited this question from Poland, almost with the same

inability to solve it. Will not the current war move us from this dead end?

War is good in that it provides a severe test for nations that have grown lazy. Does a nation protect the tabernacle of its spirit courage? Is its soul healthy, does the nation clearly recognize its sovereign dignity, is it capable of defending itself under the sun? There is Someone vigilant, guarding life. The world would rot in sores, nations would decay to their core, if the eternal axe, that shovel which sifts good from evil, did not constantly act, life from death. War is a great trial for Russia, perhaps a necessary one. Too much decay has accumulated within us, our state-guarding tribe has become too lax. It is truly time, even under the threat of God's wrath, to come to sober consciousness. In the Russian empire, under the shadow of provinces and regions, within the circle of conquered but still alien tribes, there is something forgotten, almost invisible: the Russian nation, a huge people-master, just awakening from serfdom's oblivion. There is "Great Russia," "Holy Rus'" not only in name, but in essence. Believe me, there is both grandeur and holiness in this desecrated temple; it is not for nothing that such exalted epithets have been preserved. A tribe that has conceived such designs in its consciousness cannot be petty. It has grown weary in historical work, but weariness is not yet death. Its strength will return, perhaps it has already returned, and "Great" Russia will rise again as in its creative centuries, it will again undertake its state feat, the realization of its racial ideal.

This ideal is by no means hostile to the happiness of the nationalities sheltered under our roof. Our people do not destroy anyone's national rights, do not trample nations, like the Anglo-Saxons. Russia offers peace to foreigners, but not a feigned peace. Be one with us, unite, be like us! But if we are needed only for internal enslavement, for the seizure of our property and power, if you want to advance your own kingdom into ours, as was the case with fallen Poland, we must rise up against this with all the energy we are capable of. Only enemies of Russia can claim that Jewry, as it is, is not dangerous for our state. "From the Jews, Russia will perish," Dostoevsky said, and it was probably not easy for him to utter this terrible prophecy.

I am by no means an enemy of the Jews, no matter how much Messrs. Amfiteatrov slander me. I have loved and still love many Jews and deeply respect those Jews who, like Rubinstein, Antokolsky, Kuindzhi, Levitan, and others, trustingly gave their love and genius to Russia. I would wish the same for all Jewry as for all peoples, but not to Russia's detriment. I have never allowed myself even a shadow of mockery or ridicule towards Jews, unlike, for example, Mr. Amfiteatrov and his current comrades. It is not hatred for Jews, but fear for Russia that compels me to speak loudly what I speak and for which no small courage is required given our rights. The question of Jewry is a huge fact of history, and a terrible one for Russia.

The Jewish question to formulate it briefly is the painful liquidation of one of the two invasions that Eastern Europe suffered 600 years ago. From the East, the Tatars came to Russia; from the West, to Poland the Jews.

Asians settled on the main branches of Slavdom, but Russia coped with the military invasion, whereas Poland could not cope with the peaceful one. The Tatars settled among our people, and our people cast them off. Jews penetrated the Polish people, into its organic tissues, and it could not get rid of them. From time immemorial, detached from the land, from time immemorial artisanal and mercantile, Judaism seized those functions that give economic power in the country. Jews suppressed the national "third estate" in Poland; they wedged themselves between the aristocracy and the people and tore apart the moral union: hence the deep slavery of the "bydlo," controlled by Jews, and anarchy among the lords. Having destroyed the nation's internal cohesion, weakening its vitality, the Jews ruined Poland. We, along with Poland, inherited its yoke. Over Poland, the Jews toiled for 400 years; over Russia, they have toiled for another hundred. But even in these hundred years, what an unheard-of predominance they have in trade, in industries, in intellectual professions everywhere, where no line was drawn for them. Three hundred years will pass, and Russia, perhaps, will recall the Rzeczpospolita on the eve of its partition." This, it seems to me, is what Dostoevsky wanted to say with the phrase quoted above. If this is truly a prophecy, then we truly need thunder to awaken."

1.8 Talmudic Chemists And Falsifiers

Jews prove that all universal wisdom and all discoveries of new science, all this is an emanation from one source of wisdom the Talmud. The most ancient science Talmudic medicine serves all humanity, as by Divine Providence the entire Jewish nation is specifically spread everywhere among crude humanity, to enlighten and heal the infirm in spirit and body. Jews are all chemists, starting from pharmacists to positions for the extermination (enemies of God) of goyim. In relation to the concentration of Talmudic scientific art, Warsaw is the center, as named "New Palestine." According to Dr. N. M. Lavyagin, who summarized the results of the commission's work, this concentration is particularly aided by the wine trade in the hands of Jews, who over the past decades have been attracted to the wine business by the opportunity to obtain significant profits with little capital expenditure.

The investigation of the wine trade, conducted by the commission, revealed a whole series of operations common in the cellars of most Warsaw wine merchants and tending towards direct deception of buyers and harm to their health, naturally, of goyim, for Jews are forbidden to drink common grape wine. Besides mixing wines, varying in origin and method of production, and selling Russian wines under the name of foreign ones, Warsaw wine merchants, "chemists" (Jews), mix grape wine with raisin fruit, sweeten wines with potato molasses, sugar solutions, and under-dried wine berries.

It is known that sweetening with molasses in wine forms compounds harmful to health. Various antidotes of this kind free wine from excess acid by mixing with chalk they produce artificial wines from cheap Bessarabian wines using infusions of bitter almonds, sweet pods, bitter nuts, white mushrooms, calamus root, fruits of the "cassa tistula" plant, color white wines with caramel, red ones with blueberry juice, and use salicylic acid to prevent wines from spoiling. Jews with pleasure, rubbing their hands, treat the goyim with everything harmful, worthless, and rotten, and force them to pay whatever price they fancy. The administrative authorities are powerless against the Jews. Therefore, to all complaints from offended Christians, the authorities always eloquently remain silent, and the Jews continue their work with even greater ferocity. In a word, Jews are always a scourge of God for the Christian local population, and all such chemists proudly parade through the streets in rich sable furs furs, beloved by all Jews.

What saves the Jewish proletariat from starvation and extreme disillusionment in their idle and depraved life under such conditions, from which, apparently, one could simply go mad? Firstly, their Talmudic law of Shabbat, the conviction of their chosenness, and a disdainful attitude towards Christians, among whom Jewry considers itself the sole holy people and its future master. Holiness consists in fulfilling the minutest rules of Talmudic casuistry and provides support to the spirit of the Jewish proletariat. You know, a Jew said to one of his gentile companions, how much we have given mutual proofs of disposition and goodwill during our long journey, where we treated each other like brothers. Know that whatever the outward signs of my friendship towards you may have been, the hatred I nourish deep in my heart has not diminished in the least. Nevertheless, in gratitude for your services, I want to warn you. Do not trust any Jew, no matter how much love he may lull you with that is my advice to you.[1]

1.9 The Jew On Jews

For the instruction and edification of Jewish friends, Jewish writers often described their co-religionists with possible objectivity. In Grande Encyclopédie (Vol. XXI, p. 273) in the article Juifs, the Jew Theodor Reinach gives the following characteristic of the Jewish people.

The soul of the Jew, writes Reinach, represents layers of his history and shows sharp evolutions in different countries of the world, thereby proving the justice of Metternich's saying that each country has the Jews it deserves. The qualities of character and spirit of modern Jews are conditioned by: 1) The Bible (Torah and Prophets); 2) Talmudic upbringing; 3) long oppressions; 4) the removal of Jews from various positions and occupations for

[1]See Itiner. du P. Phillipe, a S. Trinifafe, liv. VI chap. See Drach., I, Eglis of la Sinagoge.

several centuries; 5) often a sharp transition from oppression to complete freedom, from poverty to wealth, from ignorance to spiritual freedom. There is not a single quality, not a single vice, that could not be explained to deny these reasons, without taking into account racial characteristics.

Thus Reinach writes, wishing to excuse the flaws of the Jews by their historical upbringing, i.e., in other words, attributing these characteristic features not to themselves, but presenting them as the result of external causes. Historical documents, especially the Bible, prove, however, that Jews have always been as they are now, and that their characteristics are based precisely on racial properties.

Let us further trace how the Jew Reinach outlines these characteristics.

To the first point of the Bible mentioned above, he attributes the family virtues of the Jews, their charity, sobriety, respect for laws (!), restraint from criminal violence (!!). In Talmudic education, in his opinion, mnemonic and dialectical qualities are based, a rare ability for abstraction and combination and the application of all these qualities not only in a positive, but also in a negative sense.

In the refined school of Talmudic casuistry, Reinach sees the source of Jewish intelligence, their lively receptivity, their esprit de mots characteristics expressed in conversation, wit, anecdotes, and characteristic style.

Persecution gave rise in Jews, on the one hand, to that cosmopolitanism, which so successfully adapts to various life conditions, and on the other hand obsequiousness, hand in hand with a lack of courage and honor, and cunning, the weapon of the weak. But the slavish submission of Jews perfectly combines with a greater degree of arrogance and pride. The removal of Jews from various positions and crafts spoiled their taste and destroyed their desire for such occupations that require physical labor, such as, for example, farming and navigation. This explains the phenomenon that Jews, who have given so many writers, musicians, and high-ranking statesmen (???) in the last century, cannot attribute any merit to themselves in military affairs, in sculpture or art. But the long occupation of Jews with financial matters, their specialty, explains their hereditary ability and inclination to wheeling and dealing and the desire to think that everything in the world is for sale.

Finally, Reinach admits, Jews often possess those vices and ridiculous qualities that serve as a sign of upstarts; they are prone to, for example, vulgar behavior, putting themselves first, foppishness, snobbery. In various cities, Jewish society breaks down into castes, revered according to their monetary wealth; each of them treats with contempt the poorer classes of their fellow tribesmen, disregarding the present class distinction, striving with all their might for high connections and everywhere trying to shine. Religious and intellectual emancipation was the cause of the shift of the center of gravity. Breaking the bond connecting a Jew with traditional Judaism, a Jew no longer finds in his conscience a moral factor restraining and guiding him; he fully gives himself over to his fantasy and logic and acts

arbitrarily in thoughts and actions. The end of the last centuries repeatedly testified to the consequences of such radicalism, or rather moral nihilism.

The picture painted by Reinach approximately accurately conveys reality, excluding, however, the light in which non- Jews are the reason that Jews became what they are known to the whole world for. All qualities characterizing the modern Jew are peculiarities of his race and are not conditioned by external causes. Every Jew, having preserved a stronger national feeling than Reinach, admits this.

1.10 Jews In Poland

Woman played a prominent and, unfortunately, sorrowful role in the historical life of Poland. "We (i.e., men) rule the world, and women rule us," says a Polish proverb, quite true regarding the past, and, perhaps, the present of Poles. And in Russian-Polish, and in Polish-Jewish relations, which are of paramount importance for Poles, women played a decisive role. The Russian-Polish dispute intensified thanks to Queen Jadwiga, who married under the influence of the Catholic clergy to the Lithuanian prince Jacob (Jogaila), the consequence of which was the annexation of Western Russian regions to Poland, the introduction of the "fire and sword" union into them, and their centuries-long Polonization.

And in Polish-Jewish relations, a decisive role belongs to a woman Esterke (Esther), the favorite of the Polish king Casimir I; under her influence, he opened the doors of Poland and the lands belonging to it at that time wide to the Jews, and they poured in a thick wave into the borders of the then Polish state. Meeting in the Poles a weak-willed and gullible people, the Jews took a liking to Poland and built strong nests for themselves there. Poland became the main refuge of Judaism in Europe. Jews became intermediaries between lords and serfs and with all their might fanned discord between them, following the rule: "Where two quarrel, the third always profits." They intensified the oppression of the Russian and Polish serf in the Polish- Lithuanian Commonwealth and, together with the Jesuits, introduced moral decay into Polish society. Undermined by the Jew and the Jesuit, Poland disintegrated and collapsed, passing on the majority of its Jews as a legacy to Russia.

If many Polish writers have the courage to name one of the two main culprits of Poland's fall a Jesuit, then such Polish writers who had the courage to point to another main culprit, who played no less, if not a greater, role in the fall of Poland than the Jesuits, namely the Jew, it seems, do not exist.

And Polish publicists and historians from among Jews, such as, for example, the now fashionable professor of Lviv University Ashkenazi, "hint at "Peter," i.e., they attribute the fall of Poland to Russia's "intrigues and

perfidy": in Poland, they say, the serf's life was not as bad as some claim, the highest class of Poles at the end of Poland's independent existence was not at all, they say, as demoralized as they now describe; it's just a pity that in Poland Jews were "oppressed," but with the spread of enlightenment under Polish nobility, the position of Jews would undoubtedly soon have been improved, and Poland would then have prospered, but, alas, the Muscovites appeared and wrought destruction this is the template according to which Polish-Jewish historians write.

In the 19th century, especially in the last fifty years, Jews had enormous influence on Russian-Polish relations, and if these relations are not yet what they should be, the relations of two fraternal peoples, then the blame for this falls to a greater extent on the Jews. They try in every way to preserve the undesirable remnants of Vistula Land's isolation, nourish an unhealthy, blatant Polish quasi-patriotism, pushing Poles against Russians.

For a long time, the opinion has been held in society that the last Polish uprising was caused and supported by the Catholic clergy and the gentry. No one mentions that Jews took the most prominent part in the organization of this uprising. M. N. Katkov, who gained prominence with his articles on the 1863 uprising and, generally speaking, gave a true account of the events of the uprising, only casually mentions in these articles the participation of Jews in the uprising, explaining this participation as due to the pressure of Polish terror. The "stiff-necked" Jewish people are not such that Polish terror could act upon them: in 1863, as now, non-Jews acted according to Polish instructions, and Poles according to Jewish ones. There were cases when dissident, often drunken rebels mocked "Zhidki" and even hanged others among them. The essence of the matter is not in these cases, which were paraded by Jewish leaders when they needed to convince Russians of their non-involvement in the uprising and the forced nature of their monetary donations to the uprising, but in relation to the uprising of the leaders of Warsaw Jewry.

Books from 1860-1864 by the Warsaw banking houses of Kronenberg, Epstein, and others have not been published, as has the correspondence of these houses of that time; meetings of the owners of these houses with each other and with the then chief rabbi Meisels did not make it into the pages of history; access to the archives of the named bankers is closed. Nevertheless, with full confidence it can be said that in Warsaw, the insurgent ferment began with Jewish money, that one of the first impulses for the uprising was given by Warsaw Jews.

Jewish duplicity and Jewish cunning are great: the Jew Shmul, after whom one of the suburbs of Warsaw, Shmulevizna, is named, is considered by Poles to be a "great Polish patriot." There are many stories about his displayed bravery when Suvorov stormed Prague, but it recently turned out that this Shmul was not only a "Polish patriot" but also Suvorov's spy. Of course, he tried to deceive both sides. It goes without saying that Polish-

Jewish figures of the last uprising also acted on both sides, and the uprising brought losses to both Russians and Poles, and Jews... after the uprising, they bought up the estates of landowners ruined by the uprising at cheap prices, opened banks, established "trade and industrial relations" and, thus, the Poles took them into their hands more firmly than before. And in later times, Polish-Jewish patriots continued to play a dual game: for example, in the mid-80s, all "great Polish patriots" from among the Jews submitted a memorandum to the then-active commission, which at one time was published and stated that Poles were an unreliable element in political terms, and that the cultural and creative force of the Vistula Land these were Jews who created the cultural and economic prosperity of the region and accustomed the Polish population, lazy and carefree, to productive labor. Currently, Warsaw bankers and shareholders tell Poles one thing, and Russians another: in Warsaw they shout about the development of Polish industry, about the economic independence of the region, which constitutes a step towards political independence, and in Petersburg, when they ask for support, changes in tariffs, orders, they recommend themselves as representatives of Russian capital, Russian industry: "Is Warsaw not in Russia, after all?"

1.11 Royal Charter

June 7, 1589. A royal charter granted to the Jew Shaul Yudich for the title of royal servant (chamberlain) with the rights pertaining to this title.

Zygmunt III, by the Grace of God King of Poland, Grand Duke of Lithuania. We hereby make known by this our letter to all whom it may concern: that We, the sovereign, having recognized the special diligence and sagacity of Our subject Shaul Yudich in Our service, have accepted him into Our service, and by this Our letter they shall accept him, so that he may know Our sovereign grace, both his own person, and all his goods and property, from all earthly, castle, and local offices, and other various, Our subjects, of whatever status or calling, We have exempted and freed them from their authority and judgment, and by this Our letter We exempt and free him for his lifetime, so that before any person, and in any land and district, to any court and any matter, great or small, bloody or otherwise, he may be summoned, then he shall not be obliged to refuse from his residence there and to assert his rights, and the property of his speech is therefore restrained, and by his hand and his property it is given, and he himself shall not be taken to prison or put in chains; and for his failure to appear before such a court and law, or for non-fulfillment of a surety, no fault shall be laid upon him, and no one can strongly proceed against him; unless anyone from Our subjects and transient people, of whatever status, in which the matter was, then each such person must summon his lord before us, and he must in

all things uphold and justify every right before us, the lord. And therefore, to the princes, lords, voivodes, castellans, marshals, starostas, governors, tycoons, land officials and city officials and court officials, and their deputies, and all other local officials, of whatever rank, to whom it shall be necessary to know this, we command that they shall certainly keep our servant, the aforementioned Shaul Yudich, in all things, according to this our letter, until his death, otherwise, if they do not do so, they shall incur our lordly displeasure. And for that, we have given to him, to that Shaul Yudich, our servant, this our letter, with the signature of our lordly hand and with our seal. Written in Brest, in the year of God's birth one thousand five hundred eighty-nine, on the seventh day of June. Matey Voyna, scribe.

From the Lithuanian Metrica (Volyn. Record book LXXVII, fol. 23),

kept at the Governing Senate, in St. Petersburg. The title of the act notes: Letter to Shaul Yudich, a Jew from Beresteysky, to the effect that His Royal Majesty was pleased to accept his servant.

Treatise II. Jewish King Of Poland

2.1 Shaul Yudich Vail From Brest-Litovsk, Successor Of Stephen Bathory

Joachim Lelewel in his work "Medieval Poland" says the following:

"Once upon a time, in ancient times, the gentry, unable to reach an agreement regarding the choice of one of the contenders for the throne, unanimously agreed to temporarily make king the traveler who would first appear on the road. Saul decided to set out on the road in a carriage in the morning, and was invited to become king temporarily. From there appeared Shoel-Boel, remembered everywhere by Jews. And the grandmother of our countryman, the advocate Lubliner, from the family of this Shaul, constantly told her grandson that a document written in golden letters and confirming beyond any doubt the royal title of their ancestor is kept in Semiatichi."

"The scholar Yolovich read in the manuscripts of the Oxford Library that once in Italy, in Padua, lived Rabbi Samuel-Judah, whose son was Saul," having studied Paduan science, went to Poland; there, having married in Brest-Litovsk, he achieved, thanks to extraordinary enterprise, immense wealth. It happened that one of the Radziwills, during a trip to Italy, suddenly ran out of money in Padua. In his difficulty, he turned to Samuel Judah, who provided the prince with a significant sum of money. In gratitude for this loan, Radziwill promised to do much good for the Jews, and especially drew attention to Saul. Returning to Poland, Radziwill indeed invited Saul to his home and entered into a permanent relationship with him; and when, during the interregnum, after the death of Sigismund Augustus, the magnates could not agree on the choice of a king, then, at Radziwill's suggestion, they chose Saul, who was dear to him, as president of the electoral assembly and "interrex," as it were, a provisional king, provisorischer König, for one night, and handed him royal acts, in which Saul introduced favorable provisions for Jews, and, among other things, that the murder of

a Jew should be punishable by death. By virtue of this event, Saul and his descendants received the nickname Wahl, meaning "choice," "election." And Saul Wahl is titled in Jewish books as a magnate, prince, king, lawgiver of the people.

ńEngland, which boasts of serving as a refuge for kings deprived of their throne, has in London Denis Moses Samuel, Esquire, a descendant of Saul Wahl and, of course, the firstborn, because he holds both the scepter and the crown. It is known that Saul Wahl accompanied Sigismund III to Krakow in 1587. Saul bequeathed his magnate chain to the poor.ż

ńSaul Wahl was undoubtedly very wealthy, as he built two large synagogues, two baths, several premises for schools, a slaughterhouse, and an orphanage in Brest. Recently, during the demolition of the synagogue, his royal coat of arms was discovered, carved in marble, depicting a lion placing a crown on its head, with an eagle sitting next to it. It is also known that the Wahl family, descended from Saul, previously had and later used the nickname Katzenellenbogen. Carmoly also asserts that he knows the entire genealogy of the Wahls and the time of their appearance in Poland; he also claims that this family is not Italian, but German, originating from Germany, and that the entire legend of Saul owes itself to Saul's nickname "Wahl".ż

In the Lviv journal ńIsraelite,ż in the article ńRabi Saul der König,ż Goldbaum attempts to shed light from a historical perspective on the tradition concerning the personality of Saul Wahl.

Comparing various accounts related to this tradition, and primarily the memoirs of Krzysztof Mikoaj Radziwi, known as ńPeregrinatio hicrosdemitana,ż Goldbaum concludes that the legendary narrative about Saul Wahl contains a reliable historical core. If historical criticism, says the author, insofar as it paid attention to this subject, denied any historical authenticity to the narrative about Saul's crown, it did so only because the fact that a poor Jew managed, for at least one night, to replace his caftan with royal purple. But what seems ridiculous and improbable to us now could have been natural and possible in its time. Then the author proceeds to analyze the details of the tradition, proving the full possibility of Radziwill's acquaintance, during his stay in Padua, with Saul's father, the famous Rabbi Yehuda, the Paduan Rabbi, who provided serious assistance to Radziwill during his difficult financial circumstances. Chancellor Jan Zamoyski, who also lived in Padua for a long time and even for his work "On the Roman Senate" was elected rector of that university, also knew and valued this Rabbi Yehuda.

"The son of this Rabbi Yehuda Saul later lived in Poland and, as a court Jew of Prince Radziwill, inherited, on the one hand, the magnate's favor towards his father, and on the other the peculiarities of his character, and himself gained the attention and respect of magnates. Hostile parties, agitated and armed, would not have tolerated for a minute a native Pole

on the throne. In another country and at another time, the appearance of a Jew on the throne would have been impossible. The Polish-Lithuanian Commonwealth, however, was distinguished at that time by such tolerance as we do not find anywhere, even at the beginning of the current century. The Statute of Casimir the Great, according to which the murder of a Jew was first punishable by death, was still in force, and the diplomatic services of Jews were used by Kings Henry Valois and Stephen Báthory upon their accession to the throne. One of the representatives of the Pozna community, named Simon Ginzburg, sat in the royal senate, and Queen Bona willingly had wise Jews at her court. The Papal Legate Commendoni, surprised and indignant, describes the flourishing position of Polish Jews, who freely engage in preferential affairs in Poland, etc."

Goldbaum says: when election day was drawing to a close, the embittered parties could not achieve a majority either in favor of the Swede or in favor of the Austrian, Prince Radziwill sent the wise Saul to try to incline the most stubborn of the opponents to agreement. And when Saul's calm figure appeared among the drunken and heatedly arguing crowd, the idea suddenly flashed to put the figure of the Radziwill factor at the head, until the hostile mood subsided and the true king was elected. Of course, Radziwill and Zamoyski, very favorably disposed towards Saul's family, had nothing against the project: the Zborowski brothers could be angry and object, but what could they do against the majority?

So, Saul of Brest-Litovsk, son of the Rabbi from Padua, became king for one night, a painted king, a king *inabstracta*, as Stephen Báthory once put it at a Sejm about his predecessors. On the evening of August 18, 1587, his reign began, and on the morning of the 19th, it ended, to pass that same day to the Swedish Prince Sigismund III. In Israel, at that time, the greatest surprise and quiet joy reigned, for a millennium and a half of wandering and oppression had continued. Many descendants of Ahasuerus acquired the crown of science, but now, for the first time, the crown of Polish power rested on the head of one of them.

The fortunate descendants of Rabbi Saul carried for centuries a living memory of their crowned ancestor. If they were sons, grandsons, great-grandsons, then fathers hurried for thousands of miles to offer them in marriage to the wealthiest maiden in Israel. In many homes in England, Poland, and Germany, the revered memory of King Rabbi Saul is still preserved. On this basis, Jews have the full right to be considered Polish citizens, and Poland their homeland.

We find official news about Saul Judich in the third year of Stefan Batory's reign. In a universal addressed to all officials and the entire population of Lithuania, on May 17, 1578, King Stefan declares that, having in mind the benefits of the state treasury, as well as those of his Lithuanian subjects, he re-establishes salt production in the Grand Duchy of Lithuania and entrusts this matter to Saul Judich, a Brest Jew. It was very important for

Saul that, thanks to his role as administrator, one of the sources of state revenue, he became known at court and at the same time was exempt from all matters of jurisdiction by any local courts: he and all those serving under him were, for the entire period of salt production management, subject only to the king's court.

At the same time, Saul was entrusted with the supervision of tavern trade in imported salt, with the right to arrest it, and in case smuggled salt was confiscated for the benefit of the treasury, half of the quantity went to Saul.

Within a short time, Saul formed a company with Brest Jews and undertook to manage the collection of old and new customs duties (customs fees), levies, duties (contraband), and other customs revenues, leased from the Minsk voivode, Pan Nikolai Sapiega, throughout the Grand Duchy of Lithuania.

Saul, with his company, managed customs collections for a year and a half and contributed 28,000 kopecks of grosh to the state treasury, i.e., counting a kopeck of grosh as 30 rubles in our money, we would get 840,000 rubles.

Saul's company, therefore, collected annually about a tenth of state revenues, since, according to the reports of the Lithuanian state treasury for 15611565, the average annual income amounted to approximately 20,000 kopecks of grosh.

Saul Wahl, entering into an agreement with Sapiega, together with his companions, took responsibility for losses, as well as the right to benefits in a third part of customs revenues; consequently, already in 1587, Saul possessed capital, at least 100,000 rubles in our money, counting Christianly, but Jewishly it could be multiplied by 10. Because then there were no control chambers, such as in our time, voivodes even understood mathematics poorly, contenting themselves with what the Jewish tax farmer presented. Otherwise, he presented his factor also a Jew to check the amount and was content with that. What happy times were these for the Jews?

Saul Judich petitioned for various kinds of privileges and decrees in favor of the Jews; the entire merchant guild was exclusively in Jewish hands, everywhere Jews had an advantage and primacy in all financial transactions, governmental and private.

The further content of King Sigismund III's charter also convinces us that Saul Yudich is only beginning a broader activity.

"For the further encouragement of Saul Yudich's useful activity for the state treasury," the king leased to him for 10 years certain revenues belonging to the Brest castle, i.e., the bridge toll, with all revenues attached to it, the "comb toll" (i.e., for passage on the dam) and the Kobyliansky bridge, flour mills, a malt house (an establishment for preparing malt), and the retail sale of vodka.

This "encouragement," however, was not a reward of any kind from the

king for Saul: he was obliged to pay annually to the treasury 1000 zlotys in rent, i.e., about 15,000 current rubles. A much more important reward for the services rendered by Saul Yudich to King Sigismund III was the grant to him in the following year, 1589, of a charter for the title of royal servant. The motive for this grant was Saul's merits not as a tax farmer of state revenues, but something else?... "We, the Sovereign, having been convinced of the special diligence and abilities of our subject Saul Yudich, have accepted him into the number of Our servants so that he too may be convinced of Our Royal favor towards him. Therefore, we exempt him for life, himself and his immovable and movable property, from submission to the judgment of any of the zemstvo, castle, grod (city) courts, and generally from any court of our subjects, of whatever rank and title. So that, if he were summoned to court before any judge, in any povet or land, in any court, for any matter, great or small, criminal or any other, - he is not obliged to answer at his place of residence; his movable property cannot be seized, and he himself and his movable property cannot be compelled to provide guarantees, nor can he himself be arrested and imprisoned. Likewise, his non-appearance in court or failure to provide guarantees cannot be grounds for imposing any fine on him and has no legal force.

In case of any complaint or lawsuit against him, Our subjects and foreigners, of whatever rank and for whatever matter, must address Us, the Sovereign, and Saul is obliged to appear before Us, answer in Our court, and make due satisfaction according to the court.

Granting these rights to Saul, the king by this charter informs: princes, lords, voivodes, castellans, marshals, starostas, tenants, tyuns, all zemstvo, city, and court officials and their deputies, all city officials, and generally all persons, of every estate, all to whom it concerns. The charter was issued to Saul with the king's own signature and royal seal.

Equipped with such a charter, Saul Yudich quickly expands his operations and occupies the first place among the members of the oldest Jewish community. of the Grand Duchy of Lithuania. In 1592, he is no longer limited to leasing the revenues of Brest Castle but receives the right to collect customs duties at the Brest customs house for 5 years, paying 600 kopecks annually.

In 1593, he received the right to open a wax refinery in his own home. The trade in wax in Lithuania was for a long time a Grand Ducal regalia, which they sometimes only ceded to cities upon the granting of Magdeburg Law, reserving, in any case, the right to levy a high export duty; for example, in the early 16th century, 10 groschen were levied on every 30 pounds of wax, or about 10 rubles in our money. And from Polotsk alone, up to 11,000 poods of wax were exported annually in the early 16th century.

In the same year, 1593, Saul Yudich rendered a very important service to his community. Using his status as a royal servant, he could, of course, find the most opportune time to properly arrange his petition. This time

turned out to be the general Sejm session in Warsaw. The motive for the petition appeared, at first glance, to be a violation of the financial interests of the Brest Jews: the Brest starostas, contrary to the resolution of the revisors, took from the Jews for "sokhachki" (the right to trade from tables) not 50 zlotys, but much more; moreover, these same starostas annually collected from the Jews, not for the king, but for their own benefit, judicial duties ("peresudy") of more than 200 zlotys. Meanwhile, in the privileges of Kings and Grand Dukes of Lithuania Alexander and Sigismund I, it is precisely defined: ńthat if any Jew considers himself wronged by another Jew in any way, the wronged party is entitled to demand the guilty party, in accordance with Jewish custom, to the court of his community and seek his right before that court.ż

Thus, Saul Yudich, in a somewhat free rendition, expounded the old provision of Vitovt's charter to the Brest Jews from 1389. King Sigismund III completely inclines to this understanding of Vitovt's privilege. Therefore, by abolishing the incorrect collection of duties by the starostas for the right to trade from tables, he at the same time forbids the starostas from collecting any "peresudy" from the Jews, on the grounds that, ńhaving considered the privileges of the Jews and finding their appeal fully corresponding to the goal, and caring, by Our Monarchical duty, that the rights and benefits granted to anyone from ancient times should not be violated... we instruct the voivodes and starostas of Brest, and ensure Our disposition by this present charter, that neither they themselves nor their deputies shall interfere in any matters concerning the Jews themselves; no matter what kind of matters these may be.ż

In confirmation of this, the king ordered to issue ńto Saul Yudich, a Jew, of our place Brest, and to all Jews of that place Brest, a letter, Our privilege, with the signature of Our Lord's hand, to which We ordered Our seal of the Grand Duchy of Lithuania to be affixed.ż

By this privilege, the Jewish community of Brest was compared in rights over its co-religionists with Polish Jewish communities, where, based on the charters of Sigismund Augustus, an appeal from a Jewish court to a non-Jewish one was absolutely forbidden. Since Jews of all large cities were exclusively royal subjects, and the highest court for them was distinct from that of the gentry, so decisions of the kind just mentioned had full force without any further determination by the Sejm.

Thus, Saul Yudich managed to fully advance and elevate his Jewish society above the privileged Christian society. He managed to instill such a view in the government regarding the competence of the Jewish court, which, according to the requirements of the Polish era, was possible and easy, and, to tell the truth, even in our time, the Yudich Jews always succeed in their affairs. They jokingly say: "One must not transgress or trample the law! out of respect, one must circumvent it." And that's what they do: any law that is not in the interest of Jews, they always circumvent. Saul

Yudich in Poland made the Jews completely independent, which remained as a legacy for Jews in Poland to this day. Jews in the Vistula Land can consider themselves even happier than under Yudich Saul Jews in Poland are now magnates, landowners, they travel in a manner similar to how Polish voivodes traveled in old times. In one Suwalki Governorate, Jews bought up to 250 estates, but they did not buy them in the usual way, at a determined price and value; they bought everything through public auctions, without competition, with the participation of the kahal "meropia and khazaka." These public auctions themselves subtly prepared the way for the owner of the estate. A Jew would hold an estate, for example, a pact, and gradually lend money to the landowner, and then charge interest on the capital, finally putting it up for sale and then the estate remained his. The Jew cut down the forest, sold it shipped it to Prussia, recouped his money, and the estate remained for free. Moreover, Jews have hundreds of ways by which estates pass into Jewish hands almost for free. A small part of the estates still remains in the Vistula Land in the hands of landowners, appearing only under anonymity; in essence, Jews can be considered the owners. All these estates are ruined, because Jews do not engage in farming at all; they lease the land to peasants, while they themselves live, engaging in various "geshefts," traveling with liveried coachmen and lackeys, calling themselves "Wielmozny Pan dziedzic." Meanwhile, according to past statistics, 200,000 peasants, who had left the working young population for America due to landlessness, and estates falling into Jewish hands, mostly lie fallow, which could have been provided to peasants for redemption in installments and used to create colonies for the local and Russian population from these disappearing estates.

2.2 Zionists And Their Behavior

And Russia is still dear to us. In vain have Jews and their adherents for decades spread their anti-state, cosmopolitan doctrines among the people, in the ranks of the army, and within educational institutions. During peaceful times, insufficiently prepared minds could listen to these destructive teachings. But the thunder struck. The horizon was crimsoned with the red glow of war. The Motherland calls its sons to the battlefield, to the field of honor. And all hearts, more sensitive to truth than the weak human mind, responded in unison; all strata, all ages of the Russian People forgot theoretical discord, united and continue to unite, no longer susceptible to base impulses, nor to destructive teachings instilled by the enemies of the Fatherland. Yes, the path of the Great Russian People, Holy Rus', is still visible, and this union between the People and its State will not be shaken by the yellow race, warmed like a snake, on the chest of the Hero- People,

under the canopy of the Great Power. Listening to the voice of the People, echoing from noisy capitals to the most distant outskirts at the formidable call of war, one involuntarily recalls the wonderful poem by Count Alexey Tolstoy:

> Into the bell, peacefully slumbering, a heavy bomb with a swing
> Crashed. With a crack, fragments flew around it;
> It shuddered, and to the people thick, mighty sounds
> Flowed into the distance, indignant, humming and calling to battle.

Zionism presented before the Jews a dream of their own land, of their own state, and thereby immeasurably raised the national self-awareness of Jewry. Ten, fifteen years ago there was no Jewish nation, now there is, it exists because it feels itself to be such and openly declares it. There is absolutely nothing, of course, reprehensible in this: a Jew has the same right to be a Jew as a Russian has to be a Russian. The trouble is that, like any nationalism, Jewish nationalism is primarily hostility towards neighbors. A sharply defined "I" is an enemy of "not I". And since four-fifths of Jewry are immersed in the body of the Russian state, then their "I" becomes destructive for Russia. Our people, who politically live a more real life than the intelligentsia, have long felt the Jewish danger. Being helpless, not receiving more legitimate protection from the state, the people fight against Jewry with the same terrible means as with some other misfortunes, with horse theft, for example. Jewish pogroms this is our Russian Lynch law, self-justice, equally abominable both here and in America. "Pogroms" naturally aroused the government's attention to Jewry. Jewish nationalism met with stronger protection of the Pale of Settlement, this dilapidated dam, through the cracks of which whole streams of the Judean tribe pour. However inert Russian society may be, it began to look closely at the newcomers who were taking over trade, crafts, land, and free professions. It became necessary to limit the influx of Jews into educational institutions, into the judicial, medical, zemstvo, etc. spheres. The rights of Jews for rural settlement were restricted. Zionist agitation, collection of money for a national fund, etc., were prohibited. With the greatest energy, notes regarding the right of American and German Jews to come to Russia were rejected, as was the well- known petition last summer. All this irritated Jewish nationalists to an incredible degree and caused revolutionary ferment in the Western region. Of those arrested for political unrest in this region, 90% were Jews. The Kishinev pogrom was the drop that overflowed the cup of Jewish anger. According to official reports, the pogrom itself was caused by the general rise of Jewish irritation in recent years. As it turned out from the Gomel

anti-pogrom, from the speech of the local governor and the testimonies of other authorities, Jews had long since moved from defense to offense; they are arming themselves with revolvers, brass knuckles, etc., behaving so defiantly that they seem to be inviting repression. If you have read foreign publications, you know to what madness Jews went in their curses against Russia for the Kishinev pogrom. Is it any wonder that the most extreme, most impressionable part of Jewry Jewish journalists, in whose hands almost all the Western press is, is it any wonder that they declared war on the Russian state, not for life, but for death? Honest Jews do not hide this at all. They openly proclaim that the current state of affairs in Russia is intolerable for Jewry and must be destroyed, either by revolution or by military defeat. What is surprising here, and on the contrary, is it not quite natural? Is there really any reason for Jewish nationalists to love Russia? Of course not. For some unfortunate Mr. Syrkin, the publisher of "Voskhod," there is still some sense in renouncing hostility towards Russia, but is it not unscrupulous on the part of a Russian publicist like Mr. Amfiteatrov to conceal the truth from Russian readers, to say "no" when one needs to say "yes"?

Since the beginning of military operations in the Far East in Vilna, according to "Vilna Vedomosti," there has been a noticeable increased emigration abroad of Jews serving in the army reserve. Daily, on average, 10 to 15 and more passports are issued; thus, on February 3 and 4, 17 foreign passports were issued, and on the 5th 16. Meanwhile, before the war, the number of foreign passports issued to army reserve ranks fluctuated monthly within the range of 5 to 10.

And just recently, one of the capital's newspapers with such aplomb pointed to "full readiness to serve the fatherland."

To which fatherland it was not said. Now the question is resolved, and the sympathies of "friends of Russia" are already clear, as the investigation into another patriotic feat of "friends" regarding the supply of horses to the Japanese army and attempts to cause alarm among state treasury depositors gave little reason for doubt.

2.3 Freemasons And Zionists

"Libre Parole," February 24, 1904.

"Mr. Prosh took a year of effort and patience to get his inquiry about Freemasonry discussed by the chamber, but thanks to current events, the discussion of this issue scheduled for Friday will, it seems, be postponed.

However great the talent and energy of the sympathetic Parisian deputy,

there is no doubt that he will only slightly touch upon the question mentioned. Is it possible to expect a serious discussion of Freemasonry in a ministry whose members are no more than delegates of the "Grand Orient" lodge, holding power, and in a chamber presided over by Brisson, where half of the deputies belong to the same organization?

Fortunately, what cannot be done in parliament can be accomplished before the country.

Among enlightened people, there are still individuals capable of noble impulses. Among them is Mr. Kopen-Albanselli. Thanks to him, the question of Freemasonry has now been placed on proper ground. Enough of fables about paladism, about triangles, tragicomic scenes with the appearance of a horned devil, accompanied by crude mystification, by which honest Catholics naively allowed themselves to be deceived.

Henceforth, the public knows that Freemasonry is nothing more than artificial Judaism.

Jules Lemaître, with the courage of a truly enlightened person, exposed a sore point in an article published in "Echo de Paris".

He writes that the opinion about the Jewish origin of Freemasonry and its rapid spread on the European continent by the beginning of the eighteenth century should be attributed to the numerous Jewish colonies scattered throughout Europe, which prepared its ground.

But there is no doubt that the Masonic calendar, the content of Masonic liturgy (the history of Hiram), a completely earthly internationalism, and the messianism of Freemasonry are purely Jewish, and that it is almost openly under the complete subjugation of the Jewish race and its power.

From this point of view, one could write whole volumes about Freemasonry, but even a few lines will be enough to prove its Jewish origin.

This Jewish origin is obvious; it is striking, and in this case, Jews cannot be reproached for excessive hypocrisy and secretiveness.

Indeed, a more obvious goal was never covered by a more transparent allegory. All the naivety of the Aryans was needed not to understand that, by calling them to unite for the destruction of the old order and the restoration of Solomon's Temple, they were merely called upon to contribute to the triumph of Israel.

Open any Masonic ritual, and you will see that everything in it speaks of Judea. "Kadosch", one of the highest degrees, means "holy" in Hebrew. A seven-branched candelabrum, a tree of union, a table made of acacia wood all are present here for the symbolic restoration of the temple. The Masonic year approximately corresponds to the Jewish one, and the Masonic calendar obviously represents a list from the Jewish calendar. The Masonic months are the same Jewish months: Ador, Veador, Nissan, Jyar, Sivaz, Tanmouz, Ab, Eloul, Tischri, Keschvan, Kislev, Tebeth, Shebat.

It is enough to open ńL'Annuaire des quatre obédiences francaises avec éphéméredes masonniquesż by F*** Pierre Malvezin to learn that F*** Ge-

brard, director of ńTempsż, was born in the month of ńTebethż (January 1834); F*** Cazaux, senator, was born on the 11th of the month ńSchebathż; F*** Jules Claretie, director of ńComedie Francaiseż, was born on the 3rd of the month ńKislevż.

The famous phrase, ridiculed by Andrieu, which initiates exchange among themselves: ńThe acacia is known to me,ż also relates to the most ancient Jewish traditions. For Freemasons, acacia represents the symbolic golden branch of modern initiation into mystery, an immersion inextricably linked with belonging to Freemasonry.

According to the Holy Scriptures, this tree, often mentioned by the name ńShittahż (in the plural ńShittimż), was considered sacred by the ancient Jews: by Moses' command, the tabernacle, the ark, and other religious artifacts were made from this wood. Prophet Isaiah, in turn, advised the Jews upon their return from captivity to plant cedars and acacias (Shittim, sittim) in the desert.

Look at the engravings depicting the ancient ritual of the higher degrees: ńLes plus secrets mystéres des hauts grades de la Masonnerie devoilés, ou le vrai Rose-Groixż; you will see all the symbols of the Old Testament. There you will find Moses and Elijah emerging from a fiery cloud, and the inscription: ńRestore freedom to the captives.ż The slogans are the words ńJudahż and ńBenjamin.ż You will also find Adonai, and the Pool of Siloam, and Zerubbabel, also asking that freedom be restored to the captives and that they be allowed to go and rebuild the Temple of Solomon.

Familiarize yourself with the ceremony of admission to the order, and it will seem to you that you have found yourself in Jerusalem. There is only talk of the Temple of Solomon, of the King of Tyre, of the famous Hiram or Adoniram, descended from Cain, of the journey of the Queen of Sheba, called Balkis by Freemasons, and of her favor towards Hiram, who was the cause of the latter's murder, which is still mourned by all lodges to this day. Moreover, even without this composite symbolism, it is not difficult to guess that Freemasonry is nothing other than a second synagogue, or, as I have already said, it is one of the forms of existence of Judaism.

There was a time when this could still be doubted, as Jules Lemaître notes in his article:

ńOur glorious grandfathers, who were Freemasons under Charles X and Louis- Philippe, served this sect merely as convenient screens to conceal its secret designs. These trusting and honest people were even allowed to retain their traditional beliefs. The only concern was to foster among them something akin to an innocent liberalism, which, at the very least, contributed to the development of the external principles of Freemasonry.ż

In those distant times, of which Jules Lemaître speaks, Masons became so out of love for freedom, out of a desire to participate in discussions, to prepare for the fall of tyrants and the establishment of a republic, which no one doubted this was destined to revive a golden age on earth.

The Freemason, meanwhile, was filled with generous illusions. He believed in progress, in justice, in the brotherhood of peoples; his mind was filled with fantasies expressed in sonorous and high- flown phrases; he was a profound idealist, sometimes religious, always a patriot.

Maurice Donnay, in his ńRetoir de Jerusalemż, gives us a rather successful image of this revived type in the person of Michel Obier, the old 'democ- soc', who erected barricades, ready to take up the cause again if necessary, but naively admitting that the sight of the flag waving at the head of a passing regiment always stirs emotion in him.

In our days, this worthy elder would be called a fossil rarity. In our days, the banner is greeted with whistles, mockery, and the sounds of the 'Internationale'; they say it's time to destroy it and bury it in the filth of the barracks. This subordination of Freemasonry to Judaism is expressed daily, at every step, in all political acts.

An alliance with Russia could have been concluded ten years ago, had Freemasonry, in conjunction with the Jews, not stubbornly opposed it.

Although popular sentiment prevailed in this case, the lodges nevertheless continued their secret struggle. The rapprochement with England and Italy, the behavior of the government, the majority of parliament, the Bloc (du Bloc) press regarding Russia, the upcoming trip of Loubet to Rome, all indicate that the lodges have managed to achieve the desired result.

War is a pretext to renounce the alliance with Russia; Germany, in turn, will take advantage of this, and it is highly probable that, with F*** André at the head of the army and F*** Pelletan at the head of the fleet, we risk being subjected to a second dismemberment, perhaps more sensitive than in '70.

What a disaster! This is just the path to the founding of the United States of Europe, or a universal republic, which will be the modern embodiment of ancient Jewish messianism. In this universal republic, where nations and fatherland will be abolished, the Jew, the only being in the world capable of living without a fatherland, will naturally be the master, by virtue of his cosmopolitanism. Then he will show himself kind and magnanimous towards his faithful servant, the Freemason.

Without a doubt, this will be something beautiful, this spacious world, this radiance of nations, forming but one great human republic under the supreme leadership of Israel. Only in these times, predicted by Judeo-Masonic prophecies, will France no longer exist; and we, backward people, people of the old guard, still have the weakness to cherish France.

Book Three. Section Five: Historical

Treatise I. Ritual-Sectarian

1.1 Privilege Of King Stephen Bathory

All these excerpts are borrowed from the authoritative Jewish journal "Voskhod" for 1899 under the title "Ancient Remedy", and we present all cases verbatim, except for Jewish-philosophical commentaries.

In 1605, on July 20, we encounter a royal decision regarding the accusation of Jews in ritual murder. Just as the tribunal ignored papal bulls and royal privileges, so too the king himself, along with his advisors, seems to forget not only papal bulls but also his own privileges granted or confirmed to the Jews.

It is known that Stephen Bathory, on July 5, 1576, issued the following privilege concerning the accusation of the Hostyn Jews in the murder of a Christian infant: "In view of the fact," says the king, "that unusually strange rumors about the killing of Christian infants by Jews have repeatedly reached our attention, and in view of the recent abduction and killing of a child of a certain nobleman Studziski in the Hostyn land by Jews, and furthermore, not only suspicions but a direct accusation of committing this crime have been made against the Jews we deemed it necessary to carefully examine the present case, especially since accusations against Jews of stealing and killing Christian infants and of acquiring Holy Sacraments for their blasphemous desecration have arisen for a long time, and, as some individuals have informed us, accusations of this kind, circulating among the common people, have caused many sad occurrences (tragedies). Therefore, when the aforementioned noblemen came forward with an accusation against the Jews of murder and presented the very corpse of the murdered infant, we conducted a thorough investigation of this entire matter. Thus, when we, together with the members of our court and in the presence of the accused Jews, examined the documents presented by the parties and heard

testimonies witnesses, it turned out that the Jews were not only innocent of committing this crime, but there was not even any substantial suspicion against them. In view of this, the nobles themselves, convinced that they were mistaken and that there was not the slightest evidence against the Jews for committing this crime, left without waiting for our royal decision[1]. The Jews, having fully proven their innocence in the crime imputed to them, earnestly asked us, in view of the rumors spread about them, that they allegedly use Christian blood, kidnap and kill Christian infants, and with greater persistence seek out cases to acquire Holy Gifts, and having bought them from Christians, extract human blood from the Gifts, and such slanders cause the Jews not only various difficulties, but many Jews, because of these rumors, were subjected to torture and even died a shameful death (turpi morte), contrary to the judicial decisions and privileges of our predecessors, presenting these privileges, the Jews asked us to find some means to put an end to such slanders and the insults and annoyances arising from them for the Jews. Yielding to their requests and wishing to prevent the spread of such slanders, which very often lead to unrest and deprivation of life for Jews, decrees, with the knowledge and consent of our senators, that no one within the borders of our state shall henceforth dare, contrary to the laws, to accuse Jews before any judge or court of kidnapping and killing Christian infants and purchasing Holy Gifts, or spread such rumors about Jews, since both are alien to Jews and they have sufficiently proven that these accusations against them are falsely fabricated and that they, Jews, do not use blood and do not acquire Holy Gifts. Therefore, if anyone dares to violate this our order and thereby stir up unrest, he, regardless of his rank, will be severely punished, namely: whoever spreads the above- mentioned rumors about Jews will be punished as a slanderer; and whoever brings an accusation against Jews before a starost's court (and does not prove the accusations) will be subject to punishment according to the principle of talion, i.e., will be subjected to capital punishment[2].

In 1588, on April 11, in Krakow, Sigismund III confirmed all privileges granted to Polish Jews by his predecessors. Among these privileges were, in addition to older ones, i.e., those of Casimir, Sigismund Augustus, and the recently cited privilege of Stephen Báthory; but King Sigismund III subtly distinguished a general confirmation of rights from a specific one, and therefore considered it possible to approach accusations against Jews quite differently from his predecessors. In 1605, when an accusation of killing a Christian infant arose against Jews in Sandomierz, this case was given the most energetic movement.

[1] They left because they were convinced that all, both members and witnesses, had been bribed by the Jews.

[2] Lithuanian Metrica, Book of Public Affairs No. 120, l. 132.

1.2 The Murder Of Infant Martin Kuchek

"Recently," says King Sigismund III, "a most terrible crime occurred in our city of Sandomierz. A certain Martin Kuchek, a boy of about ten, a poor student living on alms, suddenly perished miserably. In view of the fact that he, having entered the house of one of the Jews in the evening, did not leave that house and has not been found to this day, we instructed the noble Hieronymus Gastovsky of Letnica, the Voivode of Poznan, who is the city elder of Sandomierz, to arrest the Jews Lazarus and Moses, against whom suspicion of the murder of the aforementioned infant arose, and to hold them until a preliminary investigation is conducted. Having received information about the crime, we sent known investigators to Sandomierz and instructed them, after studying all the circumstances of the case and hearing witnesses, to present us with acts of investigative proceedings. Convinced that the additional investigation was completely identical to the one initially conducted, we ordered, not wishing to act too hastily, to re-investigate this case with the same Voivode of Poznan, together with the Voivode of Sandomierz, the noble George Mnishek of Bolshaya Kunchitsa, and the Sandomierz magistrate.

The persons authorized by us, having conducted a new careful investigation of this case, submitted it for our approval. Meanwhile, the brother of the missing boy in question was found drowned in an unknown manner; the headmaster of the school where this boy studied was severely beaten, and some of the Jews fled. Therefore, taking into account that this case loses its private character and becomes public, in which the prosecution of the guilty belongs solely to the state authority, we ordered the arrested to be subjected to torture, disregarding the absence of a private accusation in this case, so that such crimes would not go unpunished, and ordered further proceedings against the arrested Jews. Furthermore, in view of the fact that witness testimonies established that the missing boy entered the house of the Jew Lazarus and has not returned from there since, and also in view of the testimonies of persons who heard such cries from the aforementioned house from the missing boy as only a person about to be deprived of life makes (ad mortem raptus et vi opressus), moreover, in view of the circumstance that the missing child has not been found to this day and there is no news of him, and the Jews were offered to search for the child in all places where they could, finally, in view of the fact that there are witnesses who saw a murdered person in the courtyard of the aforementioned house at the same time, which was immediately declared publicly, and when this news, with noise and tumult (tumultuariter), reached the magistrate, the family of the murdered, having aroused by the cries of neighbors, wanted to enter this house and search it, but were not allowed to search by the Jews. And since the Jews recklessly reject the data obtained from the last investigation, and also in view of the fact that they refused to open the suspicious room

(which would most likely justify them), and since two of the arrested Jews, one a servant, and the other a member of the kahal (synagogus), against whom an accusation for the same crime had previously been brought, fled and by their flight proved that they were guilty of what is revealed by the last investigation, in view of all the above, we, the king, have come to the conviction that there are sufficient well-founded suspicions to proceed to a more thorough investigation of the truth by means of torture. In view of this, returning the entire case back to the relevant authorities, i.e., the voivodeship, starosta, and Magdeburg authorities of the city of Sandomierz, we order to join our secretaries to the already existing commission: the honorable Achacy Grochowski and the noble Kaspar Midaowski, and we determine that the aforementioned authorities, together with our deputies, should make every possible effort and try by all ordinary means to discover the truth; and if they fail to achieve this by ordinary procedural means, they are allowed to subject the accused Jews to torture, according to the prescriptions of the law, provided, however, that the torture does not cause the Jews any mutilation or significant bodily harm. And if the mentioned commission, based on torture testimonies, finds the accused Jews guilty of committing murder, in such a case it must assign them a worthy punishment, according to the prescriptions of the law. If the commission does not find sufficient data to recognize the Jews as guilty, in such a case it must again submit this matter for our consideration, without releasing the Jews from confinement, pending our decision on this matter[1]. In the same year, a decision was made in the Lublin tribunal, the Jews confessed and were sentenced to execution.

1.3 The Process Of Host Desecration

On November 24, 1605, in Krakow, the following court decision was made by King Sigismund III regarding the desecration of the host[2], stolen and sold to the Bochen Jewish man Jacob by the Poles Matvey Mazur and Matvey Dudko:

In view of the fact that the elders of the Bochen community did not present, within the appointed time, the accused Jacob, as well as his accomplices: Franche and Itzku Vranku, and in the presence of representatives from the city of Bochne, the authorized representative of the Bochne Jewish community declared that the accused Jews had hidden in Turkey, and the person sent after them was killed in Wallachia, which was confirmed by private letters from Wallachian customs farmers, the king sentences all Bochne Jews, living both in the city itself and in its environs, to expulsion. The ex-

[1] Acts of the Vilnius Archaeological Commission. Vol. V. No. 512, p. 220.
[2] i.e., Holy Gifts.

pelled are ordered within 12 weeks to move out of Bochne and choose a new place of residence wherever they wish, under threat, in case of disobedience, of confiscation of all their property. At the same time, it is forbidden for all time, both for the Jews themselves and their servants, not only to acquire real estate in Bochne, but also to reside both in the city itself and in royal, princely, etc. estates. At a distance of 2 miles from Bochne, under threat of confiscation of property and punishment at the discretion of the king."

Upon the ascension to the throne of the new king, Vladislav IV, the Jews took care to immediately obtain at the coronation Sejm in 1633 a general confirmation of all the privileges of previous kings, including in this confirmation a number of special privileges and, among other things, privileges protecting Jews from accusations of killing Christian infants and desecrating the Eucharist.

1.4 King Vladislav Confirms The Privilige To Jews

On March 16, 1633, in Krakow, at the coronation Sejm, King Vladislav IV granted all Polish Jews a general confirmation of all the privileges of his predecessors, placing among other special privileges a privilege of the following content: "We determine that magistrates, in case of accusing Jews of a serious criminal offense or of causing torment to the Holy Gifts[1], or of kidnapping infants and shedding Christian blood, or of any other crime, shall not dare to arrogate to themselves the right of judgment over the accused in these matters, but shall hand over the offender to the local starost, and in his absence, to the gentry court for imprisonment; and the local starost or his deputy is obliged to arrange for the arrest of the accused Jew in the same manner and then, without delay, together with the voivode's presence, as well as our commissioner or secretary, who will be specially appointed for this purpose, is obliged to consider the case and impose on both a Christian and a Jew one or another punishment, according to their crimes. If the crime is committed within the limits of the magisterial district, in such a case, the arrest of the accused, both Christians and Jews, must be handled by the magistrate, who must then immediately present the arrested to the local elder or the city presence, not allowing himself to pass judgment on accusations against Jews. From the elder's court, the accused are granted the right to appeal to our own royal court. In all civil cases, as well as for minor offenses, Jews are subject, according to their privileges, to the ancient customary court of the voivodes and their deputies.

Bringing this to public attention, the king warns that those who do not obey this decree will not only lose royal favor, but will also be punished for disobedience with fines, both those established by the decrees of previous

[1] Jews, having obtained the Holy Gifts, blasphemed and flogged them with rods.

kings and new ones, the amount of which the king will determine at his discretion.[1]

Not limiting himself, therefore, to confirming the ancient provision that Jews in all important matters have the right to appeal to the Court of Assessors, which, under the chairmanship of the king alone, has the sole right to finally decide all these matters, King Vladislav IV further decrees that, to prevent pogroms, to which Jews are very often subjected in royal cities and towns, and during which Jews themselves suffer beatings and violence, their synagogues and homes are destroyed, and property is plundered, this present privilege prescribes to magistrates, as well as to every burgher individually, that whenever Jews appeal to them for help, or when they themselves hear the cries of Jews for help, they must appear, under penalty of punishments and fines specified in the privileges granted to Jews by previous kings, at the scene of the incident and protect the Jews, and arrest the perpetrators of the disorder and present them to the elder for punishment, according to the measure of their guilt.

Furthermore, taking into account that Jews often have dealings in various official places, and there is a need to present Jewish privileges, while the originals of these privileges cannot always be obtained in a timely manner when they are precisely needed for a case, the king decrees that official copies of these privileges, obtained by Jews from any official place, have the same force and significance before the king's own court, as well as in every other official place, as the original charters.

Sleskovsky says the following on this matter: ńShameless Jews, defending themselves against the accusation of child murder, presented a false bull to the court, which they called papal, and thereby inflicted a cruel insult upon the Holy Father, because there never was such a pope who could give a certificate to thieves that they do not steal, and to murderers that they do not kill. Regarding the meaning of the bull presented to the Jews, we can say the same thing that would be said if some well- known robber, caught red-handed, presented as proof of his innocence a royal privilege or a papal bull, in which it would be stated that the robber who presents this privilege is allowed to steal and rob anyone he wants, he is also allowed to kill and torment anyone he wishes, therefore no one has the right to seize this robber and punish him. Given that the Jews, by presenting such a privilege, are slandering the Pope, they should be punished, at least, in the same way as those who forge false privileges, documents, and bulls, etc., for the deception of their neighbors and to the detriment of the state. And a false bull must be immediately taken from them and burned along with all those who possessed it; for if the Jews possess such charters, it is only because they

[1]Crown Metrica, Chancellery Book No. 27, p. 227, the following privilege cited in the text is taken from the confirmatory charter of King Stanisaw August to the Krakow Jews from 1765, June 14.

fabricated them with the help of their well-wishers, patrons, and protectors, officials from among the Judeo-Christians. Can one really be surprised if they inserted entire statutes from the Talmud and stitched them into the Crown Statute by some unknown trick?"

1.5 The Case Of Forced Extraction Of Blood From Monk Pavel By Jews In Lublin

A little over three years have passed since King Vladislav IV granted a confirmatory charter to all Polish Jews, and now again, on August 7, 1636, the prosecutor of the Crown Tribunal, sitting in Lublin, brings charges against the Jews: "Judah, Jeremiah, and Samuel, butchers of the Lublin community; Viktor Moshkovich, Levek Solomonovich, Isaac, Avraam Isaakovich, and Sloma; rabbis: Levek Iozvovich, Lazar Kalinovich, Samuel, Mendel, Moshka Izrailev, Kopel Samsonovich, Alexander Materialist, Levek Markovich, Samson Alexandrovich, Iovel Zlotnik, Irsha Moizeshovich, Iozue Doctor, Isaac Kontorka, Yakub Yankosh, Avraam Moshka, Yushka Kulyavy, Joachim Nohana, Meer Shmukler; elders: Avraam Isaac and Borukh, beadles, or, simply, schoolchildren, and against the entire community of Lublin Jews, against everyone in general and against each individual Lublin Jew, as true psychological culprits and abettors: the Jew Mark, a surgeon[1] and Johann Smith, a German, a Lutheran, a medic, as he himself, at least, claims, who has no permanent residence and a wanderer from one city to another, and against two Jews: Levek, servant of the Jew Mark, and Moshka, servant of this Lutheran, in the commission of a terrible crime.

What then was this "sinister, tragic, unheard-of" crime, as the decree expresses it?

"Jewish doctors, rabbis, elders, and schoolchildren, as inveterate enemies of Christians, and especially monks, having been freed just a few weeks ago by means of a purifying oath from the accusation of murdering a Christian infant, and not content with having extracted all the blood from him, began to seek some monk, pure in soul and body, to open his veins and obtain as much blood as necessary to satisfy their cruelty and godless superstitions. They singled out one pious, simple-minded monk, mature in years, but innocent as a child in his life and morals, named Paul, a novice in the monastery of the Carmelite Fathers (Carmelitorum Reformatorum laicum). These fathers usually sent Paul to collect alms, so he was well-known to both Christians and Jews. Believing that the simplicity of this monk would be convenient for their intended purpose, the Jews instructed the surgeon Mark to lure Paul to him under a plausible pretext and extract blood from his body for the common good of their religion, worthy

[1] Who performs circumcision on newborns.

of damnation. Mark accepts this offer, watches the monk, and persuades the imaginary physician Smith with money to help in this slaughter. And so, these elders send Paul for alms to certain benefactors living a few miles from Lublin. On Sunday, July 27, at noon, when some of the inhabitants were busy with lunch, and others were indulging in an afternoon rest, the novice sent from the monastery heads to the Jewish quarter. As soon as the surgeon Mark saw the pre-doomed victim, he immediately ran to meet him, spoke to him kindly, and asked him to come into his house, as he had something important to tell him in secret. The cunning hypocrite easily convinces the straightforward and simple man, who suspects nothing bad; he willingly enters the house and prepares to listen to what they are about to tell him in secret. But Mark declares that he can only tell him this secret in the most secluded place, and therefore leads him to the third floor, into a vaulted room, located inside the house, from which only one small window looks out towards the synagogue, and asks him to sit down. Then Levek, Mark's servant, approaches, and, hiding his inner rage, begins to engage in friendly conversation; finally, the Lutheran appears with his Jewish servant Moshka. Then these cruel executioners, not men, but predatory wolves, appointed as leaders to carry out a godless deed, lay their sacrilegious hands on the gentle lamb, the simple-minded man, who with a trembling voice begs for his life to be spared. And first of all, they remove his belt, tear off his old, torn monastic robe, and throw the half-alive man onto the bed prepared for him in advance. Then Levek sits on his chest and grabs his hands, Moshka holds his legs, and John Smith opens the lower part of the abdomen with a razor, near the reproductive organs, lifts the veins passing there with an iron probe, and then, grasping them with an iron instrument, pulls out one pound from the body and, cutting them slightly with a scalpel, severs a significant part of the reproductive organs, while at the same time the Jew Mark collects the blood flowing in a stream into two copper basins, humming some song known only to him with his defiled mouth. Having committed this bloody cruelty, this inhuman torture of an innocent person, they force him, being between life and death, to take a solemn oath that he will tell no one about the torments inflicted upon him, and then they put him on a cart, on which he was supposed to go for alms. Considering himself, in his simplicity, bound by the oath extorted from him, Pavel suppresses his severe sufferings for several days, performing the prescribed path of obedience. Overcome, however, by the fear of death, he first sets forth in a letter, in the form of a will, to the monastic authorities, and then, at their suggestion, repeats the same before the Tribunal court in the presence of the main perpetrators and accomplices in these crimes, as well as members of the Lublin magistracy. His statement is then twice confirmed by oath.

In view of all the foregoing, the prosecutor demanded exemplary punishment for the culprits. Based on this indictment, the court ordered an investigation. The result of the gaps in this investigation was the court's

decision to subject the Jew Mark to torture. Naturally, under torture, the Jew revealed everything, and since the victim Pavel, "a monk of pious simplicity," repeated his testimony in court and then gave a confirmatory oath, the Tribunal, "weighing the cruelty of this almost unheard-of crime, at the thought of which the mind shudders, laws are paralyzed, and holy justice demands the most severe retribution," decided to "cut the 'unfaithful' Jew Mark, convicted of the crime, into pieces alive, impale his head on a stake outside the city, and burn his body so that no trace of this wickedness remains."

It should be noted, however, that despite the accusation against the members of the Lublin Kahal that they were the intellectual perpetrators of this crime, and that Mark committed the crime attributed to him at their instigation, the court does not find it possible to hold the members of the Kahal accountable, just as it absolves the physical accomplices in the commission of the crime. How can such leniency be explained? It can be explained by the circumstance that for causing the death of one person, only one of the accomplices was supposed to pay with his life, as was the case in Lithuania; we cannot, because, firstly, there was no murdered person present: the monk from whom blood was extracted was alive at the time of the verdict, i.e., two weeks after the operation; secondly, from previous and subsequent trials for similar accusations, the court does not hesitate to sentence to death all persons accused of the ritual murder of one infant.

Thus, the members of the Lublin Kahal were acquitted.

1.6 The Lenczyca Case Of The Murder Of The Infant Son Of Matvey Mikhalevsky By Jews

In 1639, on April 20, a Wednesday before Easter, a child, one and a half years old, disappeared in the village of Kamashiche. The child had been left in front of the house of the peasant Matvey Mikhalevsky, who had gone with his wife to work on the corvée after dinner. This child was found in an open area in the forest, adjacent to the village of Kamashiche, and his body was covered with wounds, some of which penetrated to the bones, while others appeared to have been made with thin instruments.

Suspicion for the child's abduction fell upon the beggar vagrant Foma Mendik. Without long hesitation, the accused declared that he had indeed abducted the child and sold him to the Lenczyca Jews. Remorse compelled this man to inform on himself and on the Jews. Furthermore, he stated that he had previously sold two other infants to them. Mendik testified and confirmed under oath, and under a double torture by fire, as well as at the execution site before his death, confessing with tears upon the exhortation of a confessor, and repeating the same things.

Knowing well from recent decisions what awaited those accused of such a crime, the disgraced Jews fled, but were apprehended in the city of Orlov and handed over to the Lenczyca city court.

The chairman of this court, the elder Lenczycki, relying, apparently, on royal privileges, allowed the Jews, after the investigation, to appeal to the king, to the Court of Assessors.

When the Tribunal learned of this, it found the elder's actions "reckless and negligent," committed in contravention of the constitutions, since, according to old statutes and new constitutions, Jews accused along with burghers and peasants of committing criminal offenses, and in particular murder, are subject to the city court, and the final decision on these matters belongs to the Tribunal.

In view of this, the Tribunal imposed a fine of one hundred zlotys on the elder, and five hundred zlotys on the Jews for an improper appeal, ordering the guilty parties and all preliminary proceedings to be submitted for its consideration.

Before the Tribunal, the accused beggar testified that at noon he had abducted the child and sold him that evening to the Jews Maer and Lazar for one and a half zlotys, and the next evening, having received the child already dead from the Jews, he took him to the forest at the Jews' command and placed the corpse under bushes there.

Foma confirmed this testimony under torture before the court, in the presence of Jews, and then before his execution in the square.

In view of this, the court decided to subject the Jews Lazar and Maer to torture only to ascertain for what purpose the treacherous Jewish people needed Christian blood. And since these Jews are implicated not only by the testimony of the executed beggar, but also by countless wounds more than a hundred, wounds found on the child's body, made by some thin instruments, as well as the time of the child's sale (during the Jewish Passover?), the location of the murdered and unburied child, all these circumstances, completely similar to those that were revealed in similar accusations against Jews in many previous decisions of the Tribunal. In view, finally, of the acts, the investigative proceedings, and the confirmatory oath, which the child's father expressed a desire to take and indeed took, together with six peasants, the court sentenced the Jews to death by quartering.

As for the other Jews of czyca, accused as intellectual perpetrators of this crime, namely Lazar Peremyshlsky, son-in-law of Moses Rusnak, the Jewish elder, called zemstvo, Moses Rusnak himself, Mark, son of Mayer, a schoolboy, Anselm, son-in-law of Mayer, Lazar Poznanchik, Samuel Kagman, Daniil, son-in-law of Kagman, Mark Davidovich, elder of the czyca Jewish community, as well as Isaac Rabin, the supreme judge and reader of the Jews of czyca, the court ordered them to take a purgative oath, according to the royal statute of 1505.

1.7 The Case Of The Murder Of Infant Albert By Jews

Judicial decision of the regular general court of the Crown Tribunal in Lublin; on Saturday before the feast of St. Virgin Margaret (July 11), 1598, at the suit of peasant Matfey Petya of Svinorovo, a serf of Anna Kishchanka, wife of Stefan Petya Girozhevsky, against the infidel Jews: Gromka, Mark Sakhovich, Gromka's father, innkeeper and mill owner of Voznitsky, then Gaichik and Joachim, Jews from the city of Medzyrzecz, of the voivodeship of Leon Sapieha, Chancellor of the Grand Duchy of Lithuania, who are in custody and presented to the Grodno Melnitsky court by the above-mentioned plaintiff and the blessed Abraham Skovesky, manager of the Voznitsky and other estates, on the following charge: the above-mentioned Gromka, on Thursday after the last Holy Passover, passing through the village of Svinorovo, kidnapped the son of the aforementioned plaintiff, a four-year-old boy named Albert, who was running on the street. And then he took him to the house of his father, the innkeeper Mark Sakhovich, in the village of Vozniki. Then Gromka, together with other Jews and in a hidden room, in the same Voznitsky inn where his father lived, let out blood from the living son of the plaintiff, with the help of specially prepared instruments, cutting his veins; and, forgetting the fear of God and despising existing laws, murdered the boy in a cruel and inhuman manner. Wishing to escape unpunished for the committed crime, the Jews threw the boy's body into a dirty, swampy place, near the village of Vozniki. This body, with God's permission, was found by some people and presented to the Melnitsky Grod Court, which, having observed ten small wounds on the hands of the dead child near the wrists of both hands, and a clearly expressed blueness on the neck, all of which is described in more detail in the inspection report, carried out at the request of the father of the murdered child and Abram Skovetsky, on behalf of the owner of the estate. However, after the preliminary investigation[1] conducted by the plaintiff in this case and after hearing the objections regarding lack of jurisdiction, presented by the Jews, the Grod Court sent the entire case to the decision of the Crown Tribunal. After the father of the murdered infant, Matfey Petyenya, and the aforementioned Avraam Skovetsky, appeared personally before the Tribunal Court with their attorneys and handed the court the act of preliminary investigation presented by them to the Grod Melnitsky Court, they requested that the accused be brought to trial.

The Jews, brought to court under guard, petitioned both personally and through their attorneys: Moses Doktorovich and Solomon, doctor of

[1] According to Polish law of the 16th-18th centuries, preliminary investigation (scrutinium) took place with the participation of the accused and the court, observing certain conditions, by the person who suffered from the crime and at their own expense.

medicine, and another Solomon, authorized by their synagogue, commonly called a schoolboy, the elders of Lublin, for the appointment of defenders for the accused from the court, which the court did. The injured party, appearing with an accusation against the Jews, tearfully requested that a trial be held; in response, the accused presented their rights, privileges, and immunity charters (immunitates) in originals through their lawyers, proving on the basis of these documents that the present case was not subject to the tribunal's jurisdiction. The court, having heard and duly weighed the explanations of the parties and taking into account that the documents provided by the Jews cannot serve as their defense in such a terrible crime, recognized that the present case was correctly transferred by the Melnitsky Grod Court to the tribunal for resolution, as the supreme court (uti supreme judicio). When, immediately thereafter, the Jews, denying their guilt in the crime, petitioned the present court for permission, in turn, to conduct a new investigation in this case to prove their innocence, the court, in view of the very nature of the wounds on the corpse of the murdered boy, presented to the Grod Melnitsky Court, as well as from the investigation conducted by the injured party before the same court and duly weighed by the current court, it is obvious that the aforementioned Jews are guilty of the crime imputed to them, rejected the aforementioned petition of the Jews; and in view of the fact that accusations against Jews in similar crimes are very often heard, the court decided: in view of the disclosure of for what specific purposes, religious or for the purpose of preparing poisons, or for any similar purpose, Jews need Christian blood, to hand over the accused for torture to the appropriate court. The aforementioned Jews, according to this definition, were subjected to interrogation and torture in the designated place, before the Lublin voivode's presence, i.e., before the Lublin voivode and officials, and the protocols of the torture testimonies are stored in the voivode's affairs of the city of Lublin. After the Jews in the designated place for torture were searched and were thrice hoisted on the rack and thrice subjected to burning with candles, the aforementioned Jew Joachim was presented to the court, who voluntarily (!) gave testimony before the court in the following words: "There is a custom among Jews, according to which poor Jews are sent to the rich for sustenance, and I was sent to Mark in Wozniki; while receiving sustenance there, I had Mark's permission to enter the pantry and take what I needed. On Thursday before the Jewish Passover, I entered the pantry to take bread for myself, and in the pantry, under the bed where Jewish children slept, I saw a new red pot, covered with a new white sack; thinking it was honey, I wanted to take it for my bread, but when I took what was in the pot, on my finger, I saw that it was not honey, but something else, red. Then, having come out of the pantry into the hut and finding only the mistress, Mark's wife, I asked her what was in that new pot under the bed? She answered me that it was the blood of a Christian infant, but you tell no one about it. Then I no longer saw this pot and do not know where it

went. When we were arrested and imprisoned, Mark asked all of us to have God in our hearts and not confess to anything, even if they subjected us to torture; he repeated the same to us here in Lublin when he was taken for torture. Joachim also confessed that Nastaska, who has her hut near Catherine's house, where Mark lives, told him that when she took beer from the Jewish cellar for sale before the Jewish Passover, she saw the aforementioned tortured child under the barrels. Joachim also confessed that he heard from other Jews that Jews use Christian blood for Passover, but he does not know why they do it."

"Then it was reported to the court that the Jew Aaron, mentioned above as Gromek, wishes to reveal the whole truth to the court in the present case."

"Brought to court, Gromek voluntarily confessed the following: "Before the Jewish Passover, Zelman, a Jew from Medzyrzec, earnestly asked me to get him a Christian infant as well. Then, when I, having taken malt to Losice, was returning home with Isaac (who is mentioned above as Gaichik), I met a child sitting by the road. Then Isaac said to me: "Do you remember what Zelman asked you for? And he ordered me to take this child on a cart, which I did. Having brought this child together with Isaac to Wozniki to my father Mark, we hid this child for several weeks in the cellar, and then Isaac and Zalman, who had been informed in Medzyrzec that the child had been brought, slaughtered him, and Nastaska was hired to take this child away." Furthermore, Gromek testified that he heard from other Jews that those among them who can obtain Christian blood drink it with wine, but he does not know why they do it."

"All this was then voluntarily declared by Gromek, in the presence and face of the unbelieving Lublin Jews: Moses Doktorovich, Solomon, the authorized representative of the Lublin synagogue, simply called a schoolboy, and Solomon, a doctor of medicine, the elders of Lublin, adding: "I know that Isaac was present when this child was cut." Then the unbelieving Isaac Gaichik, presented in court, testified on his own initiative as follows: "Aaron Gromek kidnapped this child and put him in the cellar." He also admitted that Moshko and Zelman from Medzyrechye arrived after the child had been kidnapped. Nastaska came to the cellar to entertain the child when he began to get bored. Then Moshko and Zelman took the child and brought him to the yard in front of the pantry; together with him, Isaac, they took a knife used for slaughtering cattle, and slaughtered the child as follows: Moses cut, or rather, stabbed near the chest, and he, Isaac, together with Zelman, cut the arm, and then the child's blood was released into a pot. They took most of this blood with them to Medzyrechye, and left a small amount for Isaac, according to whom, his wife poured this blood into fresh dough. The bread baked from that dough is called "Efichomen," which means: "May the Lord God help you." Christian blood is also added to wine, for those who have a lot of this blood at their disposal; he only had enough for a kalach. Zelman had previously used Christian blood, because he taught me this, and

besides, Moses from Medzyrechye, who used to be with him, told me about it." When the court asked Gaichik why the Jews themselves never buried the corpses of the infants they killed, he replied: "For us, Jews, it is improper to show mercy to pagans; it would be a sin for us if we buried such a body, etc."

"Nastaska, whom Joachim and Mark mentioned under torture, and Aaron, on his own initiative, testified in court before torture, voluntarily, that when she carried the body of the murdered child to throw it into the swamp, a Jewish woman went with her and told her: "If we, Jews, buried the body of this child ourselves, we would all perish." When Nastaska asked the Jewish woman why Jews needed Christian blood, the Jewish woman replied: "If we did not have your Christian blood for Passover, it would not be Passover for us, but a great fast." Nastaska then confirmed her testimony under torture."

"In view of this, the Lublin Tribunal, having carefully considered and weighed all the aforementioned circumstances, determined: Since from the investigative proceedings before the Melnitsky Grodno court, which was read before the tribunal and discussed by it, and likewise from the testimonies of the Jews themselves, both given under torture and before the court in the presence of the aforementioned elders of the Lublin Jews, there is not the slightest doubt that the Jews are guilty of the crime imputed to them, i.e., the murder of the aforementioned infant, therefore the Crown Tribunal sentences the guilty Jews: Mark, Isaac, and Aaron, as perpetrators and accomplices in the aforementioned horrific crime the murder of an innocent infant to death, and for the execution thereof refers them to the appropriate competent authority."

1.8 The Case Of Margarita Mrochkova, Who Sold Her Daughter To The Jew Bork For Blood

The famous Sandomierz case was initiated at the behest of Father Stefan Zhukhovsky and conducted with the energetic support of the highest ecclesiastical authorities.

In 1698, in March, as the Jewish Passover approached, the Jew Alexander Bork, who, according to Jews, was from the lineage of Aaron (probably the same exact tenant, like himself), the elder of the Sandomierz synagogue, related through his wife to the Opatów tenant Joseph, and himself enriched by income from rents in Sandomierz Suburb and from trade, was in long- standing acquaintance with a certain Katerina, married to Mrochkova, who, based on her customs and other absurd reasons, was called haftowana (stitched/quilted). From her, the Jew obtained that she provided him her daughter Margarita, baptized on June 23, 1697, in the chapel of St. Peter,

for cruel torments.

And although she initially, under torture, both in the town hall and in the Grodno court, hoping to evade it, testified that she had done this on Tuesday, after White Week, and that she had brought the child dead to the Jews, however, then, on May 14, she declared the truth there, in the Grodno court, with the very same words, which she then repeated three times in the tribunal.

Having committed the crime, she did not surrender the dead body for burial in the parish church, but kept it at her home, in a pantry or in the attic, so as to be able to blame the presence of wounds on cats and rats, and then accuse the parish priests that they did not want to bury the infant.

In refutation of this accusation, the priests took an oath on Friday, June 23, in the Sandomierz consistory, that she not only did not ask them for burial, but did not even inform them of the child's death.

Wishing, however, to get rid of the presence of the corpse, the accused, on Thursday of Easter (i.e., April 3), took the corpse to the collegiate ossuary of St. Mary and, throwing the corpse into the window, did not pay attention to the fact that several bones fell out of this ossuary. When, that very evening, the guard at the ossuary ordered another guard to pick up these bones and put them back, a girl dressed in a shroud was found among the bones. This was immediately brought to the attention of the castle authorities, where an examination of the dead body was conducted, and voices immediately began to be heard that this was the work of Jewish hands (which the Jews particularly insisted on in the further course of the case, proving that the examination in the castle was falsified and asserting in the tribunal that there were no wounds or injuries on the child's body during its examination in the castle).

Then the body was taken to the collegiate church, where it was immediately recognized whose child it was, and the burgomaster ordered the mother arrested. First of all, on Friday, April 4th, the body was brought from the church to the barbers for them to conscientiously examine the body and describe the wounds. Then, the mother of the child was summoned to answer, and she declared that she was ready to prove that the child died a natural death.

The city, having enough of its own affairs and not wishing to offend the Jews, who would not have liked such actions by the city, after hearing only a verbal report about the questioning of the household members (who, especially the students, apparently living in that house, did not even think of investigating why the child died; the landlords, however, although they might have known something, thought only of their own skin), decided on April 9th that the accused mother should take an oath of purgation, along with eyewitnesses, i.e., her father and mother and other witnesses, stating that the child fell ill and died from that illness. For not bringing the child to the church for burial, she was sentenced to three days' imprisonment in

chains.

The execution of this decision was hindered by a lawsuit filed by the prince against the city, demanding that the magistrate look into the matter more carefully. Thus, whether they liked it or not, on April 11th, the city court proceeded with further inquiry, obtaining documents and conducting searches.

It was then that the Jews, seeing that they would not be able to rest on their laurels, that the matter would not end in trifles, understood that the accusation would be directed at them, especially since the mother of the murdered child, subjected to torture, confessed on April 19th that she had handed over the dead body on Tuesday, during White Week, to Berko and received the mutilated body back an hour later.

She repeated the same thing before the court and the next day.

When she had to repeat this during a confrontation with the Jew, she declared that the Jew was innocent, and that she herself did not know what she was saying due to pain.

From all this, on April 22nd, she recanted, stating that the Jew Alexander had asked her not to betray him, but that everything she had shown under torture was true; he gave her nothing, and even scolded her, and she felt sorry for that Jew when he, standing there in the town hall, said to her face: ńWoman, I don't know you,ż and therefore she declared him innocent before the court.

When the Jew began to refer to the fact that at the time the accused was speaking of, he was not in Sandomierz at all, but was traveling to Opatów, she told him to his face: ńI brought you a deceased child.ż

To this, the Jew Alexander replied: ńWhy didn't you, wicked woman, tell me this on Saturday?ż

The accused replied: ńAnd why did you bring that old sorcerer-Jew to me, who as soon as he looked at me and started speaking, I could no longer object a single word to him. But as I have said now, so I will continue to say, that it is the truth.ż

Then the Jew was given time to find a defender, then for negotiations with him, then for presenting evidence, so the case dragged on until April 26th, when the city prosecutor presented his complaint.

The Jews, seeing then that this was no laughing matter, flew to the Marshal of the Court, the Sandomierz elder, presenting to him that the city was initiating, without any grounds, a process against his tenant. However, Andrei Bralnitsky, canon and surrogate of Sandomierz, having communicated with me, as a pastor, on how to arrange things so that the burghers could calmly conduct the process in this matter, writes a letter to the Bishop of Krakow, so that he might intercede with the illustrious lords Stefan Bidzinsky, Voivode of Sandomierz, and Lord Jozef Lubomirski, Marshal of the Court, for the protection of the burghers.

Confident in this patronage, on April 30, the burghers ordered the Jew

to present proof of his innocence, and when he demanded that an accuser be presented to him, the magistracy ordered the body of a child to be brought from the church.

And a wondrous thing, blood flows a second time (the first time it appeared before Dzianoti, the day before in the church) from the wounds of a dead child, brought to the town hall and, like the blood of innocent Abel, cries out to heaven and to judgment for vengeance.

The Jew does not want to look at any of this, nor justify himself (as before an incompetent court), and slanders us, claiming that the priests, having conspired with the burghers, poured pigeon blood into the wounds just to drown the Jew.

The Jew then demands an examination of this body by Krakow doctors, but when this was rejected, the city agrees not only to conduct an inquiry but also to transfer the case due to lack of jurisdiction from the magistracy to the gentry court.

At the Sejmik in Opatow on April 28, the nobility of the Sandomierz Voivodeship, animated by zeal, resolved the following: The crime committed in the city of Sandomierz, a cruel murder, the shedding of Christian blood, must be resolved by the gentlemen members of the Sandomierz gentry court in whose unblemished loyalty we have always been convinced disregarding any protections for Jews, and according to holy justice, the Sejmik places this duty upon the honorable judges, according to the oath given by them.

Following this resolution, the judges opened their sessions on May 5. At the appointed time, the Jew demanded an inquiry to correct his inaccuracies, and the magistracy to confirm its accuracy. In view of the Jew being brought to responsibility, it was decided to imprison him in the dungeon located beneath the town hall.

This terribly shocked the Jew, and when, despite the intercession of various persons on his behalf, he could not obtain release from arrest from Andrei Karvitsky, secretary of the Sandomierz gentry court, the Jews began to spread various slanders about him.

But the slanders against this secretary for his participation in this matter brought him as much benefit as their intercession could harm the Jewish patrons. This was acknowledged by Prince Bishop of Krakow himself, who wrote him a letter with a special blessing.

Here we will attach this letter, so that later generations may see that judges, zealous for God's honor and for innocent Christian blood, await honor from people and blessing from God.

"Gracious Sovereign, Mr. Secretary of the Sandomierz Grod Court, my lord and brother!

The Lord God has expanded your renowned lineage, gracious sovereign, above many generations. Without diminishing the pious deeds of your ancestor Dunin, who built 70 churches in Poland, I recognize you, gracious sovereign, as his worthy competitor, because you so zealously stand for the

holy faith and divine honor, demanding vengeance for innocent blood. In this, undoubtedly, one should see a pledge not only that your progeny will abide forever, but that you yourselves and your lineage will acquire greater blessing from God, and the foremost positions in our homeland, for which I, along with my entire diocese, offer fervent prayers to God, recognizing you as a defender of faith and justice. To distant posterity, chronicles will convey that our depraved age has found against the numerous defenders of the treacherous tribe in you, gracious sovereign, an avenger of innocently shed Christian blood.

Committing this matter to your unceasing attention, I remain your heartily benevolent brother and servant, Jan Maachowski, Bishop of Kraków, Kraków, June 8, 1689."

At another confrontation, on Wednesday, the Jew became confused when the accused woman, no longer protecting him, spoke directly to his face the following words: "When I came out of prison today, it occurred to me that during interrogations and torture I accidentally got confused and incorrectly stated that I had brought a dead child to the Jew no, I brought him to the Jew alive. On Thursday before Holy Week, the Jew persuaded me all day long, as I was washing his and other Jews' laundry, he promised me a reward, and at that time it happened to me that I was as if completely dazed."

Having heard these statements, the court ordered the Jew to present his objections on Thursday, but the Jew did not bother with that, and instead hastened to send his son to the tribunal and received an order (without the knowledge of the court members) from the tribunal marshal to the grod judge, so that this case would be transferred from the grod court to the tribunal. At this very time, Krzysztof Dbicki, Canon of Kraków, Sandomierz, and Official, arrived, and seeing that the lost case could not be helped otherwise than by making it public, he took this burden upon himself (and I myself had to think about losing the case not without fear, as the struggle with such a strong opponent was difficult. And a loss would further strengthen Jewish impudence), having personally gone to Kraków to insist before the tribunal, and for the upcoming review of the nobility, and then resolutely declared that he would appear in Lublin.

When submitting his statement about entering the case, he implored the judges in God's name to firmly remember the zeal for the faith of their voivodeship and their duties, and that this case should not be sent beyond the Vistula, confirming his request by referring to the fact that the Lord Jesus Christ himself, having crossed the Jordan River, lost his case with the Jews in the town hall (?). But all this helped nothing, as almost at the same time we were handed - by Jews - Summonses to summon us to the tribunal, and what is most surprising (and impossible to understand) they were presented on Saturday itself for entry into the tribunal's books as proof of the delivery of summonses, presented on Saturday itself to the city court;

for this very reason we requested that each act be stated separately in the court decision.

The next day, a bailiff hired by the Jews brought an order (received without the knowledge of the court members) concerning the presentation of prisoners to the court, simultaneously with an order to the city presence for the immediate execution of this order.

This secretly obtained order to postpone the case could neither be destroyed nor delayed for another term, so we did not even have to conduct a proper investigation.

In vain did the city solemnly declare its insolvency to the city presence and laid the keys to the town hall before it; in vain did we, for our part, present a demand that we be granted the right to demand the prisoners in due course not from the cavalry, which had already been waiting for them for a week in Sandomierz, but from the city court itself the Jews, having hastily received an order from the tribunal marshal to the city judge and infantry from Lublin (of which the other members of the tribunal knew nothing), delivered Berka to the tribunal.

At first, the members of the tribunal eagerly took up this matter, but before the case came to a decision, this fervor subsided: indeed, their zeal was fueled by letters from the Bishop of Krakow and the most illustrious Chapter of Krakow, addressed to the tribunal court and specially handed to him by the sent Official (Ksidz Official), and his embassy, sent through the efforts of the same Official from a noble review to the tribunal by two special envoys with the following instruction:

Instruction of their Excellencies, Messrs. Stanisaw Popiel, Podlaskie Master of the Hunt, and Stefan Reklewski, envoys to the Most Serene Crown Tribunal of Lublin from the review near Krapivnitsa, by virtue of the resolution of the Sandomierz Voivodeship: whereas, within the Sandomierz Voivodeship, in the city of Sandomierz, a God-abhorrent infanticide has been committed by Jews, our Voivodeship is inspired by the desire to avenge the innocently shed Christian blood by means and order indicated by justice. We have entrusted the consideration of this crime by public decree to their Graces, the city judges of Sandomierz, our most gracious sovereigns and brothers. When, in response to our public demand presented to them for a report on this matter, we heard that this case, despite protests, had been transferred by a declaration of lack of jurisdiction to the Most Serene Crown Tribunal, then we, knowing that it is the highest right to exercise the highest justice, ask our envoys to assist in this, at the same time appealing to the Most Serene Tribunal with a request that it finally resolve this case, which is already legally prepared, so that the gates of hell may not prevail. These same envoys of ours shall be obliged to insist together with the deputies, those sitting in the tribunal from our Sandomierz Voivodeship, so that they would be firm in the execution of the Voivodeship's resolutions, and the Voivodeship, for its part, feeling deep respect for them, will not

forget to thank them with brotherly love for their attention. In view of the fact that the most serene Prince Bishop Krakowski, our pastor, addressed our assembly with a special petition in this matter, we instruct our envoys, our brothers, to insist most of all before the most serene Crown Tribunal, in case if the reverend clergy, supporting their claim, demand a detailed investigation of the crime, that this investigation be conducted before the Sandomierz municipal court (districtum proprium), so that the reverend clergy, who are interested in this matter with the best intentions, do not incur excessive expenses. From Kropyvnytskyi, June 19, 1698. Niko- lai Mozgava, as colonel of Sandomierz, personally sign on behalf of all knighthood. Seal of the same Mozgava."

Received with honor in the tribunal, the envoys received in response to this instruction both a written and an oral declaration to the Voivodeship that the Voivodeship's representations would be taken into account by the tribunal. For their part, however, the Jews, although they used donkeys for the embassy, and not the nobility, but since these donkeys were golden, at the very first session, on Wednesday, the eve of St. John the Baptist, the Jews achieved that not only were they granted a deferment in the investigation, but also we, contrary to the Voivodeship's petition, were ordered to present evidence not in Sandomierz, but in Lublin.

When the Voivodeship's envoys, who were still in Lublin at that time, learned of this privately, and the Official addressed the court with a fiery speech (as he often did and subsequently, pointing to the crucifix standing before the judges), exclaiming that although the Lord Jesus is naked and can give nothing, the judges should still have respect for him, the tribunal released us by a special decree from paying the expenses for the investigation.

Appointed to be present at the investigation was Ksendz Tarlo, Canon of Krakow, prelate, famous both by origin and talents, and high erudition, together with the Castellan of Sandomierz, who (to tell the truth) did not long maintain his energy, so we agreed not to dismiss witnesses and to limit ourselves, contrary to the law, to only fourteen so as not to enter into disputes with him.

This deferment of the investigation was directed against us, although it turned then to our benefit, as at that time, worthy of eternal memory, arrived deputies to the tribunal: Stanisaw Krzes, judge of Wiski, Stanisaw Chwalibog, vice- regent from the Krakow Voivodeship, Kazimierz Rostkowski, Castellan of Wiski from the Mazovian Voivodeship, Karl Szandyrowski, sword-bearer from the Bratslav Voivodeship, Kazimierz Kovechinsky from the Malbork Voivodeship, and they, until the end of the case, together with the reverend clergy, contributed to the administration of justice.

The deputies of the Krakow Voivodeship did not want to yield to us for the decree of the day from their turn; moreover, on the eve of St. Magdalene's Day, after the end of meetings concerning the affairs of our voivode-

ship, a great embarrassment befell us during the taking of the Jewish oath, as the Jews did not bring the clothes and other items necessary for the performance of this ceremony. Supporters of the Jews, in the presence of a huge crowd, attacked us with the aim of forcing us to bring Jewish clothes.

But this was only the beginning of what happened on the very day the investigation began.

Not to mention that some, under the pretext of divine service, did not want to go to the town hall, while others strongly objected to the necessity of a new investigation, so that in view of this we had to abandon our demand, despite the fact that it had been entered into the official records. Moreover, not only did the gentlemen members of the court themselves not listen to the protocols of the already conducted investigation, but they also interfered with others. Our lawyers were deprived of the right to speak, and the president of the tribunal embarrassed one of them beyond belief, telling him not to show up prematurely, knowing who he was.

The reading of the preliminary investigation protocol dragged on until half past two in the morning.

At the afternoon session, Castellan Sandomirsky, on a trivial pretext (namely, because the priest, the vice-prosecutor, spoke on the street directly to a Jew, that the tenants had collected a large sum of money for this matter, and the castellan's servant had concocted a whole story about the spread of accusations of judicial bribery and reported it to his master), delayed the proceedings, stating that he would not participate until the priest was immediately punished. The judges, however, did not find it possible, based on gossip and in a proper court, to issue a summary ruling against the priest, as if against a criminal; but the supporters of the Jews became so stubborn that they forcibly touched us, and the already conducted investigation, as if worthless, they discarded and raised such a fuss that they almost (a shameful affair because of a Jew!) went from words to sticks.

Finally, they wanted to force us to wait for the next turn of the Sandomir Voivodeship with the aim that the zealous for God and benevolent members of the tribunal would disperse.

When news of this reached us, the priest Official, having consulted with lawyers, decided to quickly drop the whole case and throw all the papers onto the court table, so that it would then be left to the discretion of the Jewish supporters, who are now causing all sorts of unrest. In any case, the president of the tribunal managed to postpone the consideration of the case until the next day.

And excellent! In the morning, priest Official managed to calm yesterday's clashes; then, during the session, when the court was considering the preliminary investigation data and torture testimonies of the accused from seven o'clock to two o'clock in the afternoon, a child, drowned like a puppy, is brought into the courtroom from a latrine, in the same city of Lublin, in a corner house. Outraged by this spectacle and having undeniable evidence

of the defendants' guilt on some points of the accusation, the judges issue a guilty verdict against both the Jew and the woman. For the same reason, so that the Jew would suffer equal punishment with a Catholic woman, and also indicated the reasons for which Jews use Christian blood, it was decided to subject the Jew to torture.

Questioned before torture, the Jew not only did not admit guilt on the first point, i.e., in the murder of a child, but also on the second whether Moszko Doctor from Tarnów, Szmer Lichwarz, cantor, and other neighbors from Sandomierz participated in it, he replied: ńI not only know nothing about this crime, but I also don't know these Jews, and I don't know their names. It's true that on the Passover holiday we use Eficomen, i.e., matzah, and hang it above us, and crumble it into drink, and drink it, but for there to be Christian blood in this bread, that is not trueż.

Taken to the rack once, a second, and a third time, he stubbornly repeated: ńI swear by the living God, I am not guilty of anything. I beg You for mercy, Gaidunai, Gaidunai, Moses, Moses. Let all devils take me, I know nothing about anythingż and so on, repeating the same thing over and over, he sang throughout the torture, as can be seen from the protocol, in the acts of the Lublin Vogt's court, on Thursday, on the eve of the feast of St. James the Apostle.

After the torture, the prosecutor himself had to take a confirmatory oath that the accused were guilty of the charges brought against them. The patrons of the Jews began to object to the correctness of this oath, asserting that this point of the decision concerned not the prosecutor, but the priests, who should, by seven and against each Jew, take the oath.

Furthermore, the Jews sent respected persons to the accused woman to persuade her to make a statement about the Jew's innocence; finally, the Jew himself, sitting in prison, asked and promised us 10,000 for it, so that at least the Catholic woman herself would be released, of course, so that the Jews would have at least some basis to assert that they were innocent of the charges brought against them.

When the Jews failed in this too, they rushed to the most serene, happily reigning monarch, who was then moving with his troops from Warsaw to Lviv, slipped him a paper for signature, written without observing the established forms (as the most serene sovereign himself later expressed in his letters addressed from Lviv to the tribunal, explaining that he had no intention of delaying the execution of sentences with the help of papers slipped to him), and asked an officer to hand this paper to the royal tribunal court.

The content of this decree is as follows: ńAugust II, King of Poland, etc. It has been presented to us that a certain Jew, Alexander, imprisoned by our Lublin tribunal, has been sentenced to death on charges of infanticide, and with him, a woman has also been accused and sentenced to death. Therefore, we send one of our nobles the noble, loyal, and amiable Colonel Brausen, so that he may declare to the tribunal our disagreement with the

execution of the decision made in this case and explain at the same time and his explanation should be given faith and obedience, as if it were from ourselves that nothing should be done in this case until we ourselves are in Lublin and resolve this matter personally. Given in Ricivoli under our signature and seal. On the 26th day of July, 1698. August, Kingż.

The tribunal saw that it was a Jewish trick, but appointed an embassy to His Majesty, and at the same time, on the very day when the Jew was to be executed, the tribunal interpreted its original definition in the sense that the executioner, after beheading the Jew, would cut his body into four parts and hang them at crossroads. On the day of the execution, the executioner, having received a bribe, hid himself so well that only thanks to the circumstance that the city was ordered to find him within a certain period, under threat of severe responsibility, the executioner was found and barely brought the sentence into execution by twelve o'clock in the afternoon.

In the square, the woman repeated her accusation to the Jew's face, but he wished to die with a hardened heart.

Again, the Jews offered a thousand zlotys so that the body of the executed man would not be hung at crossroads, but this offer was not accepted, as the Jew was punished lightly.

Regarding the accomplices, especially the wife of the executed Alexander, the accused, it is difficult to say anything, as I do not know who would again dare to undertake such a difficult, dangerous, expensive (Jews are ready to pay another hundred thousand, and we have spent several thousand), complicated process, which is now barely finished with great fear and inexpressible trouble for the Official.

It is true that on September 16, the Sandomierz Voivodeship at the Sejmik in Opatow resolved, and this resolution was entered into the Sandomierz city records on September 27, that the wife of the executed Alexander should be brought to trial, but I can only wish that some zealot would appear to carry out this resolution, but whether he will appear I do not undertake to guess.

Therefore, Krzysztof Dbicki, Canon of Krakow, Sandomierz, and Official, who, sparing no expense, bravely avenged the shed Christian blood, deserves all gratitude from posterity for his zeal.

For this, the Lord God, both him and those who in one way or another assisted him in this matter, will reward him with longevity here, and in blessed eternity will grant His blessing."

This is the exposition of the Sandomierz process in the words of one of its main movers, Father Stefan Zhukhovsky, both doctors of law.

1.9 The Martyr Child Jacob Of Zdolbitsy Village 1761

In the journal "Ancient and New Russia", St. Petersburg, 1879, on page 335 an article "The Zdolbitsy Martyr" is placed, where A. F. Khoinatsky places his correspondence.

Last summer, traveling through Volhynia, I happened to stop for a few extra hours at Zdolbunovo station, on the Kyiv-Brest railway. To somehow kill time, I went to the nearest neighboring village of Zdolbytsia, to a priest I knew. At that time, peasants from another village were dismantling the iconostasis in an old wooden church, which they had acquired for transportation to their own village due to the construction of a new church in Zdolbytsia. The church turned out to be old, with spacious choirs, where I went out of curiosity. After looking through several Latin- Uniate books stored right there in the choirs, I noticed a painting, or rather an icon, hanging on the wall, representing what seemed to be a saint or a martyr, with a cut-off upper part, without a torso, painted in the middle of a large gilded heart on a silver background. The painting is square, an arshin in length and width, and at one time, apparently, it was painted with great care, and the face of a young man with closed eyes and one surviving hand was depicted quite skillfully. One could easily think that this was some saint from the victims of the persecution of Christians by pagans... But how great was my surprise when I read above, over the heart with the image of the young man, the following inscription in Polish: Image of Jacob, martyred by Jews in the year 1761, April 24, Old Calendar. In addition to this, below the heart was added: From the esteemed parents Bazyli Siskala and his wife Pelagia, residents of Zdolbytsia. My first task was (says the correspondent) to inquire with the local priest whether he or anyone in Zdolbytsia knew more detailed information about this subject. It turned out that the Siskalas were indeed owners of the village of Zdolbytsia in the 18th century, and the people remember that their son was martyred by Jews for a specific purpose, to obtain Christian blood. But whether this case was brought to trial and what its consequences were, no one remembers. The priest only reported one original feature: that when he arrived at the parish in Zdolbytsia, the Image of Jacob was in the church along with other icons, candles were placed before them, and the venerable father had to struggle long and hard with the people to wean them not only from lighting candles but also from serving molebens to St. Jacob. Thus, popular sentiment itself canonized the one who was considered a victim of the unfortunate fanaticism of the Jews. And the murdered man, undoubtedly, was a Uniate, as is evident from the fact that his image directly mentions the old calendar, which Latins would not have done. Father Dean N. Metelsky, rector of the Zdolbytsia church, was so kind that, at my first request, he handed over the Image of Jacob to me

for delivery to the church-archaeological museum at the Kyiv Theological Academy, where it is now located. For my part, I considered it my duty to take a photograph of it, a copy of which I am sending for reproduction in Ancient and New Russia. A. F. Khoinatsky.

Book Four. Section One: Historical

Treatise I. Lamentable Memories Of The Jerusalem Temple

Lamentable Memories Of The Jerusalem Temple

1.1 History Of The Construction Of The Jerusalem Temple And Its Wealth (According To Flavius)

King Hiram of Tyre, learning that his father's throne had passed to Solomon, was greatly pleased (because Hiram was a friend of David) and sent an embassy to him with congratulations and wishes for all prosperity. On this occasion, Solomon sent Hiram a reply letter with the following content:

"King Solomon - To King Hiram. You know that my father intended to build a temple for the Lord God, but he was prevented from carrying out this intention by the conduct of wars and constant campaigns. Meanwhile, he did not rest until he had defeated all his enemies and made them all his tributaries. As for me, I give thanks to the Eternal for the peace that has now come upon me, thanks to the presence of which I have the opportunity to fulfill my dream and build a temple for the Lord God, in accordance with what was predicted to me earlier by my Eternal father. In view of all this, I ask you to send some of your craftsmen to assist my craftsmen on Mount Lebanon, so that they may fell trees there together with them, because the Sidonians are much more skilled than our people at felling trees, and as for the remuneration for these woodcutters, I will give them whatever you deem fit to appoint.

Having received and read this letter, Hiram, flattered by the king's commission, answered Solomon as follows:

"King Hiram to King Solomon. It is fitting to offer grateful prayer to the Most High, for He has granted you, a man wise and in all respects worthy, the throne of your father. Rejoicing in this, I am ready to fulfill all your commands. Namely, I will order many large cedars and cypresses to be cut down, and I will command my people to deliver them to the sea and arrange for them to be immediately formed into rafts and brought to any point in your country you desire. Then your people will be able to deliver this building material to Jerusalem. At the same time, I propose that in return you take care of supplying us with bread, which we need, because we live on an island."

And to this day, copies of these letters have been preserved not only in (sacred) books, but also in the chronicles of the inhabitants of Tyre, so that if anyone wishes to verify this firsthand, they need only enter into an agreement with the official keepers of the archives in Tyre, and they will find that their data fully correspond to ours. All this we present only to convince our readers that in our narrative we add nothing to reality and that we do not try, by means of any flattering, or deceptive, or entertaining episodes, to deviate from the truth.

When King Solomon received the reply letter from the king of Tyre, he could not but respond heartily to the expressed loyalty and goodwill, and in response to Hiram's request, he began to send him annually twenty thousand measures of wheat and as many baths of olive oil. A bath contains seventy-two measures. Solomon sent him the same amount of wine. All this led to an even greater strengthening of friendship between Hiram and Solomon, who also swore to each other eternal loyalty.

Then King Solomon gathered from all the people thirty thousand workers, whose impending labor he greatly eased by skillfully distributing the latter among them. The point is that he appointed for one month a party of ten thousand men as woodcutters on Mount Lebanon, and then sent this party home for rest for two months, during which the remaining twenty thousand workers did their work. When their term expired and their work was done, the first group took their place, who thus had to work off their share during the fourth month. The general supervisor of this entire workforce was appointed Avraam. From the representatives of the taxable estates, whom David left behind, seventy thousand were appointed as stone carriers and other building materials, and eighty thousand were employed in the quarries. Over all of them were placed three thousand three hundred overseers. Then Solomon instructed these workers to quarry huge stones for the temple's foundation and, after rough-hewing and roughly fitting them together on site, in the mountains, to deliver them - in this finished form - into the city. However, this work was carried out not only by native laborers, but also by some of the craftsmen sent by Hiram.

Solomon began the construction of the temple in the fourth year of his reign, specifically in the second month, which the Macedonians call Artemisia, and the Hebrews Iara, five hundred and ninety-two years after the Israelites' exodus from Egypt, one thousand and twenty years after Abraham's arrival from Mesopotamia in Canaan, and one thousand four hundred and forty years after the flood. From the birth of the first man, Adam, until the construction of Solomon's temple, a total of three thousand one hundred and two years passed. The year in which the construction of this temple began was the eleventh year of Hiram's reign in Tyre, and from the founding of Tyre until the construction of the temple, a period of two hundred and forty years elapsed.

Thus, the king began by ordering the foundation for the temple to be laid at a considerable depth in the earth, using very hard stones that could withstand the test of time and, having completely merged with the soil, could serve as a strong and stable base for the intended structure. Due to their strength, they would easily be able to bear not only the entire grand edifice of the temple but also the weight of all its decorations. The weight of the latter, according to calculations, was intended to be no less significant than the main structure itself, in which the king intended to combine beauty with grandeur through height and spaciousness. The building was constructed up to the roof from white stone. The height of this building reached 60 cubits, as did its length, while its width was only twenty cubits. On this (main) building, another floor of the same size was erected, so that the total height of the entire structure reached one hundred and twenty cubits. The facade of the building faced east. The temple's vestibule was twenty cubits long, corresponding to the width of the main structure, and ten cubits high. In addition, the king ordered thirty small buildings to be constructed around the temple, which, by the strength of their construction and their overall mass, were intended to unite and support the entire main building. All these buildings were connected to each other by (internal) doors. Each of these separate buildings was five cubits long, the same in width, and twenty cubits high. Similarly, two more floors of identical volume and quantity were built above them, so that the entire structure reached half the height of the main building of the entire temple, the upper half of which was not surrounded by such annexes. The roof rested on cedar wood. Each of the aforementioned annexes had its own roof, not touching the adjacent ones, yet the entire building was covered by one common roof, resting on huge, fitted beams running throughout the structure, with the middle parts of these beams, supported by wooden rafters, firmly resting against each other and forming a solid foundation. The ceiling under the roof was made of the same material, completely, however, smoothly planed to receive proper polishing and gilding. The walls of the temple were paneled with cedar boards and gilded, so that the entire temple sparkled and dazzled visitors with the abundance of gold poured everywhere. The entire

exterior finish of the temple was made of wonderfully, finely. and precisely hewn stones, which were so tightly and easily fitted to each other that no one could notice the trace of a hammer or any other tool. Despite all this, the building was distinguished by extraordinary lightness and proportionality, and its entire harmony seemed more natural than the result of the demands of art. In the inner part of the wall, the king ordered an entrance to be made to the upper floor of the building, because this floor had no entrance on its eastern side, like the lower floor, but it was possible to enter it from the sides through tiny doors. At the same time, the entire building, both externally and internally, was lined with cedar planks, fastened with strong chains, which served as a durable fence and gave it greater stability.

Dividing the temple into two parts, the king designated the rear part, twenty cubits long, for the Holy of Holies, and the front part, forty cubits long, for the Sanctuary. In the wall separating these two parts, he ordered an opening to be cut and cedar wood doors to be placed, which were richly painted with gold and covered with carvings. Before these doors, the king ordered colorful curtains of azure, purple, and violet, made of the most transparent and fine linen, to be hung. In the Holy of Holies, which was twenty cubits wide and equally long, two figures of cherubim made of hammered gold were placed, each five cubits high. Each figure had two outstretched wings, each five cubits long. That is why the king placed these cherubim almost next to each other, so that their wings could touch the southern wall on one side and the northern wall of the Holy of Holies on the other, and so that two other wings would overshadow the ark of the covenant placed between these figures. How wonderfully beautiful these images of cherubim were, no one can describe or imagine.

Also, the floor of the temple was laid with gilded tiles; at the entrance to the sanctuary, the king ordered doors to be made corresponding to the height of the wall, and twenty cubits wide, and also to cover them with gilded carvings. In general, neither inside nor outside the structure was there a single thing that was not gilded. In these doors, similar to what was done with the inner entrance to the Holy of Holies, curtains were also hung, whereas the entrance to the vestibule of the temple was not adorned with anything similar.

1.2 Internal Strife Among The Jews From Three Parties - And The Removal Of The Unclean From The City Of Jerusalem

In Jerusalem, three parties formed among the Jews, turning their weapons against each other. Their actions marked the beginning of the fall of Jerusalem's independence. Not without justice can this state be called a rebellion within

a rebellion, which, like a maddened beast, due to hunger, begins to tear its own body apart.

The partisans chose the temple as their battleground; one faction occupied the upper part of the temple, while the other defended the lower part. Although in their madness they allowed themselves all sorts of outrages, they still admitted those wishing to offer sacrifices into the temple, limiting themselves only to searching the latter; moreover, the native inhabitants were searched more strictly than foreign Jews. Often, all worshippers fell victim to internecine strife, for arrows shot by machines reached the altar and struck priests and sacrificers. Many fell before their sacrifices and soaked the altar, highly revered by all Hellenes and barbarians, with their blood. The bodies of natives and foreigners, priests and Levites, lay mingled together, and the blood from these various corpses formed a veritable lake within the sanctuary. Did you, most unfortunate of cities, not experience something similar from the Romans, who entered you to cleanse you of the vile deeds of your own children? For you ceased to be a city of God and could no longer be so after you became a tomb for your own citizens and when you turned the temple into a cemetery for victims fallen in civil war.

Concerning the removal of the unclean from the city of Jerusalem:

"And the Lord spoke to Moses, saying: Command the children of Israel that they put out of the camp every leper, and every one that has a discharge, and whoever is defiled by a corpse. Whether male or female, you shall put them out; you shall put them outside the camp, that they may not defile their camps, in the midst of which I dwell. And the children of Israel did so, and put them out of the camp" (Numbers V, 1-4).

The word "camp" fully corresponds to the nomadic setting in which the Jews found themselves during their wanderings in the desert. The entire people were divided into 4 "camps," arranged in the form of an encampment: 3 tribes in the vanguard, 3 in the rearguard, and 3 tribes on each flank. Within this large encampment was another, smaller one, consisting of Levites and priests, and in the center of this latter was located the "tabernacle of the covenant," i.e., a portable, collapsible temple.

It is evident that the purpose of the given command was to protect the people from the possibility of infection through close contact with persons whom the law considers carriers of contagion. That the law did not have an exclusively sacred basis, i.e., to prevent unclean persons from having communion with the temple and with sacred utensils this follows from the fact that the command was addressed not to the Levites, so that they would not allow unclean persons near the "tabernacle of the covenant," but to the Israelites, so that they would expel them from their midst. And the said command was again carried out not by the Levites, but by the Israelites.

All this pertains to the nomadic way of life. How then can this very law be applied to the settled way of life? Tosefta provides the following parallel: "Just as there were three 'camps' in the desert: the divine camp,

the Levitical camp, and the Israelite camp, so it was in Jerusalem: from the city gates to the entrance of the Temple Mount this was the Israelite camp; from the entrance of the Temple Mount to the Nicanor Gate this was the Levitical camp; and everything inside the Nicanor Gate this was the divine camp and corresponds to the space that was surrounded by curtains in the portable temple."[1]

In Arabia, Jews lived from ancient times, and around the 5th century AD, the Jewish faith ascended to the throne in Yemen. In 522, King Dhu Nuwas, a Jew from an ancient royal lineage, rose against Christians and avenged the persecution of Jews in Byzantium, but was defeated and killed in a war with the Ethiopian king Ellabaga in 525. In 622, Judaism had a strong influence on Muhammad and on the religion he founded, called Islam. Jews Abdallah ibn-Salam, Phinehas, and others acquainted Muhammad with the Holy Scriptures and Talmudic Aggadah, and he Arabized Judaism. Muhammad tried to attract Jews to his teaching, but the latter did not agree to recognize him as their prophet. After Muhammad's death, the most fertile areas of northern Arabia, Palestine, Syria, Persia, and Egypt were conquered by Islam. Caliph Umar (638) introduced some restrictions for Jews and excluded Jews who did not wish to convert to Islam from state positions.

With the spread of Muslim rule, the intellectual activity of Jews in Sura and Pumbedita academies, whose heads bore the title of Geonim (great ones), intensified again. Geonim from all countries flocked to them; Geonim resolved religious issues and sent envoys to all countries with orders and notifications, for which they received rich gifts. The most notable of the Geonim were: Mar Amram ben Sheshna, founder of the liturgical order of prayers (Siddur); Rabbi Saadia[2] ben Joseph from Faiyum, author of the philosophical work "Emunot ve-De'ot" (religion and religious views); Rabbi Sherira[3], son of Gaon Hanina (b. 897, d. 997 in Pumbedita), author of the book "Megillat Setarim" (secret scroll); commentator Rabbi Samuel ben Hofni HaKohen (9601034); Rabbi Hai, son of Gaon Sherira, author of the dictionary "Sefer HaMeasef," and Rabbi Hisdai, executed after two years of activity (1040) during the reign of Caliph Al-Mansur. With the death of Gaon Rabbi Hai (1038), the academy in Pumbedita closed, and two years later, in Sura, with the death of Hisdai.

In 750, the Geonim chose Hanania ben David as Resh Galuta, and his elder brother, the scholar Anan ben David, bypassed in the election, moved with his followers to Jerusalem, where he built a synagogue and founded the Karaite community. Anan rejected the oral law, adhering to the letter of the Holy Scriptures (hence the name: "Children of Scripture - Bnei Mikra-

[1] Tosefta Kelim I, 12.

[2] Recently found "Siddur", an Arabic prayer book by Rabbi Saadia.

[3] He was executed in the hundredth year of his life by Caliph Kedar.

Karaim"), and did not recognize the calendar introduced in the 4th century. He determined the beginning of the month by the first appearance of the new moon (moled) and abolished the second days of holidays. Karaites strictly observe the Sabbath, not lighting fire even on Friday evening, not giving medicine on the Sabbath even to the sick, and not cutting food. They significantly differ from Rabbanites in the celebration of solemn days and in worship; they observe the law of tzitzit (threads of vision), but do not recognize phylacteries (tefillin) and Mezuzah. Currently, there are still Karaite communities in Crimea, Kherson, Nikolaev, Odessa, and Troki (Vilna Governorate). The Karaites created a rich literature in the ancient Hebrew language, which, however, is still little known, partly because it has not yet been printed. The late sovereign Nicholas Pavlovich granted the Karaites equal rights because they distinguished themselves by diligence, honesty, and strict morality, unlike the Jewish Talmudists, who act and live contrary to Holy Scripture.

1.3 A Story In The Book "Etz-Gachaim"

The book "Etz-Gachaim" relates the following story. After the destruction of the First Temple in Jerusalem, many Jews remained who, although they were eyewitnesses to the siege of the city, lived without mourning this unfortunate event. For this, the Lord caused a king (of unknown identity) to appear and kill many of them. But since they led righteous lives and their only fault was that they did not mourn Jerusalem, the following miracle happened to them: when they were killed, their bodies did not decay, despite the fact that they were not buried for more than 20 years. "From this it is clear," concludes the book "Etz-Gachaim," "how necessary it is to mourn the destruction of Jerusalem." And the Jews, following the instruction of the rabbis, on the day when the destruction of Jerusalem is commemorated (this was July 9), pray, weep, fast, and even instruct children that they must fast. The Talmud forbids smoking tobacco, playing cards, and all pleasures on that day. On this day, Jews tear their clothes, sit on the floor without shoes, and with a weeping voice read the book "Lamentations of Jeremiah," after which they go to the graves of their relatives and shed many tears there. The story in the book "Midrash" about the destruction of Jerusalem begins as follows: "What does Holy Scripture mean by instructing us as follows: blessed is the man who is always cautious, but the hard-hearted falls into misfortune?" And then it continues: "A person who intends to do something, especially something bad, must consider the consequences of his action. Is it easy to say that the cause of the destruction of Jerusalem was two people: Kamtza and Bar-Kamtza?" In Jerusalem lived a wealthy Israelite. He arranged a feast at his home and invited many of his friends,

but among his acquaintances, one named Kamtza was missing. The host of the feast sent for him; but the servant, by mistake, instead of Kamtza, invited another person Bar-Kamtza. The host of the feast, seeing his enemy Bar-Kamtza, asked him to leave his house. The uninvited guest pleaded with the host not to disgrace him: "I," he said, "will pay you for the entire feast, just do not humiliate me before the esteemed guests." (There were many members of the Sanhedrin at the feast.) The relentless host insisted on his own way: he expelled Bar-Kamtza. Offended Bar-Kamtza, wishing to take revenge on the host of the feast and others, went to the king (Roman) and told him: "Your Majesty! Be it known to you that the Jewish people do not honor you and are always ready to insult your name."

"Can this be?" asked the Sovereign. "Believe me, it is so," Barkamzo replied. "To prove the truth of my words, send some animal to Jerusalem and command the Jews to offer it, for your glory, as a sacrifice to God, and you will see that they will reject your gift." The King, wishing to be convinced by the informer's words, immediately sent with him to Jerusalem a calf, with the command for the Jews to offer it as a sacrifice. The Jews wanted to fulfill the king's command, but the high priests, and especially Rabbi Zechariah, refused to do so, because the animal had a blemish, which Barkamzo intentionally created, knowing that blemished (with damaged limbs) animals were forbidden by law to be offered as sacrifices. The informer returned to the king with the animal, and thereby convinced him of Israel's disobedience. The enraged Sovereign sent his first nobleman with an army to punish the disobedient. Upon approaching Jerusalem, the royal official, wishing to be convinced in advance of victory over Jerusalem, decided to test his fortune as follows. He began to shoot arrows towards the eastern side of Jerusalem, having planned in advance that if the arrows fell inside Jerusalem, it would mean that the city would be conquered. With this thought, he shot an arrow to the east, and the arrows fell inside Jerusalem; then he shot to the south, to the west, and each shot also fell into the very center of the city. Although this alone could have convinced the commander of victory, he still doubted. "I'll try," he thought, "to ask the first person I meet to say something." He met a boy, to whom he addressed: "Tell me something." The boy replied: "It is said in the prophet Jeremiah: I will bring vengeance upon Edom.[1] This means that the Lord Himself will one day intercede for Israel and severely punish the Idumeans for the destruction of Jerusalem." "If so," thought the commander, "then why should I go to Jerusalem? Why should I take it and then be punished?" With this thought, he laid down his weapons and accepted the Jewish law. From him came, it is said in the book "Midrash," the famous Rabbi Meir. The King, learning of this and not wishing to leave Israel unpunished, sent another commander Vespasian. He, approaching Jerusalem, besieged it with his army and inflicted much evil upon Israel.

[1] Ezekiel 25:13, from the Hebrew text.

1.4 Siege Of Jerusalem By Vespasian

In Jerusalem, once, during a holiday, several hundred thousand Jews gathered. Vespasian, learning of this, cut off all communication with the city's inhabitants, prevented the delivery of bread, and closed all water sources. The Jewish people should have, of course, perished, but the Lord, as it is said in the book "Midrash," did not suddenly abandon them and sent them protectors.

At that time, three very honorable and wealthy Jews lived. They inspired the people and took it upon themselves to support the entire army for several years. One undertook to feed the people, another heated all the houses in the city, and the third supplied water. The position of the latter, named Nikdemi-Benigerie, was apparently the worst of all, but he, with complete reliance on God, undertook this difficult task. Knowing that a certain non-Jewish resident of Jerusalem had several wells, which were primarily filled with rainwater, he goes to him with a request to allow him to use the water. The owner of the wells decided to give water, but only on the condition that the petitioner would undertake, in case of water loss, necessary for the numerous people, to pay him a certain amount of gold. The petitioner agrees, being confident that within a few months there will be rain and the wells will be filled with water. Unfortunately, during all this time there was no rain; the last day arrives. The owner of the wells sends his servant to the Jew Nikdemi-Benigerie, demanding the agreed-upon money from him. Nikdemi- Benigerie says that the time has not yet come and that he does not lose hope that God will send rain by evening. The owner of the wells, having received such an answer, smiled and said: There has been no rain for several months, and now it will suddenly pour! And besides, the day is clear. Meanwhile, the pious Nikdemi-Benigerie goes to the temple, prostrates himself on the ground, and utters the following words: Lord, our God! You, who know the heart, know that I did not strive to acquire water for my own glory, but for the glory of Your Holy Name, so that the assembled people would not suffer from thirst, and so that through this the people would not be deprived of the opportunity to preserve the holy covenant of our fathersto be in Jerusalem during the holidays. Now there is no water, and my creditor comes to me. Show mercy to Your servant, as You once showed to our fathers; do not put me to shame, Lord, so that all may know You. As soon as he finished his prayer, suddenly, as it is said in the book Midrash, a dark cloud appeared in the sky, and after it, such a heavy rain poured that all the wells were immediately filled with water.

To the above story in the book Midrash is added another narrative about the following miracle. After the rain had overfilled the wells, it is

said, the pious Nikdemi-Benigerie, of course, was completely reassured regarding the payment to his creditor; but what was his surprise when the owner of the wells still demanded payment! You promised me, he said, to pay by a certain date before sunset, and now the sun has set; therefore, you are obliged to pay. Then the pious Nikdemi-Benigerie goes to the temple again and prays to God that He, for the sake of His glory, would perform a new miracle and command the sun to shine. The Lord did not leave this petition unanswered: suddenly the wind blew, the darkness dispersed, the sun shone, remaining in one place, and it shone as brightly as on the best summer clear day. With this, of course, the owner of the wells was satisfied. Such were the Israelites in Jerusalem! But at the same time as such pious people, according to the account in the book Midrash, there were also many bad, drunken, depraved people in Jerusalem, especially prishim (one of the Jewish sects). They, above all, always longed for war. Learning that Vespasian had surrounded the city, they turned to the elders of Jerusalem and demanded to take up arms against their enemies. But since the elders did not agree, they burned the grain stores, after which famine set in, and war became inevitable.

1.5 Project Judah Aba-Sakra

At the same time, there lived in Jerusalem a highly respected, famous, and very wise Jew named Aba-Sakra, who was related to the great teacher Yochanan Ben-Zakai. The latter, seeing the distress of Israel, sent for his relative Aba-Sakra, and upon his arrival at the house, said to him: "How long shall we suffer, how long shall we be tormented by hunger? You know how one tender daughter of Israel died of hunger the other day; it is also known that many others are exposed to the same danger, and is anyone able to stop the calamities of hunger and resist the misfortunes that our enemies inflict upon us?" "What should I do," said Aba-Sakra, "if I were to speak to the people as if in favor of the enemies, to submit to them, it would not go well for me." Yochanan said: "At least give me advice: how to get out of the city; then I myself would go to the commander and ask him for mercy for Jerusalem. I am clearly afraid to leave the city: they will take me for a traitor and kill me."

"And this is what you should do," said Aba-Sakra, "pretend to be sick; when your disciples learn of this, let them stand by your bed, as if by a dying man, and in the evening let them carry you out of the city, and so that the guard does not hinder and to convince them of the reality of your death, order a piece of stinking meat from some carrion to be placed in your coffin, and in this way you will leave the city and achieve your desired goal." Yochanan took Aba-Sakra's advice. Arriving at the enemy camp, he

appeared before Vespasian and exclaimed: "Rejoice, king, rejoice! Victory awaits you." "How dare you," exclaimed Vespasian, "call me king! You must be executed for calling me, your subject, king." "You are king," objected Yochanan, "for it is written in our Scripture that Jerusalem and the holy House of God will be delivered into the hands of a foreign king, and you are destined to achieve victory over Jerusalem. Therefore, you are king." "But why did you not come to me before?" "Evil people prevented me," replied Yochanan. "But if you had seen a barrel of honey with a snake around it, you would surely have killed it to get the honey unhindered? That's how you should have dealt with evil people to be able to come to me." Yochanan, however wise he was, did not know what to answer, says the book "Midrash," and, by the will of God, remained silent. What was said in the Holy Scripture came true for him: "I will turn back the wise and make their counsel foolish." What, indeed, Providence prevented Yochanan from objecting in this case, we shall see later.

When Yohanan continued to converse with Vespasian, a messenger came from Rome and announced that the emperor had died and that the Senate had elected Vespasian in his place. Delighted, Vespasian began to dress, but to his surprise, he could not put on his boots. His feet had become fuller, and no matter how hard he tried to find out the reason, none of those present could explain it. Then Yohanan said to him: Over you, O king, what is said in the Holy Scripture is fulfilled: Good news fattens the bones[1], and since you received good news today, your bones have become plump, and therefore it is not at all surprising that it is difficult for you to put on your boots. In general, Yohanan's words greatly pleased Vespasian, who said to him: Ask of me whatever you wish.

1.6 Yohanan Asks For Mercy For The City Of Yavne

I ask one thing of you, said Yohanan, after conquering Jerusalem, spare the city of Yavne, which lies near Jerusalem. Vespasian readily promised to grant his request and even agreed to give him this city. Is it not clear from this, it is said in the book Midrash, that everything Yohanan said, everything he asked for, was by Gods will? After all, he could have asked for mercy for Jerusalem, but he does not ask, but intercedes for the insignificant city of Yavne, in comparison with Jerusalem, and again, he does this because Jerusalem was doomed by God to destruction. Rabbi Akiva says that Yohanan did not intercede for Jerusalem because he knew the rule: if we ask for much, they will not give even a little. In any case, Yohanan, it is said in the book Midrash, did much for the Jews. In the city of Yavne

[1] Prov. 15.

(Jamnia), he built many schools and even academies, where several tens of thousands of students were taught, and the city of Yavne subsequently became a new Jerusalem for Israel.

Then in the book Midrash it is said: After Vespasian learned that he was chosen as emperor, he went to Rome, and instead of him, Titus arrived, who destroyed Jerusalem. It should be noted that in the narrative, in the book Midrash, on the one hand, many deeds that were actually committed by Titus during the siege of Jerusalem are not mentioned, and which historians (Josephus Flavius) mention, for example, how Roman legions quickly crushed the almost indestructible walls of Jerusalem with battering rams, or how thousands of Roman veterans attacked the temple and how they were repelled by the people and priests in the holiest part of the temple; on the other hand, there are stories and interpretations that do not at all align with the actual events of the siege of Jerusalem. Here, what happened during the siege of the first temple is described more. There is also a hint of the hostile mood that Roman soldiers felt when looking at Jews, especially when performing their religious rites. The book "Midrash" presents two following facts as examples of such hostile attitude. The city of Tur-Malka, i.e., the city of kings, was ravaged by the hateful Romans, and for what? For a rooster and a hen.

1.7 Titus. Siege And Destruction Of Jerusalem

Before the start of the siege of Jerusalem, Titus, with a detachment of cavalry, set out to inspect the city's location, but was almost captured by Jews who sallied out from the northern gates. Titus galloped away, leaving several dead and wounded. Then the main part of the army approached Jerusalem and positioned itself north of the capital. At the very beginning of the siege, famine broke out in Jerusalem, followed by a plague that killed up to 500 people a day. Despite these calamities, the Jews resolved to win or perish along with the temple and the city. For sixty days, the Jews made frequent attacks on the Roman camp. Historians say that "Jews, in their attacks, resembled enraged tigers more than people." And Romans and Jews alternately won and were defeated. Finally, the Romans managed to take the suburb of Bezetha, from which access to Fort Antonia was opened. But the closer the danger became, the more fiercely the besieged fought. Josephus Flavius vainly urged his co-religionists to surrender, promising forgiveness in the name of Titus. But his promises were met with mockery, and someone threw a stone at Josephus, so that he fell to the ground. Then Titus ordered the crucifixion of prisoners, and before the eyes of the besieged, up to five hundred Jews were crucified daily. Finally, after many futile assaults, on

the dark night of 17 Tammuz[1] the Romans entered Antonia[2] and pushed the Jews back to the temple. On this day, sacrifices ceased. The Jews retained Mount Moriah, where the temple stood, under the protection of John of Gischala, and Mount Zion with the upper part of the city under the protection of Simon bar Giora. Flavius again called on John to surrender, but the latter, insulting him as a traitor, threw a stone at him. Then Titus himself began to exhort John, threatening to burn the temple, but his words were also ignored. The Romans assaulted the temple several times, but all their efforts were in vain. Titus, finally, ordered to use fire. The fire quickly destroyed the gallery connecting Fort Antonia with the temple. Thousands of Jews fell defending their sanctuary in the outer court. On 9 Av[3] one Roman soldier threw a burning torch into the temple window, and fire quickly engulfed the cedar building, and all of Titus's efforts to save this building were in vain. The next day the temple collapsed, and with it collapsed the independence of the Jewish people[4]. Only a part of the western wall of the burnt sanctuary survived, to which devout Jews still make pilgrimages. Simon and John defended the upper city for about four more weeks, but it too (on 7 Elul) became a victim of plunder, murder, and fire. More than a million Jews perished in a three-year war from sword, famine, plague, and fire; 900,000 Jews were taken captive, many of whom were condemned to death, many were sent to Egypt, Caesarea, and Beirut for labor and for fighting in circuses with gladiators and wild beasts, and the most beautiful youths were sent to Rome to adorn the triumphal procession. Among the latter were also Simon and John, who were taken captive.

After the final destruction of Jerusalem, Titus went to Rome. Seven hundred youths, led by Simon and John, served as an adornment for Titus's triumph upon his entry into the world capital. Before them, the most precious vessels and utensils of the temple, the seven-branched golden candelabrum, the golden table, the scroll of the law, etc., were carried as trophies, as well as paintings depicting scenes of war, the siege of Jerusalem, Jotapata, the temple, the fire in the temple, etc. After the triumph ceremony, the lictors scourged Simon bar Giora and then killed him; and John of Gischala was sentenced to imprisonment, where he died. On medals minted by the Romans in memory of the victory, Judea is depicted as a weeping woman leaning against a palm tree, with a warrior beside her; on the other side, Vespasian is depicted, adorned with laurels, and around him the inscription: "Iudea devicta, Iudea capta" (Judea defeated, Judea captured).

The last fortress of Masada was taken in 72 AD, after the besieged (1000 Sicarii) first killed their wives and children, and then themselves. A poll tax called the Jewish Fiscus was imposed on the Jews. In 73 AD, by order of

[1] In the Bible, the fast of the fourth month.
[2] See Jerusalem on the map of Palestine at the end of part I.
[3] In the Bible, the fast of the fifth month.
[4] 656 years after the fall of Solomon's Temple.

Vespasian, the temple of Onias in Egypt was also destroyed. A new period begins in Jewish history the period of the diaspora (dispersion) or, as it is commonly called, the period of Roman captivity (Golut Edom).

Agrippa lived in Rome, where his sister Berenice long ruled the heart of the young Emperor Titus. Josephus Flavius, enjoying an annual salary, lived for another 25 years in Rome, during which time he wrote his historical works in Greek: Jewish Antiquities (20 books), The Jewish War (7 books), his autobiography, and Against Apion (2 books), and died, it is said, a violent death by order of Domitian, Titus's brother, around 95 AD.

After the destruction of the temple, the Jews no longer had a homeland, and the scattered people gradually formed only co- religious communities. Every Jew begins to consider the country in which he was born, raised, and lives as his homeland. But the diaspora (dispersion) of the Jewish people, strictly speaking, has little in common with the destruction of Jerusalem and the temple; Jews have long been found Jewish communities in countries located on the banks of the Euphrates, in Asia Minor, in North Africa, in Greece and Italy. Even 100 years before Titus, the Jewish community in Rome was already significant. And in Judea, little by little, the weak remnants of the unfortunate people began to gather. Life began to awaken again in cities and villages. Soon, wealthy Jews who had escaped the common fate appeared, as did learned men who sought to save the spiritual heritage of the people. They comforted the unfortunate, strengthened their spirit, and tried to unite all scattered members of Jewry into one religious society. Yamnia (Yavne) became the spiritual Jerusalem for the Jews, where, abandoning all political activity, scholars made the study of traditional precepts their main task. The school in Yamnia replaced the Temple; theologians replaced priests; prayer and repentance gained the power of sacrifices; deprivations and sufferings in the present were rewarded with the sweet hope of the Messianic era; civil feats and heroism in war were replaced by the self-sacrifice of teacher-rabbis or Talmudists (later) for the preservation of religion. These zealots, according to their importance, bear various titles: I. Tannaim (second teachers 70 220 CE), II. Amoraim (interpreters 220400), III. Saboraim (thinkers 400640), IV. Geonim (great 6401040) and V. Rabbis (from 1040 AD to the present day).

Among the Jews, there was a custom during a ceremonial procession to carry a rooster and a hen. This symbolized that young people should live as peacefully as these spouses live. Once, a whole regiment of Roman soldiers passed by such a procession; seeing this ceremony, they took the rooster and hen from the Jews. The Jews, considering themselves offended, arbitrarily punished the culprits. Because of this, according to the book Midrash, a war broke out. And here is another reason. Among the Jews, there was the following custom: when a child was born, the parents would plant a tree that was grown until the wedding and then used for the chuppah wedding ceremony (a canopy under which Jewish weddings are performed). Once,

during the passage of the king's daughter, an axle broke; a servant used one of these trees to repair the axle, and this also served as a pretext for war. But the main reason for the destruction of Jerusalem, says the book Midrash, was the lawlessness of Israel. This led to the Lord, despite all His love for Israel, deciding to hand over Jerusalem into the hands of foreigners. The ungodly Titus is chosen as the instrument for this. He appears in Jerusalem and first enters the holy temple and says: Behold, I now stand in a place inaccessible to all Jews, which is the 'Holy of Holies'. Having said this, Titus takes the Torah (Pentateuch) from the ark, throws it to the ground and tramples it with his feet, saying: Let the Jewish god do something to me. Then he plunges a sword into the temple curtain, from which blood immediately flowed. The ungodly Titus was not horrified by this, but even laughed and said: Now I have slaughtered the Jewish God. After that, he takes all the sacred vessels and other riches from the temple and solemnly returns home with them. During his sea voyage, such a strong wind blew that the ship began to sink into the waves. Titus, noticing this, said to his adherents: The God of the Jews is mighty only on water; He drowned the Egyptians in the sea and wants to do the same to me; but let Him try to contend with me on land! To these blasphemous words, a voice was heard from heaven: You, impious one, son of an impious one, do you want to contend with Me? My smallest insect will utterly destroy you. Titus paid no attention to this; his heart was incapable of recognizing Gods greatness: he considered himself above all. The wind immediately calmed down, and Titus reached the shore safely. Having come ashore, he was already completely cheerful and calm, not fearing Gods punishment in the least.

1.8 A Gnat Gnaws Titus' Brain As Punishment

God, wishing to humble his pride, sends against him not a mighty insect, but a small gnat, which flies into his nostril, begins to gnaw at his brain, and thus torments him for seven years in a row. Titus's sufferings were unbearable, and only occasionally did he receive some relief, namely: when he managed to pass by a smithy, the sound of a hammer would deafen the gnat and stop its action. This forced Titus to hire people who would constantly hammer near him. And the Jews hammered for him for free. But when the gnat got used to the hammering, this measure also ceased to alleviate his suffering. Then the impious Titus understood how difficult it was to go against God, and knowing how much he had sinned in his life, and fearing future punishment, he ordered that after his death his body be turned into ashes through cremation, and the ashes scattered over the entire face of the earth, so that the Jewish God could not find him on the Day of

Judgment. Titus's wish was fulfilled[1].

But it did not deliver him from eternal torments; on the contrary, it intensified them, as can be seen from the following. Titus, it is said in the book "Midrash", had a nephew who very much wanted to know what happened to his uncle in the afterlife. And since the nephew was a great sorcerer (spiritist), he summoned Titus's shadow and asked him how he was doing in the afterlife. Titus replied that it was very bad, as he was being very severely punished for his sins.

Every day, he said, after cremation, my body turns to dust, which is scattered to the seven parts of the Universe. The next morning, I am revived again and cremated in the same manner. The nephew asked: Tell me, uncle, in the afterlife, who is most honored by God, and what faith is most pleasing to Him? Titus replied: The Jewish people are most honored by God, and the Jewish faith is pleasing to God. "It can only bring salvation to man." "'Therefore,' said the nephew, 'I must adopt the Jewish faith? No, Titus objected, do not do that, my dear. You are not going to be able to fulfill numerous precepts of the Jewish law and, consequently, will still not escape punishment. You had better torment Israel more, for it is said: the enemy of Israel will become great on earth; and it is good if, at least, you avenge me on the Jews, and most importantly you will greatly displease God, for whoever is an enemy of the Jews is also an enemy of God." This concluded Titus's conversation with his nephew.

Then the narrative in the book "Midrash" turns again to the Temple and, as if wishing to more strongly and touchingly soften the hearts of the Jews and show that the reason for the Temple's destruction was, in fact, the sins of Israel, it begins to speak of the murder of the prophet Zechariah.

1.9 On The Murder Of The Prophet Zechariah

Although this event has nothing to do with the actions of Titus and did not occur during his time, as is evident from the following narrative, it is enough that Zechariah was killed in the Temple.

This is how it happened. Nebuzaradan, during the conquest of Jerusalem, entered the Temple and, seeing boiling blood there, asked the Jews: "What kind of blood is this?" The Jews replied: "This is the blood of sacrifices." But Nebuzaradan noticed that this blood was not from animals, but from humans. To further expose the Jews, he ordered an animal to be killed to compare its blood with the boiling tar; and it turned out that the latter was not at all like animal blood. Then an enraged Nebuzaradan said to

[1]In the book "Midrash" it is said that upon examination of Titus's body, it turned out that the midge was the size of a pigeon, weighing 2 pounds. The midge's mouth was copper, and its legs were iron.

the Jews: "If you do not explain to me whose blood this is, I will scrape the skin off your bodies with a comb." The Jews confessed that it was the blood of the prophet Zechariah, whom they had killed between the Temple and the altar. But since the blood was boiling, as if demanding righteous vengeance, Nebuzaradan said: "I will do this, so that the blood will calm down." Having uttered these words, he immediately put to death several prominent members of the higher and lower Sanhedrin and began to pour their blood over the blood of the prophet Zechariah. But the blood of the righteous did not stop boiling. In view of this, Nebuzaradan killed many more youths, maidens, and children, repeating this bloody libation; but the blood even now, as before, did not calm down. Then Nebuzaradan, moved by the sight of so many victims, exclaimed: "Zechariah! Because of you, I have destroyed so many sons of Israel, and you are still not appeased; if you are not satisfied with these unfortunate victims, then I will destroy all of Israel." The blood of the righteous immediately calmed down. Nebuzaradan thought: "If, because of one Israelite, God punished so many Jews with death, what can I expect, who killed such a multitude of them?"

Having said this, he left Jerusalem and became a pious Jew. From him came Ger-Tzedek. But the Temple, condemned by God for lawlessness, that happened in it, could not, of course, escape punishment; especially since, after the murder of Zechariah, after all the punishments Israel suffered for shedding righteous blood, the Jews not only did not reform, but continued to sin even more. To clearly show how much the moral level of the Jews of that era had declined, the book "Midrash" presents the following example of their behavior. The Lord, seeing that Abraham had become as if righteous, said: "Let the letters of the law appear here and testify about the deeds of Israel!" Immediately all 22 letters of the Hebrew alphabet appeared to testify against Israel.

1.10 22 Letters Of Law Accuse Israel

The first letter to appear was aleph (a). Abraham addressed it with the following words: "You are the first letter of all, and you want to testify against my children that they have transgressed the law. Remember the day when God gave the law on Sinai and which He began with you: "Adonai-Anochi," i.e., "I am the Lord your God," and Israel to this day knows the one God and reveres this His commandment. Then the letter aleph was ashamed, moved aside, and did not testify against Israel. After it, the second letter appeared bet (b), with the same purpose. Abraham says to it: "You, bet, want to testify against Israel? Remember that the first chapter of the book of Genesis begins with you: "Bereshit bara Elohim," i.e., in the beginning God created heaven and earth, and Israel considers it a sa-

cred duty to read the entire law daily; how then can you decide to accuse it?" This letter also withdraws. After it comes the third letter "gimel" (g) and also wants to testify against Israel. To it Abraham says: "And you still want to testify against my children? What nation is like Israel in keeping the law given on Sinai? For example, it is commanded to wear tzitzit (woolen threads that Jews wear on the edges of clothing, as a sacred sign, and kiss during worship), and Israel strictly observes this, and the commandment about it begins with you: "Gdilim-taseloch," i.e., "make tzitzit for yourself." And the letter gimel was ashamed and moved aside. Then all the other letters, seeing how the first three were put to shame and exposed in false testimony, no longer dared to testify against Israel. Having proved that Israel is not as guilty as they accuse it, Abraham began to remind God of all that he had done for Him and for his future offspring. "Lord, my God, I was a hundred years old when I begged You for a son; I raised him until he was 13 years old, received from You the command to offer him as a sacrifice to You: could You not, for this reason, have mercy on my children?"

1.11 Intercession Of The Patriarchs For Israel

After Abraham, Isaac spoke with the following speech: "Ruler of the entire universe! When my father wanted to offer me as a sacrifice to You, I unhesitatingly obeyed him; I allowed myself to be bound and carried the wood on my own shoulders to the altar. And could You not remember this, credit it as a merit, and have mercy on Your children?"

Having said this, he left. Jacob approaches him and says: "Lord, my God! You know that I served Laban for exactly 20 years for the sake of my children, Israel. When I left him, I met my brother, the wicked Esau, and he wanted to kill me and my children, but I did not spare myself for their sake. You then blessed me and bequeathed a covenant with me: to have mercy on my descendants. Now Israel is delivered into the hands of enemies who torment him as they please."

At the end of the patriarchs' speech, Moses approached and said: "Ruler of the universe, was I not a diligent shepherd of Israel? I walked before them for 40 years in the wilderness, and when the time came to bring them into Jerusalem, You declared to me that I would not be worthy to enter the holy land, for the inheritance of which I had labored so much and endured so much from Israel, and indeed, I died in the wilderness. But now, when Jerusalem is no more, You sent a prophet to me and called me not to see the holy city and all the blessings with which it was filled shortly before; no, You called me so that I, seeing the desolation of Jerusalem, would weep over it." Grieved Moses, being unable to contemplate the calamities that had befallen Jerusalem and especially Israel, whom he always loved so tenderly, turned

to Jeremiah and said: "Let us go, Prophet, to where the Israelites have been led captive; I will see who among the enemies dares to lay a hand on Israel." "We cannot go," replied Jeremiah, "for many have been killed: the whole road is strewn with them." Moses said to this: "Never mind, let's go now." And they went to the city of Babylon. The captive Israelites, seeing Moses, rejoiced and said to each other: "Moses, our great leader, has risen from the grave and appeared here to lead us out of captivity." But alas! At the moment when Moses wanted to accomplish the deliverance of Israel, just as he once did during the sojourn of the Jews in Egypt, a "bat-kol" was heard, i.e., a voice from heaven: "Moses! Moses! Abandon your intention: know that by My will Israel has been led into captivity; can you resist My eternal heavenly decree?" Moses, hearing the voice from heaven, said to Israel: "My children! I can do nothing for you now. I am unable to lead you out of captivity: this is 'gzaremin gashamain' (i.e., divine decree). Therefore, pray to God and rely on His mercy." After these words of Moses, the Jews began to weep and lament, as it is said in the psalms: "By the rivers of Babylon, there we sat down and wept" (Ps. 136). Then Moses goes to the patriarchs and says to them: "Oh, what have enemies done to our children! Some they beat, others they tormented, a third group they bound their hands and placed heavy shackles on their bodies, others lay naked and barefoot in the street, exhaling their last breath; many have already died completely, and their bodies, deprived of burial, are thrown to be eaten by beasts, and birds peck at them.

1.12 The Weeping Of All Saints For The Jews

Then a general lamentation began among the saints. ńWoe to us,ż they cried, ńthat they treat our children so mercilessly! O our beloved child, Israel! After the comfort we had in Jerusalem, is it easy for us to walk barefoot, naked, to endure cold, heat, and hunger!ż

Then Moses, heeding the groans of the saints for Israel, turned to the sun and said to it: ńMay your light be cursed! Why did you not dim on that day and hour when the enemy entered the Temple of God?ż

The sun answers: ńMoses, faithful shepherd of God! How could I not shine on that day when the House of God was destroyed, when I was forced by 60 blows of fiery rods? I was told: 'Go now, shine,' and I had to shine whether I wanted to or not.ż Then Moses turns to the Temple itself and says: ńAlas! Woe to you, House of God! Your fate is most wretched: your light has dimmed, you are no longer on earth; your friends will no longer visit you. They are in captivity.ż

Having said this, he turned to those who had captured them and began to intercede for Israel. ńI beg you,ż he said to the enemies, ńdo not kill children in the sight of their parents, wives in the presence of their husbands,

and vice versa; the law states that one should not kill a son on the same day as his father. Know that there will come a time when our Lord will remember Israel and have mercy on him. Then He will demand an account from you for your lawless deeds.ż The enemies did not obey Moses. They began to act contrary to his requests: they killed sons in the sight of fathers, parents in the sight of children. This was not enough: they even gave weapons to parents and forced them to kill their children with their own hands. It is worth noting, it is said in the book ńMidrashż, how bravely the Jews endured the torments to which their enemies subjected them. When they were unable to bear their insults, they did not spare themselves and often terrified their enemies with their self-sacrifice. Once, it is told in the book ńMidrashż, a multitude of captive Jews were being transported by sea on a ship; there were up to 400 maidens, whose beauty captivated many youths. When the latter began to tempt the chaste Jewish maidens, the eldest of them, seeing her hopeless situation, said to her friends: ńLet us not destroy our souls; it is better to throw ourselves into the depths of the sea than to sin before God and deprive ourselves of future life. The abyss of the sea should not frighten us; in Holy Scripture it is said: 'I will bring you back from the depths of the sea' (Ps. 67 from the Hebrew text). Having said this, she was the first to throw herself into the water; and all the rest followed her example. On them, as on all Jewish martyrs, what is said in Holy Scripture came true: For Your sake we are killed all the day long (Ps. 43, 23). And here is another, mentioned in the Midrash, a valiant example of self-sacrifice of seven Jewish youths.

1.13 Seven Youths Before The King

During the time the Jews were in captivity, a Jewish captive woman had 7 sons, who by their devotion to faith attracted the attention of many, even the king himself. When the Babylonian king learned about them, he ordered them to be brought before him. And they were brought. The king said to the first of them: Bow down to our god and serve him. The youth replied: In Scripture it is said: I am one, says God, worship Me, but not others; therefore I do not want to bow down to your god. After these words, he was led out and executed. The second was brought. The king told him the same thing. The youth replied: The law says: there shall be no God for you except Me, and therefore I will not serve your god and bow down. He was dragged out and killed. The third was brought. The king said: Bow down to this image. The youth replied: The law forbids worshiping a tree instead of the true God. And he was dragged out and killed. The fourth, fifth, and sixth were treated similarly. When the seventh, the youngest, was brought, the king said to him: My child, bow down to our god, pointing to

the image standing there. The youth replied: In Holy Scripture it is said that God is one, Who is present in heaven, there is no other like Him. Your image is not an image of the true God, and therefore I do not want to bow down to it. The king said to him: Do you see, my child, your brothers are no longer on earth; they have lived long enough in the world and enjoyed life, so it is not surprising that they persisted and suffered for their stubbornness. But you are just beginning to live, you have seen nothing good, so you should not neglect life. Do not bring yourself to death; obey me, as king, and I will make you happy.

The youth replied: King! In Holy Scripture it is said: The Lord is an eternal king, and when He reigns, all earthly kings will disappear. And what is our life, that we should sacrifice eternity for its sake? Today I am alive, and tomorrow I may die.

The king said: I am sorry to destroy you; this is what I will do: I will drop my ring, and you will pick it up, and by doing so you will show as if you are bowing to me. The child said to him: Alas! You want me to bow to you even for the sake of people, to save you from shame before your subjects. But how can I not fear God, who is the King of kings and the Creator of all? Then the king said: Enough, child, is there still a God in the world? You are foolish, replied the child, if you doubt the existence of God; behold your god, whom you worship, that is not God; it is said of Him in Holy Scripture: He has a mouth, but cannot speak; He has eyes, but cannot see; but of your god, this cannot be said."

"May your God deliver you from my hands," said the king.

The youth objected:

"Do not test God, it is said in Holy Scripture. Neither you, ungodly, nor I, sinful, are worthy of a sign."

The king immediately ordered him to be killed.

The mother, standing there, approached her slain children and said:

"My dear children! Your death is honorable; go to Abraham and tell him that if he offered his only son as a sacrifice to God, then I offered seven..."

After the narrative of the sufferings endured by the Jews in captivity, the book "Midrash" states that Rachel wept profusely over the calamity of Israel. She was the last to appear before God and was comforted by Him more than all others. These were the words with which she addressed the Creator:

"Almighty God! You know well that Your servant Jacob loved me dearly and served my father for 7 years for my sake; but when the wedding day arrived, my father deemed it necessary to give him my elder daughter Leah. I, knowing my father's intention, not only did not hinder him, but even conveyed to my sister the words that Jacob had told me on the eve of the wedding, regarding our future mutual relations, and even, instead of my sister Leah, spoke with Jacob on the first night, standing behind the curtains of their marriage bed. I did all this not because I did not love Jacob, but

precisely so as not to disgrace my innocent sister and to allow her marriage to take place. So, if I, a woman, a weak creature, did not envy my sister, how then could You, Almighty God, envy Edom and prefer to Israel those who serve not You, but a tree? How then did You allow Your people to be mocked? Remember also how You swore by Your holy name to have mercy on Israel, and now You have delivered them into the hands of their enemies?"

Rachel's words touched God and so appeased Him that He immediately comforted her with the following heavenly voice:

"Rachel, My daughter, for your sake I will again return the Israelites to Jerusalem, their holy city."

1.14 Prophecy Of Jesus Christ Concerning The Destruction Of The Jerusalem Temple

Jesus Christ foretold the eternal desolation of the Jerusalem Temple and the subjugation of Jerusalem to the Gentiles[1].

"Of what you see here, not one stone will be left upon another. Everything will be destroyed... And Jerusalem will be trampled on by the Gentiles until the times of the Gentiles are fulfilled" (Lk. 21, 6, 24).

The first of these prophecies presents a peculiar interest in one respect. In the study of other prophecies, it is only possible to use observation, but in this case, experience has been applied over centuries.

The audacity of Julian the Apostate was not limited to mocking the followers of Christ: he intended to mock the very founder of the religion. A convenient pretext was the Old Testament Temple of Jerusalem, destroyed by Titus's soldiers (70 AD) and razed to the ground by Hadrian (136 AD), in fulfillment of the words of Jesus Christ, quoted above. Julian decided to resurrect the sanctuary of Zion in its former glory, but he only forgot that "God is not mocked".

In 363 AD, Julian wanted to refute the truth of this prophecy and decided to restore Solomon's Temple to its pristine beauty. Let us recount this event according to Gibbon.

Since all Christians were firmly convinced that the verdict of eternal destruction had been pronounced upon the entire system of Mosaic law, the royal sophist could have turned the success of his enterprise into a plausible argument against faith in prophets and the truth of revelation. At the head of the undertaking was Julian's closest friend and minister, the "virtuous and learned" Alipius. Alipius's zeal found active support from the Palestinian governor. At Julian's call, Jews began to flock to the sacred mountain of

[1]Extracted from the journal "Strannik" (The Wanderer) May 1894.

their ancestors from all provinces of the empire, and their audacious rejoicing alarmed and irritated the Christians living in Jerusalem. The desire to rebuild the Temple had always been the dominant passion of the children of Israel. At this happy moment, men set aside their avarice, and women their delicacy; silver shovels and pickaxes were delivered by the vanity of the rich, and debris was carried away in silk and purple robes. All purses opened for generous donations, everyone wanted to participate in this pious work, and the commands of the great monarch were carried out with the enthusiasm of an entire people. However, the combined efforts of power and enthusiasm proved unsuccessful in this case, and the place designated for the Jewish Temple, currently occupied by a Mohammedan mosque, still presented an instructive spectacle of ruin and desolation. (Gibbon 11, 557559).

Goethe (History of the Church. Vol. III, p. 282) recounts this event as follows: "They began work, starting with the dismantling of the foundations and the remaining parts of the walls, but when they wanted to begin new foundations, the work became difficult; the earth constantly crumbled and filled the excavations made with great effort, a strong wind scattered the prepared materials, and at the same time strong tremors from earthquakes were felt. However, the Jews did not despair, renewing what was destroyed every day. They settled at the work site itself; all their tents and shelters were overturned by a storm; many of them were crushed or maimed. When, after digging out the last stones of the ancient foundation, they wanted to lay stones for the foundation of the new building, flames rose from the pit and burned the workers who had not managed to escape. It was impossible to continue the work. Mysterious crosses appeared on the clothes of the Jews."

Contemporary and respectable writers recount with various variations how an earthquake, a whirlwind, and a sudden outburst of fire destroyed and scattered the new foundation of the temple. This event was described by the Milanese bishop Ambrose in a letter to Emperor Theodosius, which was intended to provoke strong indignation among the Jews; by the eloquent Chrysostom, who could refer to the recollections of the elders of his Antiochian diocese, and by Gregory Nazianzen, who published his account of the miracle at the end of the year in which it occurred. The last of these writers boldly asserted that this supernatural occurrence was not denied by unbelievers; and his words, however strange they seemed, are confirmed by the irrefutable testimony of Ammianus Marcellinus. (Ammian XXIII, 1. Cumitaque rei fortiter insta ret Alypius, juvaretque provinciae rector, metuendi globi flammarum prope fundamenta crebris assultibus erumpentes facere locum exustis aliquoties operantibus inaccessum, hocque modo elemento destinatius repelente, cessarit incoeptum.)

1.15 Testimony Of Ammianus Marcellinus

This soldier-philosopher, who valued the virtues of his sovereign but was not infected by his prejudices, recounted in his diligent and conscientious history of his time what extraordinary obstacles halted the construction of the Temple of Jerusalem. At that time, while Alipius, with the help of the provincial governor, actively worked on the construction, terrible fireballs began to erupt near the foundation, frequently scorching workers to death with explosions and making the site inaccessible. Since the element itself offered too stubborn resistance, he abandoned the enterprise. Such an authority should satisfy those who believe and astonish those who do not believe (II, 560562). Gibbon does not want to believe this fact. Having written the above, he adds: But the philosopher will still require the testimony of impartial and intelligent eyewitnesses. During this important crisis, any unusual natural phenomenon would be accepted as a real miracle (562-563). He explains the cessation of work by the absence and death of the emperor (559), but Julian learned of the failure of the construction before his departure for the Persian campaign. At this, he said: There is nothing eternal in this world, if it is even impossible to restore the worship of Him Who is called Eternal in Scripture (Goethe, III, 283). In favor of the undoubtedness of the miracle, there is the reliable fact that Christian writers, addressing the Jews, witnesses of this occurrence, narrate miraculous events.

Emperor Julian was greatly concerned by various contingencies of the impending campaign against the Persians and therefore, with fervent zeal, hastened comprehensive preparations for it. Nevertheless, extending his designs everywhere and striving by the greatness of his deeds to perpetuate the memory of his reign, he intended to spend enormous sums on the restoration of the once magnificent Temple of Jerusalem, which had been taken with difficulty during the Roman siege. The emperor entrusted Alipius of Antioch, who had previously governed Britain as a chief, with the swift execution of this work. Therefore, Alipius diligently set about the task, with the assistance of the provincial governor and with the cooperation of Judaism and their capital, but formidable tongues of flame, often and rapidly erupting from beneath the foundation, repeatedly scorched the workers and made the place inaccessible. Thus, the enterprise ceased due to the stubborn resistance of the elements (Amm. Marcellinus XXIII, 1).

But who does not know that there were never volcanoes in Jerusalem? Moreover, Christian writers relate that the fire that scorched the workers left marks of the cross on their clothes (Rufinus I, 37; Socrates III, 17; Theodoret III, 20; Sozomen V, 21).

Therefore, it was not "stubborn resistance of the elements" that proved an insurmountable obstacle, but the will of God, whose power Julian the Apostate soon experienced himself: in a campaign, he was mortally wounded by enemy weapons and, falling in blood to the ground, exclaimed in mortal

anguish: "You have conquered after all, Galilean!"

Michaelis naturally explains the fact stated by Ammianus. But why, in that case, did the same natural causes not prevent the construction of a Muslim mosque on the same site 300 years later?

For our purpose, it is almost indifferent whether one recognizes a miracle in the narrated event or not. The prophecy of Jesus Christ under investigation has been fulfilled and continues to be fulfilled to this day. The Jewish temple no longer exists on the site of Solomon's temple, and for Christians, a mosque is as much an abomination of desolation as a desert and ruins.

The second prophecy cited continues to be fulfilled to this day. Jerusalem is trampled by pagans, although each of the great Christian powers could individually take it from Turkey.

1.16 The State Of Palestine In Relation To Prophecies

The land of Israel, Ammonite, Moab, Edom, and other neighboring countries were fertile and very populous both during the Jewish kingdoms, and during the time of Jesus Christ, and under the rule of Rome and Byzantium. They were the same at the beginning of Arab rule. These countries retain their natural fertility even today.

Science, for its part, provides precise proof that the climate of Palestine has not changed since the time of the prophets. An increase in temperature by one degree would force the abandonment of viticulture; even a slight a decrease by one degree, palm trees would cease to bear edible fruits. Grapes were cultivated in Palestine in the time of Moses and are cultivated now; palm fruits were consumed as food in the time of Moses and are consumed now.

Desolation and ruin were predicted for all the named countries, which has been precisely fulfilled over many centuries of Muslim rule. Each country presents exactly the appearance depicted in the prophecies.

The most complete desolation was predicted for Idumea, and it is ńsuch that upon seeing it, one cannot but wonder how such a vast desert expanse could ever have been adorned with cities and inhabited for centuries by a powerful and wealthy peopleż (Keith, p. 305). In the times of Adrian and later, up to Heraclius, Idumea Palaestina fertia sive salutaris was famous for its wealth and fertility. It had 16 cities, but now ńthere are no inhabited urban settlements here; all cities lie in ruinsż (Reclus. Universal Geography. Vol. IX, p. 572).

Citing the testimonies of various travelers, including Volney, Keith shows how every minute detail of the prophecies has been fulfilled with complete accuracy.

ńThe roads are deserted, there are no travelers... The earth mourns, it withers: Lebanon is ashamed, it has withered; Sharon has become like a desert, and Bashan and Carmel are stripped of their leaves...ż (Isa. 33:8-9), ńOpen your gates, O Lebanon, that fire may devour your cedars. Wail, O cypress, for the cedar has fallen, for the majestic ones are ruined; wail, O oaks of Bashan, for the impenetrable forest has come downż (Zech. 11:1-2). (ńThe Wandererż, May, 1894).

Where the Lebanese forest once stood, the land is now devastated and bare for many miles around, as if no glorious tree that once adorned this desert ever existed here... Of Lebanon, Volney says: ńHere, amidst the cliffs, are insignificant remnants of the renowned cedars... Not a single village in Bashan has fruit orchards or fruit trees, nor gardens for growing greens... Of the vineyards, for which Bozrah was famous, not the slightest trace remains. The summit and sides of Carmel are covered with bushes and flowers, but completely stripped of treesż (Keith, 241, 2, 7, 8).

ńThe mournful earth laments. The juice of the grape weeps, the vine languishes; all who were merry of heart sigh. The joy of tambourines has ceased; the noise of revelers is hushed; the sound of harps is silent. They no longer drink wine with songs; strong drink is bitter to those who drink it. They weep for wine in the streets; all joy has grown dim; the gladness of the earth has been banishedż (Isa. 24:4, 7-9). (ńThe Wandererż, May, 1894).

Keith cites Volney's calculations, based on the accounts of ancient writers, that Judea in the time of Titus had four million inhabitants, and that the same population existed among the Philistines, Phoenicians, and in the Samaritan and Damascene kingdoms. Now, in these countries, including the ruined Moab and Ammon and the completely desolate Idumea, there are about one and a half million (Reclus. Vol. XI, p. 641).

1.17 About Babylon

Prophecies about Babylon are especially numerous.

"And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, will be overthrown by God, as Sodom and Gomorrah. It will never be inhabited, nor will generations of people dwell in it. No Arab will pitch his tent there, nor will shepherds with their flocks rest there. Wild beasts will not dwell in it, and its houses will be filled with owls; ostriches will settle there, and hairy ones will leap there. Jackals will howl in their palaces, and hyenas in their pleasure houses" (Isaiah 13:19-22).

"The thick walls of Babylon will be utterly broken down" (Jeremiah 51:58). ("The Wanderer", May 1894).

Babylon was a populous city until the appointment of the Parthian governor Himerus (130 BC). Himerus, surpassing all known tyrants in cruelty,

according to Diodorus, burned and destroyed a significant part of the city, sold many inhabitants into slavery, and resettled them in Media. In the 1st century of the Christian era, Babylon was still a large settlement; a small part of it was inhabited, and an incomparably larger part was cultivated. In the 18th century, its walls served as an enclosure for wild beasts, and it was a hunting ground for Persian kings. In the 12th century, during the journey of Benjamin of Tudela, twenty thousand Jews had permanent residence within the city's fortifications (Reclus. Vol. XI, 390). The walls of Babylon, of incredible height and thickness, still existed in the 16th century, but within the enclosure, there was no longer a single house; now, the traces of the walls cannot be reliably determined.

In Eastern countries, shepherds commonly use ruined buildings to pen their flocks, but Babylon is an exception. Arabs fear staying overnight among the ruins of Babylon. The people in this country assert that it is extremely dangerous to approach these ruins because of the multitude of evil spirits that frequently visit them. Reclus cites the opinion of the Assyriologist Oppert that the Arab city of Gilla (15,000 inhabitants), located on the right bank of the Euphrates, lies on the site of Babylon's industrial quarter. However, according to the latest research by Rassam and Smith, Babylon was located only on the left bank of the Euphrates.

Perhaps, for this reason, Babylon received such a designation from above, as the main place and den of Talmudic sages who left there the Talmud, so abominable and blasphemous against Christ and Christianity. Based on the teachings of the Babylonian Talmud, Jews diligently pray daily: "May the name of the wicked perish and their memory be blotted out," i.e., Christians. By the decree of Jehovah, Adinah, and Shekinah, in this locality, the name of the Jews disappeared, and their place was blotted out forever and ever.

1.18 Chronological List Of The Destructions Of Jerusalem [1]

In the second year of Vespasian's reign, Jerusalem was conquered. Five times it had been subdued before, and once it was destroyed. Once it was taken by the Egyptian king Asoheus, then by Antiochus, after Pompey, and then by Sosius in conjunction with Herod. In all these cases, the city was spared each time; but even before them, it was conquered by the Babylonian king and destroyed by him 1468 years after its founding. The first founder of the city was a Canaanite ruler, whose name in the native language means

[1] We have cited only a few prophecies and their fulfillments; those wishing to familiarize themselves with this issue in more detail should refer to Keith's book, and for verification, Norov's book "Journey to the Holy Land in 1835" can serve.

"Righteous King," which he was in fact. Therefore, he was the first priest of God, for whom he founded a sanctuary, and the city, formerly called Solyma, was renamed Jerusalem by him. Later, the Judean king David expelled the Canaanites from the city and settled it with his kinsmen. 477 years after him, the city was destroyed by the Babylonians. From King David, the first Judean king in Jerusalem, until its destruction by Titus, 1177 years passed, and from its original founding until the last conquest, 2177 years. Neither the antiquity of the city, nor its immense wealth, nor the widespread fame of its people throughout the land, nor the great glory of the worship performed in it could save it from attack. Such was the end of the siege of Jerusalem.

1.19 Political Intrigues Of Jews In Ancient Rome

Historian Manfrin asserts that Pompey's Palestinian victories and the relocation of prisoners from there to Rome cannot be considered the beginning of Jewish emigration to Italy. This event only contributed to the formation of new Jewish layers on an already established foundation. The author also asserts that the Jews of the Julian era were mostly not natives of Palestine. In Cicero's speeches regarding the uncovering of Catiline's conspiracy, it is mentioned that they lived in the metropolis earlier than 691 AUC (63 BC).

In any case, the time interval between Pompey's return from Asia and Cicero's speeches pro Flacco was short, little more than a year, therefore, it is impossible to assume that the Jews brought to Rome as prisoners citizens, managed to adapt to the political customs of Rome and establish their community to such an extent that it could become dangerous to Roman tribunals and to such a powerful orator as Cicero. Cicero's very speeches prove that the Roman Jews had grouped themselves into a proper community much earlier than Pompey, for Cicero accuses them of actions dangerous to Rome, committed collectively much earlier. It is evident throughout history that wherever freedom was granted to Jews, out of philanthropy, this freedom always became a danger to governments, threatening a great political calamity, which the philanthropic republican Rome experienced from the Jews. The majority of the Jewish population in Rome consisted of freedmen or liberated captives; meanwhile, Augustus allowed them to live completely freely, according to their customs and laws. Augustus knew that the Jews had schools (synagogues), and that public gatherings took place in these schools on Saturdays. Under Augustus, there were about 8000 Jews in Rome, disposed to support a petition directed against Archelaus (son of Herod). As Dio Cassius testifies, under Claudius the number of Jews in Rome was so significant that a decree for their expulsion could cause a dangerous rebellion against state power. What does freedom, granted to

Jews, lead to? Everywhere, the consequences were the same, for example, in Egypt, under the pharaohs, what did this freedom granted to Jews lead the state and local people to? To calamities. Therefore, hundreds of living examples show us that all states that have this nation, rejected by God, should keep them as captives, firmly bound, then they will be able to cause minimum harm to those around them.

According to Basnage, the main Jewish quarter occupied the very part of Rome that is now covered by the extensive buildings and gardens of the Papal Vatican. According to Manfrin's research, there were seven Jewish synagogues with adjacent cemeteries in Ancient Rome. However, there is no precise evidence that all of them existed before the destruction of Jerusalem, although there is much archaeological data suggesting that all of them existed during the period of Jewish prosperity, under the emperors of the Julian dynasty. Undoubtedly, however, three wealthy synagogues existed in Rome during the reign of Herod. Furthermore, the Roman Jews had their own synagogue in Jerusalem, founded before the war, which supports the opinion of Rome's aspiration, as well as that of the Alexandrian community, for a certain independence from Jerusalem.

After Judea was converted into a Roman province and ceased to be governed by its own kings, especially under Emperor Claudius and in the first years of Nero's reign, two almost independent governments existed simultaneously in Jerusalem: 1) military- civilian, administrative city government, headed by a procurator appointed by the Caesars; and 2) temple administration, an honorary leadership that was granted to princes of the Herodian lineage.

The organization, rights, and duties of both institutions differed greatly from each other. The Temple and its administration enjoyed considerable privileges. Levites, priests, etc., were exempt from paying state (Roman) taxes, not as spiritual persons, but as members of an independent administrative center that performed a significant function of the former royal government.

The Temple itself had the rights of a separate province, subject to Rome, and consequently, was obliged to pay tribute to the latter; this tribute was allocated from sums collected specifically for the Temple from Jewish colonies throughout the empire; the more abundant this collection was, the more profitable it was for Rome, and for the collection to be more abundant, the rulers of the province (in the case of the Temple under consideration) had to have free hands. This financial and political consideration was one of the main reasons for Rome granting the Temple government very broad autonomy, as well as exemption from state tax for priests, Levites, etc., personally. However, their immovable properties located outside the Temple boundaries were subject to taxation on par with the lands and houses of all other citizens.

The Temple government, as is known, had a significant military de-

tachment under the command of a strategos. According to the testimony of Josephus Flavius and the Acts of the Apostles, only one strategos commanded the entire guard; however, the evangelist Luke writes (XXII, 51) that there were several of them. The Temple government used these guards not only for the direct protection of the sanctuary but also for the persecution, arrest, etc., outside the Temple, of persons and sects who preached doctrines dangerous to Judaism. The Temple enjoyed this right throughout the period of the Caesars of the Julian house.

It is also known that the Romans granted Jews the rights of Roman citizenship, and although other vassal peoples also enjoyed this right, according to Manfrin, the total sum of Jewish rights in this regard was the largest, for it enjoyed, in addition to Roman civil rights, privileges acquired by them on the basis of religious dogmas, which were essentially also civil. And this allowed them to evade certain obligations associated with Roman citizenship, from which representatives of other nations could not be exempted.

According to Manfrin, there is reason to believe that the Jerusalem Jews obtained exemption from paying a certain part of state taxes for those of their co-religionists who annually visited the Jerusalem Temple. At least, this rule, established by the Seleucids, was not abolished by Julius Caesar. Furthermore, it is undeniable that they had the right to amnesty (on the day of Passover) for one of the criminals sentenced to death for a crime that was not of a state nature, a right which they exercised during the condemnation of Jesus Christ to death.

Treatise II. Talmudic Absurdities Accepted As Truth

2.1 Absurdities Of Talmudic Teachings

The Talmud commands Jews to have unconditional faith in everything contained in its pages, whatever oddities, curiosities, improbabilities, and even absurdities may be contained therein, and if anyone, contrary to this saying, doubts and does not literally believe all the legends of the sacred tablet, then he is subject to excommunication. In one Talmudic treatise[1], as was mentioned above, it is recounted that once Rabbi Eliazar, after his death, appeared to his disciples, who asked him: what is Abraham doing now in heaven? Eliazar replied that Abraham is now resting on Sarah's knees, and Sarah is searching in his head. When one of Eliazar's disciples dared to suggest an allegory here, he was, by general verdict, for this audacity, subjected to excommunication. Under the fear of such a sad fate, rejection from his religion, a believing Jew is obliged to accept as genuine all sorts of absurd delusions, which constitute, one might say, the main essence of Talmudic teachings. The Shunammite woman is convinced of Elisha's righteousness by the fact that flies do not enter his food[2]. For example, the Talmud teaches that during the day there are insignificant moments; there is, among other things, such a moment in which God is so merciful, that He fulfills every prayer addressed to Him, of whatever kind it may be; but, on the other hand, there is a moment in which God is in wrath. This moment repeats daily and lasts 1/88 of an hour. This moment is determined by the time when a rooster stands on one leg, and its comb turns white to the point where no red spots are visible on it. A curse pronounced at this time on anyone cannot be powerless[3]. The Talmud recounts that God also prays,

[1] "Bava Batra," l. 58, p. 1.
[2] Tractate "Berakhot," l. 10, p. 2.
[3] Ibid., l. 7, p. 1.

and prays that His wrath would not overcome His mercy. Rabbi Ishmael once saw the Infinite One on a high and exalted throne. "My son, Ishmael," said the Infinite One, "bless me." "May your mercy overcome your wrath in relation to the sons of Israel," Ishmael said. At these words Rabbi Ishmael the Endless nodded his head.[1]

The Talmud teaches (tractate "Avodah Zarah," fol. 3, 2): "The day consists of 12 hours; during the first 3 hours God sits and studies the law; during another 3 hours God thinks; during the next 3 hours God revives the entire universe, and during the last 3 hours He sits and plays with Leviathan, the king of fish. At night, adds Rabbi Menachem, God studies the Talmud (tractate "Avodah Zarah," fol. 3, and "Bava Batra," fol. 74, 1-2).

2.2 On Jehova's Talmudic Studies

Further, developing its dogmatic teaching about Jehovah, the Jerusalem Talmud preaches that God daily spends three hours studying the Talmud, studying it carefully, and then spends the same amount of time playing with the fish Leviathan.[2]

Rabbi Judah says: the day has 12 hours. The first three hours God reads the "Torah," the second three hours He judges the whole world and, seeing that all are worthy of damnation, rises from the throne of justice and sits on the throne of mercy; the third three hours He cares for all creatures; the fourth part of the day God plays with Leviathan, and in the last period He walks and roars with a thunderous voice.[3]

Rabbi Dishchi-bar-Chumi recounts that when God gave the Jews the law, He bent Mount Sinai over their heads and told them: "If you accept My law, it will be good for you; if not, then here will be your destruction."[4]

Rabbi Shimon-ben-Lokish explains that God created the world on condition that the Jews accept the Torah; only in that case will it exist, if not, it will turn into a desert.

"The Son of David will come only when not a single Jewish soul remains in Gif," i.e., in the heavenly repository of human souls, representing a kind of store or warehouse filled with Jewish souls, which God expends for newborns. To accelerate the expenditure of souls, "Pirye Verivie," the law of procreation is placed at the forefront of Jewish religious obligations. The souls of Jews are not together with the souls of Noachides (Christians), but

[1] Tractate "Berakhot," fol. 7, p. 1.

[2] Jerusalem Talmud

[3] "Goy Vumes," p. 24: "Deum dicunt quotidie tres horas legi talmudacae discende impendere et totidem cum pisce Leviathan ludere, quotidie et excidium Solimae et templi lacrimari, et Messia ventura monstrorum couvivum parare et cet."

[4] Tractate "Shabbat," fol. 8.

in a special separate "Gif."[1]

The Talmud assures that Jews receive an additional soul on Sabbaths, which does not leave the Jew until the end of the Sabbath.

Bagrov, in his ńNotes of a Jewż, thus mocks this Talmudic doctrine: ńThese souls are parasites, being held in reserve for a whole week, without any occupation, they eat up the poor Jew on Saturdays, doubling his appetiteż.

2.3 40 Days Before The Birth Of A Child God Appoints A Bride For Him

According to the Talmudists, 40 days before the birth of every Jewish infant, God already appoints a bride for him, and angels daily proclaim this in heaven, starting 40 days before his birth. A small literary story, written in Hebrew by Brendsteter, is based on this Talmudic legend of supreme predestination. The story is about a certain young man, the son of a village innkeeper, who falls in love with the intelligent and beautiful girl Esther, the daughter of a respected rabbi. The rabbi also has another older daughter, a ńsmall and very thin figureż, but with an undeniable sign of God's blessing: she has a red nose and large black teeth, promising, according to the belief of Polish Jews, numerous offspring. It is this future mother in Israel that the rabbi wants to marry to the village youth. The young man, being in love with Esther's younger sister, runs away from the rabbi's house at night and enters a rabbinical school. From there, he sends a letter to the rabbi; in this letter, it is said that every night, around midnight, a shadow gives him no peace; he sees before him a woman, gaunt and pale, as if rising from the earth. This is said to be the ghost of the rabbi's first wife. She said that forty days before Esther's birth, a heavenly voice proclaimed her name in connection with Esther's name. It is understandable that the rabbi abandoned his persistence, and the story ends in the most favorable way. The rabbi does not want to go against the will of the heavenly voice and marries Esther to the young man, who by this time had managed to obtain a rabbinical diploma.

The Talmud teaches, among other absurdities, the following: ńGod created the world solely to apply the law of circumcisionż[2].

[1] Tractate "Avodah Zarah," fol. 5.

[2] Tractate ńNedarimż.

2.4 About The Messiah And The Circumstances Of His Coming

Regarding the Messiah and the circumstances of his coming, the Talmud mentions stories that offend the moral feelings of a Christian, which for this reason we do not present here...[1]

If any of the Jews doubted the truth of this saying, the Talmud assures that such a one will be deprived of participation in this solemn feast, which, upon the coming of the Messiah, will be given to the Jews, and at which the Jews will be served a roasted bull, currently grazing and daily consuming the hay of a thousand mountains, a female of the same size, already salted for this purpose, and besides this bull and cow, the Leviathan fish, for whose sustenance, in turn, fish three miles long are required daily. God created two specimens of the Leviathan fish: one male, the other female. The Leviathan fish is in a ring-shaped position and holds its tail in its mouth; if it were to take its tail out of its mouth, a flood would occur on earth. God, fearing the drowning of mankind, upon the copulation of Leviathan with the female, destroyed the latter[2], which is already salted and designated for the Jews, upon the coming of the Messiah, for food. Instead of pastry, the Jews will be served a roasted bird of fabulous size. Throughout its life, the bird laid one egg, which, upon its fall, felled three hundred cedars and flooded sixty villages with its yolk and white. The wine for this table has already been prepared by Adam and is stored in the mountain cellars of paradise. The reign of the Messiah will be preceded by the extermination of all peoples in the internecine war of Gog and Magog, who will be defeated by the reigning Messiah. Only some of the Gentiles will be spared, on condition that they accept the Noahide commandments and fulfill the duties of servants in the new kingdom of the Messiah[3].

The Talmudists assert that somewhere there is a Sambation River, whose water flows six days a week, and whose flames and stones subside only on Sabbaths; beyond this river there is a Jewish kingdom, called "Bnei Moishe," i.e., the children of Moses. Its inhabitants are no older than children, beautiful, strong, and warlike. The local Jews, being sinful, cannot yet join them at this time. "Rabbi Joisi said that in the last days all peoples will gather and accept the Jewish faith"[4].

According to the Talmud, Jehovah himself is the cause of sins on earth, for he instilled an evil nature in man (tractate "Berakhot," l. 32, 1 and 61, 1). By his decree, he destined man to sin (tractate "Avodah Zarah," l. 4, 2) and forced the Jews on Mount Sinai to accept the law (tractate "Avodah

[1] Buxtor. De Synagoga iudeorum 4, 50.
[2] Book "Zohar."
[3] Tractate "Sanhedrin," l. 91, p. 2; l. 105, p. 1.
[4] Tractate "Yevamot," l. 24.

Zarah," l. 2; "Shabbat," l. 88).

The Talmudists assert that upon the coming of the Messiah, all peoples will certainly be their vassals, and that the wealth of all nations will belong to the Jews; that there will be a terrible war and all nations will gather to fight the Jews, who, of course, will remain victorious. Enemies will meet at a wide river, which opponents must cross; on this terrible river there will be two bridges, one paper, the other cast iron. All peoples will go over the cast iron bridge and fall through, while the Jews will safely cross the paper bridge, under which angels will stand instead of piles, and so on.

Jews live and breathe with the sweet hope that the Messiah is hastening to them, that he will come and destroy all kingdoms and give all wealth and all kings into slavery to the Jews, and their current humiliated position among other peoples, as well as the widespread dominion of the wicked, they explain as punishment from Jehovah for Israel's lack of faith.

2.5 On The Origin Of Rome

In the Talmud there is the following legend about the origin of Rome: ńAt the very moment when Solomon married the daughter of the Egyptian Pharaoh and defiled his bed by uniting with a pagan woman, the archangel Gabriel, by the will of the Eternal One, descended from heaven and plunged a reed into the bottom of the sea, which stirred up and raised the sea silt; on this silt the magnificent Rome was subsequently built, and on that very day, when Jeroboam bowed to two calves, Rem and Romulus built two huts on the banks of the Tiber, which were destined to humiliate Your temple, O Jehovahż[1].

Superstitious, like all Eastern peoples, the Jews clothed their superstition in a legitimate religious form and included it in the Talmud, which strictly prescribes to all its followers the fullest reverence for these superstitions. It goes so far that the Talmud teaches: ńIf someone crushes (with bare feet) an eggshell, washes with hot water, puts on a washed shirt that has not been lying for eight days after washing (for insects can come alive again in the linen before this period), or if someone eats fish and meat together, he is subject to a malignant rashż[2].

One should also not stand against women when they have left a house where there is a deceased person, because ńmalakh hamavetż, the angel of death, hovers everywhere at this time and can kill whomever he wishes. Likewise, if women are following a deceased person, a man should not meet them face to face; if he accidentally encounters them, he should jump four steps away and take another path; if there is no other path, but there is a

[1]Gemar tit. Sanged. C. 1. Abrabanel in Esajam cap. 35 Aben Esra in genes.

[2]Tractate ńYoreh De'ahż, p. 173.

river, he should cross the river; if there is neither, but there is a wall, he should stand behind the wall until these women pass. However, if fewer than seven women are encountered, the danger is not so greatż[1].

When an epidemic rages in the city, a person should not walk in the middle of the road or street, because ńmalakh hamavetż passes in the middle of the road and strikes all those he meets. However, if the city is calm, on the contrary, one should not walk on the sidewalk or on the sides of the road, because at that time "malakh hamoves" has no great power and hides on the sides"[2].

If we trace the teachings and narratives of Jewish casuists, we will see that even the very lives of Talmudic teachers were filled with such extraordinary miracles, especially one of them, that all the amazing adventures of Sinbad the Sailor, the hero of Arabian tales, would seem ordinary in comparison. For example, the following once happened to the famous Rabbi Bar-bar-Channa. He saw a fish, thrown ashore by a wave, of such a size that its fall crushed sixty cities, and another sixty ate their fill of its meat, of which, despite that, so much remained that another sixty cities had the opportunity to prepare and salt annual provisions from it.

2.6 About 60 Cities From The Bones Of One Fish

Returning to the same place a year later, Rabbi Bar-bar-Channa was so happy to find sixty crushed cities built from the bones remaining from that fish.

Another time, this same most famous rabbi approached a boat and stepped onto the back of a similar monster, which was covered with earth and dense vegetation. Believing himself to be on an island, Rabbi Bar-bar-Channa lit a fire and began to prepare a meal; a painful sensation caused the monster to shake so violently that the wise rabbi barely managed to jump into the boat and thus escape the impending doom.

The same Rabbi Bar-bar-Channa once saw a frog the size of a tree with sixty huts; this frog was devoured by a snake, which, in turn, was swallowed by a raven, which then settled on the tree to digest its food. Unfortunately, the rabbi does not mention the size of the tree, but, proportionally to the size of the frog, snake, and raven, it must not have been very small.

There is another similar tale in the Talmud. A rabbi, wandering through the desert, saw three geese, from which flowed an entire river of fat, which they themselves drank completely the next day. Delighted at the sight of such delicious birds, the rabbi appealed to them, asking if anyone among them would show him what part of them he would be worthy to taste in

[1] Tractate ńBerakhotż, p. 51.
[2] Tractate "Bava Kamma", p. 60.

paradise. Then one of the birds turned its back to him and lifted its leg. The rabbi remained completely satisfied.

Also: "Four people entered paradise. One, upon looking, immediately died, another went mad, a third destroyed several young plants; only one entered with peace and departed with peace." "The resurrection of the dead can only take place in Palestine, therefore the Lord, near the graves of Jews who died in captivity, opens long caves, through which their bodies will roll, like barrels, into the holy land, to receive their souls there."[1]

The resurrection of all faithful Israelites will take place in the Valley of Jehoshaphat. The bodies of Jews who died outside Palestine will roll through underground pipes into the Valley of Jehoshaphat, and there they will be resurrected by the angel of death, who, by striking them with a staff, will bring them to consciousness, will ask each one for their name, and only he who has managed to say his name from the text of the Bible will be resurrected for future life; therefore it is necessary to engrave his name in memory so as not to forget it. After the general resurrection, the restoration of the Temple of Jerusalem, all sacrifices and rituals, and indeed everything that is determined by law, will follow. The renewed Jerusalem will rise by a full eight versts (12,000 steps)[2]. "The greatness of Jerusalem will be equal to the greatness of Palestine during the period of the ancient Hebrew kingdom; Palestine, with the reign of the Messiah, will become the whole world."[3]

According to the Talmud, whoever wants to drink water must first pour off a little from the top, for it is harmful water that "shoydim" (i.e., an evil spirit like a house spirit) could have drunk[4].

"One should be careful when cleaning dishes so that no fly, suffocated without air, remains in them."[5]

"On the night of Saturday and Wednesday, one should not drink water in the dark, even if it was drawn during the day, for fear of unclean forces. If someone feels thirsty, they should throw something into the water and then they can drink."

"One should not sleep alone in a room at night. Whoever does not fulfill this prescription will fall under the power of "lolys" (i.e., a she-devil): for the same reason, one should not spend the night in a cemetery."[6]

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[1] Jerusalem Talmud, tractate "Kilaim".
[2] Tractate "Bava Batra", p. 75, 2.
[3] Tractate "Yalkut Sanhedrin", p. 57, 2.
[4] Tractate "Chullin", p. 105.
[5] "Kitzur Shulchan Aruch", p. 80.
[6] Tractate "Pesachim", p. 112.

2.7 Do Not Place Food And Drinks Under The Bed

"One should not place food or drinks under the bed, even if they are covered with iron lids, because an evil spirit can enter them. For the same reason, one should not eat anything cut or peeled in the evening, such as: garlic, onion, radish, egg, etc., even if they were wrapped and sealed, because the evil spirit will still touch them. If the top husk remains on garlic, onions, etc., the evil spirit will not touch them.ż[1]

ńA man should not pass between two women, two dogs, two pigs, and two snakes, because there is certainly a third there, i.e., an unclean force.ż[2]

ńOne should not stand under a roof when water is dripping from it, because "mazykhila", i.e., harmful, unclean spirits, are usually found there.ż

ńOne should not walk barefoot on slop, because an unclean force resides there; one can only not fear it under the following conditions: 1) if 60 human footprints, i.e., footprints of people who have already passed through this place, are visible on the place covered with slop; 2) if the sun illuminates this place; 3) if one throws a little sand, or, finally, 4) spits on it.ż

ńOne should not sleep on a moonlit night in the yard under a wall, in the shade, because evil spirits predominantly visit the earth at night and, not liking moonlight, hide in the shade.ż

According to the teaching of the Talmud, if a pregnant Jewish woman eats mustard, she will give birth to a gluttonous child; if she eats fish, the child will be kind to people.[3]

Here is advice for those who wish to see devils: let them obtain the womb of a black cat, born of the first litter of a black cat, born of its mother also of the first litter; if this womb is burned to powder and you sprinkle your eyes with the powder, then you will see devils.[4]

The Babylonian Talmud relates that Rabbis Hanan and Oshaya, on the eve of every Sabbath, would sit and meditate on the "Book of Genesis" and produce a three-year-old heifer, which they would then eat. Rabbi Yeshuba-ben-Han, with the help of this book, transformed pumpkins and watermelons into deer and goats.

Rabbi Ishmael-Ekima, according to the Talmud, saw angels several times and conversed with them.

A bowl placed upside down on a jug, bread hanging in the air, crumbs of bread scattered underfoot all this leads a person to impoverishment.ż[5]

ńIt is not permitted for a naked person to stand before a candle: one who

[1]Tractate "Pesachim", p. 112.
[2]Ibid., p. 111.
[3]Tractate "Chagigah".
[4]Tractate "Berachot", Jewish sects, Grigorieva, 95.
[5]Tractate "Chullin", p. 105.

violates this rule is subject to black sickness.ż[1]

To the question, ńIs it permissible to walk in the field on the Sabbath?ż the Talmud answers: ńNo, because one can crush a grain with one's foot and sow it against one's will.ż[2]

Likewise: can the Sanhedrin accuse the wife of a blind man of adultery?

No, because, according to the law, an adulterous wife is only then subject to punishment when she tries to hide her crime from her husband; and how can she hide it from the eyes of him who sees nothing anyway?"[3]

2.8 Talmud Commands To Pray In Hebrew

The Talmud commands to pray exclusively in Hebrew, because angels who receive prayers do not understand other languages, and therefore cannot offer prayers to God. An exception is made only for prayers during Pentecost and on Passover night, when they are read in Chaldean or Syriac languages. In the first case, this is done so that angels cannot envy their future bliss, which Jews ask for themselves during Pentecost and hope to receive with the coming of the Messiah. On Passover night, a prayer is recited in Chaldean so that the devil does not overhear them and does not appear to them the next day in the guise of their acquaintance. When praying, Jews turn towards the direction where the Land of Canaan is located. Rabbi Abi believes that the greatness of Jehovah is in the west, and therefore one should turn in that direction when praying. During prayer, a Jew is not allowed to spit, blow his nose, yawn, etc.; if there is an extreme necessity, he can spit behind himself or to the left; directly in front of him or to the right is forbidden, because one might splash on angels.

As stated above, Jews prefer the moon over the stars and even the sun, because in its movement, they say, the works of God and His might are more clearly visible. Therefore, Jews accept the moon as a visible sign of divine majesty, appearing every month. As soon as a new moon appears, the first to notice it inform others, knock on shutters, wake the sleepy, and run to renew the moon, bow to it, and then offer a welcoming prayer, and, jumping up, say, stretching their hands towards the moon: ńJust as we jump up to you and yet cannot grasp you, so may none of our enemies be able to do evil or harm us. May fear and trembling fall upon them; by your greatness, may they be motionless as stones, may they be silent; may fear and trembling fall upon them, and may it be a favorable omen for us and all Israel!ż[4]

This prayer must be read very quickly so that the Moon does not go

[1] Tractate "Pesachim", p. 112.
[2] Gemara.
[3] Gemara.
[4] See the book ńSederż.

behind a cloud during the reading, for this signifies misfortune: Jews consider a lunar eclipse to be very bad. It is said in the book ńEtz-hachaimż: ńduring the greeting of the Moon, everyone must behave properly, put their feet together and stand straight to the side, so that gentiles do not interfereż. In the middle of this greeting Jews loudly repeat three times: "Long live David, King of Israel," then turn to congratulate each other[1].

It is said in the book "Orakh Chaim" about the action of the new moon the following: "Here, Israelites, is a story that the famous Rabbi Meer told me, and from which it is clear how important it is for every Jew to celebrate the new moon. A pious Jew encountered a robber who attempted his life. The Jew did not resist the villain, but only asked him to allow him to pray to the moon first; he agreed, and as soon as the Jew performed the prayer, a strong wind immediately blew and carried the Jew out of the villain's sight. How can one not cherish, concludes the rabbi, this prayer, and how can one not hasten to meet the new moon when it appears?"

"Many Jewish teachers assert that if one successfully meets and congratulates the new moon, one can confidently hope that they will not die in that month"[2].

2.9 Ceremonies On The Feast Of Purim

On the feast of Purim, every Jew, sitting at the table, greets his wife as Queen Esther, and she, conversely, greets her Leib as a king. Then follow the following stories from rabbinic traditions:

1)"God is so attached to the Jewish people that He cannot live without thinking of them. Before sending punishment, He first chooses a deliverer or deliveress. Proof of this is Queen Astina, who, when summoned by her husband, does not come to the table for the reason, as Jewish tradition says, that during the night, by God's will, a bump grew on her forehead, so that at the time when the king wished to boast of her beauty before his nobles, she could not satisfy this desire, and meanwhile God sends him a Jewish woman, Esther, as a wife. Who soon becomes an instrument for the deliverance of the Jews."

2)"Haman falls at the queen's feet, begging for mercy for the offense inflicted on his family, and God's angels deliberately push him so that he falls onto the queen's bed, to further provoke the king against him. Then Artaxerxes sees that Haman's children are destroying everything valuable in his garden; but these were not Haman's children, but angels who had taken their form. For all this, Haman, who sought the destruction of the Jews, himself, by the king's will, perishes along with his children. But why

[1]Book "Seder", p. 236.
[2]See book "Etz Chaim".

did the former queen suffer? Because, the rabbis assert, on the Sabbath she tormented and mocked Jewish daughters, gathered them to her palace and forced them to work naked."

2.10 About Adam And His Marriage

In its teaching on the creation of man, the Talmud says: "The Lord did not want to give a companion to the father of mankind until he himself asked for her, calculating that she would involve him in sin, and then Adam would have the right to grumble at God for his ruin. Having taken this precaution regarding him whom He created in His image and likeness, God showed this king of the earth His creatures. Adam's first act, according to the teaching of the Talmud, was one of those grave insults to nature for which Moses mercilessly punished with death; it was a spiritual crime, for it was inspired by gods, i.e., evil spirits (De gentium daemonia), whose property is to tempt man and humiliate his dignity. Later, this crime became very common and, among the Canaanites, became one of the other vices from which the land of Israel had to be cleansed by force of arms. Adam, seeking a companion for himself, falls into amazing delusions, and instead of punishing him, God, pitying him, created Eve for him from his rib, a woman of twenty-one years."

But did our ancestress show her moral superiority to this wretched husband? According to the general opinion of the rabbis, the mother of mankind had an inclination towards the serpent, and this cunning animal used it to lead Eve to violate God's commandments. The monster for this purpose gave her poison, which she passed on to her offspring[1].

Such, in the opinion of the sages of the Talmud, were the morals of our first fathers still within the bounds of earthly paradise.

Adam's repentance after the Fall, i.e., the tasting of the forbidden fruit, was long-lasting and expressed itself in a strict 130-year fast, during which Adam deprived himself of all food and drink and distanced himself from Eve, steadfastly avoiding all kinds of temptations.

Once Adam saw Lilith, a female devil, and loved her, and the abandoned Eve, in turn, met tempters who were pleasing to her. Thus was born a fierce, terrible tribe of devilish origin.

As an alternative to the biblical account of the creation of the first man, there is the following legend in the Talmud about the creation of Adam: God gathered dust from all over the world, made one layer of earth from it, and from it created a double, i.e., two-faced man, whom He then cut into two halves, from which Adam and Eve were formed[2].

[1] Tractate "Shabbat", fol. 147.; Tractate "Yevamot", fol. 103; Tractate "Avodah Zarah", fol. 22; Drach, Harmony, vol. IV, p. 321.

[2] Tractate "Sanhedrin", fol. 38, 1 and 2; "Berakhot", fol. 61, 1; "Eruvin", fol. 18, 1.

"Adam was so great that his head touched the vault of heaven, and when he lay down, his feet reached the end of the west, and his head the end of the east"[1].

God made an opening in the heavens, through which light passed, by means of which Adam could behold the whole world with one glance1[2].

As soon as Adam sinned, God reduced him to the size that real people have[3].

2.11 About King Og - The Great Giant

Og, king of Bashan, mentioned in the Bible, according to the Talmud, received his name for the reason that he once found Abraham at the time when the latter was baking Passover unleavened bread, in Hebrew, ugah[4].

During the universal flood, Og saved himself with a rhinoceros, clinging with it near Noahs Ark, for the water around the ship was cold, whereas in all other places it was boiling[5].

For Ogs daily sustenance, 2000 oxen and as much game were needed, and to quench his thirst, 1000 barrels of wine[6].

When the Jews entered Bashan, Og heard the noise from the Jewish convoy, which stretched for three miles in length, and for his defense, he tore a wide mountain from the earth and placed it on his head. But God sent ants to the top of this mountain, which gnawed a hole in the middle, and the mountain fell around Ogs neck onto his shoulders. His teeth grew into this mountain so that he could no longer stretch his neck. Immediately, Moses grabbed an axe 10 cubits long, jumped 10 cubits high, struck Og above his ankles, and killed him[7].

Parallel to this account, there is another, according to which Og entered paradise alive[8].

Regardless of this, the Talmud further narrates that Rabbi Yohanan once found a leg bone, along which he walked 3 miles and still did not reach its end: it goes without saying that this bone belonged to Og, the king of Bashan[9].

About Abraham, the Talmud relates that he ate and drank a portion for 74 people, and as a result, he was as strong as 74 people combined[10].

[1]Tractate "Sanhedrin", fol. 38, 2.
[2]Tractate Hagigah, fol. 12, 1.
[3]Ibid.
[4]Tractate Niddah, fol. 54, 2.
[5]Tractate Sof., fol. 113, 2.
[6]Ibid., fol. 14, 4.
[7]Tractate Berakhot, fol. 54, 2.
[8]Tractate Derech Eretz, fol. 20, ch. 3.
[9]Tractate Niddah, fol. 24, 2.
[10]Tractate Sof., fol. 14, ch. 4.2.

Compared to Og, he was tiny, for when Og once lost a tooth, Abraham made a bed for himself from that tooth. However, the rabbis dispute among themselves about the use made of the monstrous tooth: some claim that it was used not as a bed, but as a table[1].

The rabbis, explaining the Gemara, seriously assert that Adam was 6000 cubits tall. As for the size of some animals mentioned in this book, there is nothing more to say.

Rashi, in his commentary, discusses the story of Rebecca, that Rebecca's mother and brother asked Eliezer to let Rebecca stay at home for some time. Rashi explains why the Bible does not mention the father. It is precisely because the father did not agree to the marriage that an angel came and killed him.

Another commentator, Sivse-hakhamim (the mouth of the wise), says that Rebecca's father put poison in Eliezer's food and asked him to eat quickly, but Eliezer felt it and told his father that he would not eat until he finished his conversation; meanwhile, an angel came and changed the dishes; Rebecca's father ate from that dish and died.

2.12 About Jacob And His Adventures

Rashi, the commentator, discusses the story of Jacob, where it is said in the Bible that Jacob left Beersheba and went to Haran. And he came to a place and spent the night there because the sun had set. Rashi finds a miracle in this journey of Jacob, because he could not cover such a large distance in such a short time, as it is said, he went out, and came, and met this place. Rashi proves, from the treatise 'Chullin', p. 91, that the earth moved by itself and transported Jacob from his lodging, and the Sun also moved suddenly only so that Jacob could spend the night there.

In a dream, Jacob saw angels ascending and descending a ladder from heaven. To this, Rashi, the commentator, poses a question: why does the Bible say that angels ascended and then descended? Where did angels come from on earth when they are heavenly inhabitants? Then Rashi answers that these angels, who ascended the ladder, were the angels who escorted Jacob from the Holy Land, for these angels do not have the right to cross the border of the Holy Land. As for the angels seen descending the ladder, these were precisely the appointed escorts for the further journey outside the Holy Land, from where they themselves resided.

Further, Rashi explains the words of the Bible: 'Jacob took stones from that place and put them under his head.' Rashi finds that Jacob took not one stone, but several, and protected himself from wild animals. At night, these stones produced a dispute; one says: let the righteous man lay his head

[1]Tractate Sof., p. 14, ch. 4.2.

on me, and another says: let him lay his head on me, and another says: let him lay his head on me. Suddenly God united everything into one stone.

2.13 About Cause Of The Flood

Rashi sees the cause of the flood in the fact that domestic animals, beasts, and birds all interbred with foreign species and therefore suffered punishment from God along with humans, like criminals.

The Talmud speaks of the biblical story of Hagar. Since God created a miracle and was supposed to open a spring to quench the thirst of the dying Ishmael, the angels opposed God and said: Why would you create a miracle for Ishmael, since Ishmaels descendants will starve the Jews? God asked: In what state is he now, righteous or sinful? They answered God: He is so righteous that he does not deserve to die of thirst. If so, then we must judge him properly. The angels departed in shame.

In this very chapter, it is said that Abrahams shepherds and Abimelechs shepherds quarreled over the well from which they watered their flocks. The commentator Rashi, based on his personal fantasy, derives the following miracle. Rashi says that Abrahams and Abimelechs shepherds agreed among themselves that they would approach the well: when they approached, the water would rise from the well, and the well would belong to them. Then, when Abrahams shepherds approached the well, the water rose, and the well remained with Abraham. The book Midrash says about this same well that Abrahams and Abimelechs shepherds agreed that if they were to bring their flocks to the well, and the water would rise against the flocks, then the well would belong to them. So, when Abrahams flock was brought to the well, the water rose, and the well remained with Abraham.

The biblical narrative states: And Abraham planted a tamarisk tree in Beersheba, and there he called on the name of the Lord, the Everlasting God. The Talmud[1] explains: Why did he call on the name of God? This is why: when three angels dined with him, after the meal Abraham told them to pray to God to show that they ate not his food, but the goodness of God, who created the whole world.

In the biblical story of Abraham, it is said: And it came to pass after these things, that God did tempt Abraham. In the Talmud[2], it is noted that this is what happened: the devil appeared before God and slandered Abraham, saying that Abraham was feasting in honor of the birth of his son Isaac, did he offer you a sacrifice of at least one ram. But God said to the devil: Although Abraham is making a feast in honor of his son, if I told him: sacrifice your son for me he would not resist.

[1]Tractate Sotah, l. 10.
[2]Tractate Sanhedrin, l. 89.

Once, the rabbis in the Talmud tell, two travelers saw a bird standing in the water; and since the water barely reached half its legs, they, thinking it was not deep, decided to bathe. But at the very moment they were preparing to carry out their intention, a voice was heard from heaven: Be careful and know that seven years ago a carpenter dropped his axe here, and that axe has not yet reached the bottom.

2.14 Rabbi Rov-Pope And His Wife

In the Babylonian Talmud there is a biography of the pious Rabbi Rov-Pope. In this biography, among other things, it is said that the mentioned sage was very fat, and in confirmation of this, the following is told: if Rov-Pope stood in such a way that his belly touched his wife, who was not inferior to her husband in size, then a cart drawn by two oxen with a load of hay could freely pass under the bellies of the pious couple.

To prove that both the rabbi and his wife had very long legs, the authors of the Talmud say that a cavalryman, armed with a pike, could follow the cart without fear of touching the bellies of the stout spouses with the point of his weapon. But Rov-Pope had children, and this might seem impossible with such a thick pair? The compilers of the Talmud address this question by stating that love has the property of compressing lovers. Just as Rov-Pope had an extraordinarily large belly, another rabbi had a beard that, used instead of a net, gave its owner 10 measures of fish at a time.

Midrash Rabbah, describing Moses journey to heaven, says that it was enough for this divine man to have 40 days to reach the goal of his journey, while ordinary people needed 500 years for this.

Midrash Rabbah is not yet so abundant with monstrous fruits of religious fantasy and sometimes allows itself skepticism even about biblical personalities, although alongside examples of crude superstition, this seems quite strange. For example, it denies the truth of the biblical story of Job and directly states that Job never existed, and that the entire story about him is a pure allegory. According to the teaching of the rabbis, Adam would not have died if he had not sinned. His soul separated from his body, but this happened without pain or suffering: the Lord took Adams life with a kiss. The Tree of Life, the rabbis represent as extraordinarily huge; whoever wanted to go around it would hardly be able to complete their journey in 500 years. All the waters on earth flow from under its roots.

2.15 About Alexander The Great, Conversing With The Jews

Parallel to the above teachings and instructions, in which one can find anything but common sense, the Talmud abounds in legends, in which, with the same boldness as common sense in dogma and the Talmud's iphic, historical and chronological truth is sacrificed. The most significant of the Talmudic legends are connected with the name of Alexander the Great, memorable for the Jews. Here are some of these legends.

The 25th day of the month of Tevet is a holiday on which one should not fast. On this day, the Huteans asked Alexander for permission to destroy the Temple in Jerusalem, to which he agreed. Righteous Simeon was informed of this. The latter put on sacred vestments and took with him the most prominent figures of Jerusalem. With torches in their hands, they walked all night and at dawn met Alexander at Antinaros. Who are these people? asked the hero. These are the disobedient Jews to you, they answered him. Seeing Simeon, Alexander descended from his chariot and bowed to him. Does a king like you bow to a Jew? they asked him. He replied: When I go to war, an angel, appearing as this man, helps me achieve victories over my enemies. Then he asked the Jews why they had come. Explaining the purpose of their journey, the Jews presented the king with a request of this kind: The Temple, they said, in which we pray to God for you and your kingdom, may it not be destroyed forever. Should the Temple be destroyed by the slander of these people? Who are they? asked Alexander. These are the Huteans standing before you. They are in our power, said the king[1].

On the 24th day of the month of Nisan, according to a Talmudic legend, the Jews were cleared of their enemies' slanders. On this day, the Africans (probably Punic, Carthaginians) filed a lawsuit against the Jews before Alexander the Great. Palestine, they said, belongs to us, for it is everywhere in the Bible called the land of Canaan, the son of Ham. Then Gaviga-ben-Pesisa, a Jewish sage, whom the Talmud depicts as a hunchbacked monster, said to the sages: Let me explain myself to them before the king; if they dispute me, then say: you have defeated Israel. Then another, wiser Jew can be sent to contend with them. But if I win, then say: the Torah (teaching) of our teacher Moses has prevailed. Having received permission, he appeared before the king, and when the Africans began to present their claims, he objected: Since you present your evidence from the Torah, I will also prove your wrongness from it. In the Bible[2] it is said: And he (Noah) said: cursed be Canaan, a servant shall he be to his brothers." But if he acquires property, to whom does it belong, if not to his master, i.e., to us, the descendants of Shem, and probably to King Alexander, a

[1] Babylonian Talmud, tractate Yoma, p. 69.
[2] Gen. 9.

descendant of Japheth? And how long have you not served us?" Hearing these words, the king turned to the Africans, demanding an answer from them. "King," they said, "give us three days' time." The given three days passed, but they could not come up with an answer, and then, abandoning their sown fields and planted vineyards, they fled in shame.

Another time, the Egyptians sued the Jews before Alexander: "Return to us the gold, silver, and precious garments that you took from us when leaving our country, as stated in the Bible"[1]. Gaviga ben Pesisa again went to court with them. "Are you bringing proof from the Torah?" he asked. "I will also bring proof of our righteousness. It is stated therein that the Jews were in Egypt for 430 years?" "Answer him," said the king to the Egyptians. They again requested three days' time, and when, after the expiration of this period, they could not come up with an answer, they fled just as before, abandoning their sown fields and planted vineyards.

A third time, the Jews sued before Alexander with the sons of Ishmael (Arabs). "Half of Palestine belongs to us," they said, "for our prophet Ishmael was the son of Abraham (to whom God gave Palestine), just as Isaac (from whom the Jews originated)." Gaviga ben Pesisa again went to court with them. "You base your claims on the words of the Torah; by them, I will prove your falsehood. It is stated therein[2]: and Abraham gave all his possessions to Isaac, and to the children of his concubines (among whom was Hagar, Ishmael's mother) Abraham gave gifts and sent them away from himself. If a father divided his children during his lifetime, then how can they later have claims against each other?" "Answer him," said the king to the Arabs. They requested three days' time; but three days passed, they gave no answer and left, abandoning their sown fields and planted vineyards[3].

2.16 Alexander The Great Proposed 10 Questions To The Sages

According to the Talmud, Alexander the Great proposed the following ten questions to the sages of the south: 1) "What is further: the earth from the sky or the east from the west?" "The east from the west," they replied, "for when the sun is in the east or west, we can look at it - meaning it is far from us; but when it is directly above our heads, we cannot look at splendor meaning, it is closer to us." 2) "What was created first heaven or earth?" "Heaven, for it is said in Scripture: in the beginning God created heaven, and then the earth." 3) "What was created first light or darkness?" "There

[1] Ex. 12.
[2] Gen. 25.
[3] Tractate "Sanhedrin", p. 91.

is no answer to that," said the wise men. 4) "Who can be called wise?" "He who foresees the future." 5) "Who can be called a hero?" "He who restrains his passions." 6) "Who can be called rich?" "He who is content with his lot." 7) "What must a person do to live (i.e., happily)?" "Let him kill himself (i.e., abstain from excess)." 8) "What must a person do to die?" "Let him live (luxuriously and correctly)." 9) "What must a person do to gain the favor of people?" "Let him distance himself from honor and power." "And in my opinion, let him strive for honor and power to benefit people." "On land, for we see that all sailors do not rest until they reach land." "Who among you is wiser?" asked the king of the wise men. "We are all equal," they replied, "you see that we all answered your questions in the same way." "Satan (i.e., the spirit of contradiction, struggle) has overcome," replied the wise men. "But I command you to be executed." "Power is in the hands of the king, but it is not fitting for a king to lie (i.e., you promised us safety for our answers)." Then the king ordered them to be dressed in purple robes and to have golden chains placed upon them. And the king said to the wise men: "I want to go to the African country." "But you cannot go there, because on the way there are the Mountains of Darkness, which cannot be crossed." "But I must go there, and I ask for your advice (how to cross these mountains)." "Take Libyan donkeys (accustomed to walking in darkness) and transport the army on them. In the place where the Mountains of Darkness begin, tie a rope and pull it until you pass the kingdom of darkness, so that you can return by following the rope."

2.17 On The War Of Alexander The Great With The Amazons

Having heard them, Alexander set out and came to a country inhabited solely by women (evidently, Amazons), with whom he decided to wage war. They said: "Why do you want to fight us? If you win, they will say: 'He defeated women!' (i.e., this will not increase your glory)." "But if we win, they will say: 'Oh, hero, defeated by women!' (i.e., you will be ashamed)." "So bring me bread (i.e., as a sign of submission)," said the king. They brought him golden loaves of bread, on golden tables. "Do people eat golden bread?" asked the king. "And if you want plain bread, isn't there any in your country, that you have come so far to seek it?" Leaving their city, Alexander wrote on its gates: "I, Alexander the Great, was a fool all my life until I came to the African country, the country of women, and learned wisdom from them."

The Huteans said to Alexander: Beware! The Jews will deceive you and not let you into the interior of the temple and into the holy land. When Geviga-ben-Pesisa learned of this, fearing that the king would insist on being

admitted into the Holy of Holies, which is forbidden by the law of Moses, he made precious sandals for the king, adorned with even more precious stones. When the king, accompanied by him, inspected Jerusalem and approached the holy mountain where the Temple of God stood, Geviga-ben-Pesisa addressed him and said: King! Put on these sandals so that you do not slip on the smooth stone floor (which the temple was paved with). The king inspected the entire temple. When they came to the Holy of Holies, Geviga-ben-Pesisa told him: Until now we could lead you, but we cannot go further. The annoyed king replied to him: When I leave here, I will straighten your hump. If you do this, Geviga-ben-Pesisa jokingly replied, you will receive a great reward and be known as a great artist.

Alexander went to a country, to a place called Africa. The inhabitants of this country came out to meet him with golden bread, golden apples, and golden pomegranates. Do you eat gold here? their king asked them. No, they replied, but don't they eat it in your country? So why did you come to us? I came to see how you judge, Alexander replied. Meanwhile, as they sat and spoke in this manner, two people came to be judged before the king of this (land) country. Sovereign, one of them began, I bought a wasteland from this man who came with me. I started digging the land and found a treasure in it. I told him: take your treasure, because I only bought the land, not the treasure. Am I not right, great sovereign? Order him to take the treasure. But as soon as this man finished speaking, another began to say: Righteous king, he said, I, too, like this man, am afraid to appropriate someone else's property. Order him, sovereign, to take the treasure, because I sold him the wasteland and everything that is in it.

After thinking for a moment, the king called one of them.

Do you have a son? he asked.

Yes, he replied.

And do you have a daughter? he asked the other.

Yes, great sovereign, he replied.

Well then, marry them to each other, and let the found treasure be their dowry.

Thus, the litigants left satisfied and happy.

Alexander could not hide his surprise.

Did I not judge them well? his king asked him. How would such cases be decided in your country? In our country, Alexander replied, both (litigants) would be killed, and the treasure would be taken to the royal treasury.

The king raised his eyes to the sky.

"Great God!" he uttered. "And does the sun shine in your country?"

"It shines." "And does it rain?" "It rains." "So, probably, you have living beings, for whom the sun shines and the rain falls, for people so sinful and unrighteous are not worthy of heavenly grace."[1]

[1]Talmud Vayikra Rabbah, ch. 27.

2.18 The Story Of Rabbi Yona About The Alexander The Great

Rabbi Yona narrates: "When Alexander the Great ascended above the earth, he flew to such a height that the whole earth seemed to him a ball, and the sea a plate. Therefore, he is depicted with a ball in his hand.[1]

Continuing his journey through barren steppes and uncultivated lands, Alexander finally arrived at a small stream, whose waters quietly rolled along its green, fresh banks. The smooth surface of the stream, undisturbed by the slightest breeze, presented an image of contentment and, it seemed, spoke in its silence: "Here is a dwelling of tranquility and peace." All was quiet, and only the gentle murmur of the waves seemed to whisper into the traveler's ear: "Come to receive your share of nature's blessings," and then sadly complained that the invitation had been made in vain. To a contemplative soul, such a sight would inspire a thousand most beautiful reflections. But what charm could it hold for Alexander's soul, sensitive only to the voice of ambition and the glory of victories, for his eyes, accustomed to plunder and murder, for his ears, accustomed only to the clash of weapons and the groans of the dying?

Alexander had gone further, but from fatigue and hunger he was forced to stop. Sitting on the bank, he drew a few sips of water, which seemed very tasty and refreshing to him, and then ordered some salted fish, which he had in large supply, to be brought to him.

He soaked this fish in water to reduce its pungent taste, and was very surprised, feeling that it emitted an excellent smell.

"There is no doubt," he said, "that this source, possessing such wonderful properties, originates in some rich and happy country. Let's go there!"

Following upstream, Alexander reached the gates of paradise. The doors were locked; he knocked and with his usual persistence demanded that he be let in.

"You cannot be admitted here," a voice from within answered him, " for this door is the door of the Lord."

"I am the Lord, the earthly Lord," replied the impatient sovereign, "I am Alexander the Conqueror. Will they not open to me?"

"No," they answered him, "among conquerors, only those who overcome their passions are known to us. Only the righteous may enter here."

In vain did Alexander seek to enter the abode of the blessed; neither pleas nor threats helped him. Seeing that all his efforts were futile, he turned

[1]Talmud Bemidbar Rabbah, ch. 13. The above text of Talmudic legends about Alexander is borrowed by us from "Collection of Articles on Jewish History and Literature, ed. 1866".

to the guardian of paradise and said:

"Do you know that I am a great monarch, who has earned the adoration of all peoples? If you are unwilling to let me into paradise, at least give me something by which I could prove to the astonished world that I reached a place no mortal had ever reached before me."

"Take this, madman," replied the guardian of paradise, "here is something for you, capable of healing the ailments of your soul. One glance at this thing can teach you such wisdom as you have never heard from all your teachers. Now continue on your way."

Alexander took his gift and returned to his tent; but imagine his surprise when he saw that it was merely a fragment of a dead skull!

"So these are the gifts," he exclaimed, "that are given to kings and heroes! Is this to be the fruit of so many efforts, labors, dangers, and deprivations?"

Deceived in his expectations and enraged, he contemptuously cast away the insignificant fragment of a human skeleton."

2.19 Conversation Of A Sage With Alexander The Great

"Great sovereign," said a sage who was with him at that moment, "do not despise this gift! However insignificant it may seem in your eyes, it possesses rare properties, and you can be convinced of this if you order it to be weighed on scales along with gold and silver."

Alexander ordered an experiment. Scales were brought; a fragment of bone was placed on one pan, and a piece of gold on the other, and, to the surprise of all present, the gold proved lighter than the bone. More metal was added, and again the bone outweighed it; the more gold was placed on one pan, the more the other side lowered."

"Strange," exclaimed Alexander, "that such an insignificant particle of perishable matter should outweigh huge ingots of metal! Is there truly no means to bring these two things into proper balance?"

"There is," replied the sage, "and a very simple one." And with that, he took a little earth, covered the bone fragment with it, which then immediately lifted on its pan.

Amazing! exclaimed Alexander and demanded an interpretation of this phenomenon.

Great sovereign, answered the wise man, this fragment is the receptacle of the human eye, which is limited in its space, but unlimited in its desires. The more it sees before it, the more it desires. Neither gold, nor silver, nor any earthly treasure can satisfy it until it is buried in the grave and cov-

ered with earth. In it alone lies the limit of its greedy ambition and desires[1].

2.20 About The Worm Shamir, A Talmudic Tale

It is known, says the Talmud, that Solomon fulfilled the holy desire of his father, i.e., built a temple to the Lord. Beginning the sacred work, he wanted no iron tools to be used, so that what was done in the name of the Lord would be done quietly, without the sound of hammers. But how could this be done? Very simply, according to the Talmud, by means of the shamir, a worm: they used it, like a diamond, on glass, on stone, in one way or another, and the stone took shape according to the desire of the worker who handled it[2]. Perhaps to some, all this will seem incredible, but the authority of the rabbis who reported this information vouches for its truthfulness. In one of the sections of the Talmud, it is told how Solomon managed to acquire the shamir. Solomon, by his wisdom and by the gift of knowledge, knew that in paradise there was a worm shamir, but he also knew that this worm was at the disposal of Asmodeus. Solomon could not decisively count on obtaining reliable information about the worm's whereabouts and acquiring it through a global deal with Asmodeus but he knew that Asmodeus appeared before God daily, and during this appearance, he became so intensely hot that immediately afterward he descended to earth to cool himself with water from an unknown well. Deciding to find out at all costs where this well was located, he instructed his subjects to search for it, promising a reward for their diligence. A certain Ben-Yagu discovered that the well was located in the land of Merekishn, as he himself saw Asmodeus, flying from heaven with extraordinary speed and then instantly clinging to the well, tearing off its seal, and after quenching his thirst, resealing the well and flying away. Ben-Yagu released the water from the well and filled it with the strongest hundred-year-old wine. Asmodeus, upon arriving, flying almost in oblivion, drank for a long time, without discerning the drink, until he fell unconscious from intoxication. This incident gave Ben-Yagu the opportunity to put him in chains and present him in such a form to Solomon. On the way to Jerusalem, Asmodeus, at Ben-Yagu's request, performed several miracles by the power of the mysterious name of God (Shen-Mashbie), which was written on his chest. Interrogated by Solomon about the shamir, Asmodeus declared that the shamir was with the leader of the eagles living in a coastal country. These eagles can be seen in the designated country every morning; at sunrise they bathe in the sea, and when they fly, they cover the sun with their wings. To take the shamir from the leader of these eagles, he needs to be presented with a mirror: seeing his reflection in the

[1] Tractate "Yoma", l. 31.
[2] Tractate "Gittin", p. 68.

mirror, he will mistake it for a girlfriend and, from excitement, drop the shamir stored under his wing. Then it can be taken and possessed, making proper use of it. Having learned from Asmodeus what was needed regarding the shamir, Solomon entrusted the search to Ben-Yagu, and he himself turned to Asmodeus with a request to teach him something else. Asmodeus asked Solomon to remove the writing of God's name that was on his chest; but as soon as it was removed, Asmodeus seized Solomon, swallowed him, and threw him far beyond the borders of Jerusalem. Solomon found himself outside his kingdom, naked and poor; Asmodeus, having assumed the form of Solomon, began to reign in Israel. In vain did the real Solomon appeal to his people: "I am Solomon; I was king." They considered him mad, laughed at him, and boys threw stones at him. Solomon concluded that all was lost to him forever, and began to say: "Vanity of vanities and all is vanity." The Sanhedrin (the supreme Jewish court) could not, however, ignore Solomon's constant assurances that he was the Israeli king, and by virtue of this, the reigning king in Israel, i.e., Asmodeus. Since nothing special could be found in his outward appearance, they considered it necessary to find out how the king behaved in his harem. It was possible to find out about this through Bathsheba, and it turned out that the reigning king was extraordinarily lustful and paid no attention to the condition of his wives. Bathsheba asked if any of the wives had seen what the king's toes looked like; the wives replied that the king was always in boots. At Bathsheba's insistence, the wives managed to see that the king's feet looked like chicken paws. Asmodeus was thus recognized and, fearing some trouble for himself, left Solomon's throne, having lived on it in all possible pleasures for 40 years. All these absurdities are studied orally by a mass of Jews and they firmly believe that everyone knows this, from small to great.

The shamir, which rendered invaluable services in the construction of the temple, was given for safekeeping to the Levites, who guarded it. It lived in the first temple; after its destruction, along with other Israeli holy objects, it disappeared to an unknown place[1].

2.21 Talmudic Tales About King Solomon

According to Mosaic law (Deut. 17:16-17), a Jewish king is forbidden to acquire many horses, to have many wives, and to accumulate excessive silver and gold. King Solomon, in his old age, transgressed all three of these rules: he kept many horses, had many wives, and much wealth, as evidenced by the Book of Kings: 1, 10 and 11 ("Midrash" to "Song of Songs" 1:11), by which he incurred God's wrath.

The Talmud comments on this with the verse from Ecclesiastes (612):

[1]Tractate "Gittin", pp. 6869.

"I, the preacher, was king over Jerusalem." "When King Solomon sat on his royal throne, his heart became excessively proud because of his riches; he acquired many horses and chariots and horsemen, accumulated excessive silver and gold for himself, and intermarried with foreign pagan peoples."

And God's wrath was not slow to ignite against him, and He sent Asmodeus (Lucifer) the king of demons to him, and he drove him from the royal throne, tore the seal from his hand (i.e., the ring with the royal seal, on which the miraculous name of God was engraved) and forced him, as punishment, to wander and roam homelessly over the face of the earth. And he wandered through the cities and villages of the land of Israel, weeping and sighing, repeating: "I, the preacher, formerly called Solomon, have been king over Israel in Jerusalem from ancient times" (Targum Eccl. 1:12).

In another legend about Solomon in "Midrash Tanhuma," book 2, section sub. "Va'era," 2, it is proven that the reason for Solomon's downfall was his excessive pride and self-confidence, which reached an extreme.

"Regarding what the Holy One, blessed be He, wrote in His Torah, that the king of Israel should not multiply wives for himself, lest his heart turn away" (Deut. 17:17), Solomon said: "I will multiply them, and I am confident that my heart will not turn away."

Rabbi Joshua ben Levi said that the letter "yod" ascended to heaven to complain, fell prostrate, and prayed to Jehovah, saying: "Master of the Universe, did You write even one letter in the holy Torah in vain?" Another Talmudic sage, Rabbi Shimon bar Yochai, proves that before Saint Adino, the book of Deuteronomy appeared with a complaint, saying to Him: "Master of the Universe, this is what Solomon dared to do: to destroy the letter yod (iota) from what You wrote in me, 'that he should not multiply wives for himself, that he should not multiply horses for himself, that he should not multiply silver and gold for himself excessively.' But Solomon acquired many horses, took many wives, and accumulated much silver and gold!"

Saint Adishem said: "I swear to you by your life, that Solomon and hundreds like him will sooner be destroyed than even one of your letters be changed."

There is a similar legend in the Jerusalem Talmud (Tractate ńSanhedrinż 2, 6; ńMidrash Koheletż 2, 3; ńTanhuma 3ż, Sabbath section ńAhromotż).

Rav and Samuel, the first of them, assert that the staff constituted all of Solomon's property, while the other asserts that it was a ragged garment. And so Solomon goes begging from house to house, everywhere saying of himself that he was the king of Israel. He repeats the same before the Sanhedrin. What could this mean? The rabbis say: a madman never stays with the same pair. And they ask Benaya if the king summons him. No, Benaya answers. And Solomon's wives are told to ask if the king comes to them, and if he does, they should pay attention to his feet; for it is known that the devil has feet like a rooster's. They answer that the king visits them,

but always appears shod; that he cohabits with them and was even ready to assault his mother, Bathsheba.

Then the rabbis sought out the impoverished Solomon, took from him the ring and chain that Asmodeus had secretly stolen, and, putting them on Solomon, brought him to the palace where the demon sat on the throne. As soon as Asmodeus saw him, he flew away, and Solomon remained in his former kingdom. But fear did not leave Solomon. As it is written: ńBehold, Solomon's couch: sixty mighty men are around it, of the mighty men of Israel, all of them holding swords.ż

2.22 Talmudic Tale Of King David

In the Talmud (Tractate ńSanhedrinż, leaf 95a) the following story is told. Jehovah said to King David: terrible crimes lie on your conscience. You were the cause of the bloody massacre in the city of priests Nob, because of you Doeg the Edomite (who informed Saul about David, for which the priests were killed) lost his soul, because of you Saul and his sons prematurely went to the grave.

Choose one of two: either your lineage ceases, or you fall into the hands of your enemy! David exclaimed: ńOh, Master of the world! Be pleased rather that I fall into the hands of the enemy than that my lineage should cease.ż

It so happened that David went hunting. The devil appeared to him and turned into a deer, which the king pursued: he shot several arrows at it, but kept missing and the deer ran further. The king chased the deer for a long time until it gradually led him to the land of the Philistines, to Ishbi in Nob. (To the brother of King Goliath, killed by David.) He recognized in him the killer of his brother, captured him and threw him under a press. But a miracle happened here a hollow formed in the ground, and David remained unharmed, which is why it is said (Ps. 18, 37): ńYou enlarge my steps under me, so that my feet do not waver.ż

In captivity, David was threatened by terrible danger and agonizing death from his sworn enemy. But, fortunately, his faithful servant, his unwavering friend Abishai, arrived in time, who, thanks to his bravery, physical strength, and dexterity, and primarily thanks to the miraculous power of the full mysterious name of God pronounced by him "shem gamforosh" managed to avoid danger and save the king from suffering and ruin.

2.23 On The Return Of The Jews From Babylonian Captivity To Jerusalem

Zerubbabel, the leader of the Jews, transported the sacred vessels from captivity to Jerusalem, to place them in the temple. The number of these vessels was as follows: fifty golden and five hundred silver bowls, forty golden cups, and five hundred silver ones, fifty golden and five hundred silver jars, thirty golden and three hundred silver bowls for libations, thirty golden and two thousand silver phials, and another thousand other large vessels. The Persian king wrote in a letter: "I allow the Jews to return to the former customs of their ancestors, revered by them; let them receive for the acquisition of livestock, wine, and oil two hundred fifty thousand five hundred drachmas and twenty thousand five hundred artabs of wheat flour. All these expenses I command to be charged to the taxes from Samaria. From this, the Jerusalem clergy shall offer sacrifices according to the laws of Moses, and at the same time they shall pray to the Eternal One for the salvation of the king and his lineage, so that the Persian kingdom may remain inviolable. And whoever disobeys this command or resists it, I command to be crucified, and their property confiscated for the royal treasury."

Such was the content of the (royal) letter; the number of those who returned to Jerusalem from captivity was forty-two thousand three hundred and sixty people.

While the Jews were laying the foundation of the temple and diligently engaged in its construction, neighboring tribes, primarily the Khutians, whom the Assyrian king Shalmaneser had brought out of Persia and Media and settled in Samaria when he conquered the Israelite people, began to ask satraps and other (royal) plenipotentiaries to hinder the Jews in restoring the city and building the temple. The plenipotentiaries, being bribed by the Khutians, began to treat the construction by the Jews negligently and carelessly to please the latter. Meanwhile, Cyrus had no time to think about this, as he was busy with war; during his campaign against the Massagetae, he died. When Cambyses, son of Cyrus, ascended the royal throne, the inhabitants of Syria, Phoenicia, Antonitida, Moabitis, and Samaria sent Cambyses a letter of the following content: "Lord! Your servants, Raphaim the historian, Semelius the scribe, and members of the Syrian and Phoenician court send you greetings. Know, O king, that the Jews, (once) taken to Babylon, have now arrived in our country, are defending their rebellious, vile city with its squares, building walls, and rebuilding the temple. Be assured, however, that if they complete these constructions, they will neither pay tribute nor wish to obey, but will rebel against the kings and prefer to rule themselves rather than obey. And since they have very energetically and diligently undertaken the rebuilding of their temple, we, O king, have decided to write to you and not miss the opportunity to remind you that

you (yourself) reviewed the chronicles of your ancestors. Here you will find indications that the Jews with their city are traitors and enemies of the (Persian) kings, and that for this very reason their city is now destroyed. At the same time, we deemed it necessary to draw your attention to another, undoubtedly, also unknown subject to you, namely, that when the city is thus rebuilt and everywhere surrounded by walls, your access to Celesyria and Phoenicia will be cut off.

When Cambyses read the letter, he was completely imbued with the mentioned slander and wrote the following reply.

"King Cambyses informs the historian Raphaim, Velsam, the scribe Semelius, and all his other subordinates living in Samaria and Phoenicia, the following: having read the letter you sent me, I ordered to consult the chronicles of my ancestors and learned that the city (you mentioned) was originally hostile to the (Persian) kings and that its inhabitants were (constantly) engaged in rebellions and wars. At the same time, we learned that their kings (of the Jews) were powerful and despotic and imposed tribute on Celesyria and Phoenicia. Therefore, I ordered not to allow the Jews to rebuild their city, lest their constantly manifested hatred towards the (Persian) kings grow even more."

Upon reading this letter, Raphaim, the scribe Semelius, and their subordinates immediately mounted their horses and hastened to Jerusalem, gathered a large crowd of people there, and announced to the Jews the prohibition of rebuilding the city and the temple. Thus, these constructions were suspended until the second year of the reign of the Persian king Darius, i.e., for a full nine years. After reigning for six years and having subjugated Egypt in the meantime, Cambyses died in Damascus upon his return.

After the slaying of the Magi, who had seized power over the Persians after Cambyses' death and held power in their hands for a year, the so-called seven Persian houses chose Darius Hystaspes as king. While still a private person, Darius made a vow to God that if he became king, he would send all the sacred vessels of the Eternal, which were still in Babylon, to the temple in Jerusalem. It was at this time that Zerubbabel arrived from Jerusalem to Darius, who had once been appointed chief over the captive Jews. The fact is that Zerubbabel had long been connected by friendship with the king, and thanks to this friendship, he, along with two other persons, was now honored with the distinction he had previously sought, namely, he became the king's bodyguard.

Book Four. Section Two: Talmudic Pedagogy And Propaganda

Treatise I. About The Talmudic Teachers (Melamedim) And Jewish Schools

1.1 Aspiration For The Isolation Of The Jewish School

Before a child is born to a Jew, all neighbors and relatives already congratulate the father, greeting the future son with the words: "Talmid Chacham," which means a Talmudic sage. According to the teachings of the Talmud, the study of the law begins already in the mother's womb; but at the birth of the infant, an angel strikes him on the lips, and the infant, coming into God's light, forgets everything[1].

Therefore, the study of the law must be begun anew and continued throughout life. According to the Talmud, the study of the law should be divided into three parts: the first part should be devoted to the study of the Bible, the second to the study of the Mishnah, the third to the study of the Gemara. This is the system and method by which, according to the Talmud, a boy should be taught and his feelings developed using examples of different forms of a purse; in the fourth year, a boy should begin to learn literacy and, adapting to his concepts, explain to him that if a whip is placed on both ends of a stick, the letter (amer) will be formed; if a purse is opened, it resembles the Hebrew letter bet; an open purse with money gives the

[1]Tract. "Niddah", l. 30, p. 2.

concept of the letter gimel, etc.; moreover, the melamed or father throws a penny onto the table from above and tells the boy that an angel from heaven threw it so that he would only study. When teaching arithmetic rules to the boy, the melamed teaches him addition and subtraction: for example, one from four minus three, one from three the boy answers 2; one from one the boy ponders and scratches his hand in peyos according to the rule, zero should follow the boy remembered and puts zero under one, the melamed invents his own philosophy and gives the boy a strict admonition, listen, if we are on a foreign side, if we were to follow the rule that one minus one leaves zero, we would all starve. No, my dear, that's not right; one must invest the remaining amount at interest, and then one out of three 2 will reappear, and so on, another 2 and 4, and the remainder can be increased to 100 and 1000. In the fifth year, a boy should be taught the Pentateuch[1]; in the tenth, the Mishnah; from the thirteenth year, he should be taught the commandments, because after thirteen years a Jew becomes responsible for their non-fulfillment; at thirteen years Ishmael was circumcised and received the name of a man.

1.2 Division Of The Course Of Study

From the age of 15, one should begin to study the Talmud itself, the Mishnah with Gemara. In the Talmud, parts most important and suitable for practical life are studied with special diligence, such as: 1) prayers recited by every Jew; 2) laws concerning compensation for losses and insults; 3) laws relating to various levies, fines, interest, and lending money against collateral; 4) laws on trade, inheritance transfer, etc.; 5) on oaths; 6) on various types and forms of court (understood to be exclusively Talmudic); 7) on kosher and treif, clean and unclean animals; 8) on marriage contracts and dowry; 9) on betrothal; 10) on divorce; 11) on marital duties and relationships. In general, the study of the Talmud is of such great importance that only one who knows it is recognized as a human being. The Talmud states: If the Jews were entirely engaged in the Law, i.e., the Talmud, then God would make other nations work for them2. An important point in the Talmud is the regulations concerning lending money at interest. The Talmud requires that every father practically teach his children to lend money at interest, so that children acquire sufficient skill in advance in this regard[2]. The Talmud strictly forbids giving money to a gentile without interest[3], and even elevates it to a commandment: "lend money to a foreigner at interest."

Before a baby comes into the world, midwives, by certain signs, deter-

[1]Tract. "Niddah", l. 30, p. 2.
[2]Tractate "Bava Metzia" 75-1.
[3]Tractate "Avodah Zarah" 75, 1.

mine whether a boy or a girl will be born, and if it's a boy, whether he will be capable of studying the Talmud and becoming a rabbi. The latter is the subject of every parent's most fervent desires[1], as is making their son worthy of the greatest title in the world that of a Talmudic sage; every Jew, even the poorest, upon impatiently awaiting their child's fifth birthday, carries him in their arms, and with him their last penny, to a melamed (teacher) in a cheder (school) and is ready to sacrifice everything, just to let their son drink from this blessed source. Therefore, it is not surprising that there are many Jewish schools in every community, to which Jews are devoted with all their heart and soul, as true and precious nurseries of religious education. As an example, it is enough to point to Mogilev, where for a Jewish population of 8,000, there are up to 30 elementary schools, in which 50 to 80 children are taught; in addition, many small, itinerant teachers, known among Jews as "shtundists," teach children in homes for a fee of 20 to 30 kopecks per month. In Berdichev, for a Jewish population of 60,000, there are up to 300 schools and up to 100 shtundists. What respectable numbers of schools and what at the same time fruitless results are obtained from these schools, in which there is no desire to develop children's mental abilities, and from which they do not acquire any necessary knowledge for life! All education in elementary school consists of children mechanically memorizing ancient Hebrew, a dead language, and reading the Pentateuch, without any explanation of the internal content of what they memorize and read. A Jewish child leaves school as ignorant as he entered it, with the only difference being that he leaves it already beaten down, tormented, corrupted, as the melameds themselves do not hesitate to instill in children theft, lies, cunning, slander, and other vices. In these very schools, the young Jewish generation is condemned to receive their education, and here all the dark sides of the Jewish character are instilled in children.

1.3 Cheders (Schools) Are Of Two Kinds

Cheders, or schools, are of two kinds: those with fees paid to melameds by parents for teaching children, and free ones, organized at the expense of the community. Cheders of the first kind are divided, in turn, into three categories: 1) elementary, in which, as we have already said, children are taught ancient Hebrew and the reading of the Pentateuch; sometimes in these schools they are also taught calligraphy also in ancient Hebrew, and the first four rules of arithmetic; 2) cheders, in which the Bible is studied, and 3) cheders, in which Jews study the casuistic subtleties of the Talmud. The cheders of the second kind include "Talmud-Torahs" and "yeshivot". Such schools are in most cases located in the melamed's living, family room,

[1] Tractate "Avodah Zarah" 91, 2.

with damp, sour air and a beggarly environment. In this room, whose width does not exceed a sazhen and 2 arshins, and length 2 arshins 10 vershoks, often more than 30 children are accommodated. Both in winter and in the blooming summer, they are condemned to sit there all day, inhaling air poisoned with all sorts of miasmas, which so destructively affects their immature lungs that it often causes abundant mortality from consumption among children. The time of education for children in elementary schools is not determined by any period, as is the case in schools of the next two categories. The number of study hours and teaching methods are not correlated with age or the mental abilities of children. They are the same for a child of 7 and 11 years old, for a child with limited abilities and for a child with a lively, receptive character. Children are tightly crowded at a long table on crooked benches, and all their academic activities consist of the melamed shouting out some ancient Hebrew word or text from the Pentateuch, while the children, sitting motionless, mechanically memorize this text by rote, repeating it after him word for word. But what this text means in everyday, understandable language, what internal meaning it contains this remains an impenetrable secret for them, because most melameds consider such explanations an unnecessary luxury. For every transgression, even the most innocent, blows and slaps are showered upon the child, not to mention the punishments that serve as retribution for the child's unsuccessful learning. Melameds are especially inventive in them. It will be enough to mention one method of punishment, which they most often practice the "head-washing", which consists of the melamed, after taking off the offending child's hat, beating him on the bare head with a whip of four ends. The heads of most Jewish children are covered with scabs from such beatings; there is nothing to say about their destructive effect on brain functions. It is quite natural that from such a system of upbringing and treatment, children prematurely become dull and, upon leaving school, become incapable of further scientific development, if anyone were to think of applying it to them, and a constant fear of beatings develops in the child a painful timidity, which he is no longer able to overcome. Is it not from such a system of upbringing, practiced on Jews for many centuries, that the pitiful cowardice and humiliation before every physically strong person, which is a distinguishing feature of this people, has developed in them?

1.4 Second Class Cheders

In second-class heders, where the Bible is studied, only male children aged 10 to 14 are admitted. The teachers in these schools are mostly Lithuanian melameds. Only children of the so-called middle party of Jewish nationality are sent to these schools. Jews of other parties avoid sending their

children to these hedersfirstly, because the Bible does not enjoy due respect among them, and secondly, due to distrust of Lithuanian melameds. In terms of environment and teaching conditions, these schools are no different from the elementary school we described. The teaching here also does not provide the child with any substantial knowledge. The Bible is studied by them disjointedly, mechanically; its moral aspect disappears from their understanding, as few melameds are able to explain it intelligibly to children. If a melamed eager to explain is found, his explanations are strictly religious, rather kabbalistic in nature, in the spirit of the well-known Bible commentator Rashi, whose religious hypotheses and theories largely contradict common sense. No better are these schools and third-class heders, where the Talmud is studied. Here, the child's mind is forced to contrive various cunning evasions, thereby ruining its common sense and distorting the heart with religious fanaticism. Not a single bright, vital current will touch the mind and heart of a Jewish child in these schools. He is condemned to stagnate only in the realm of traditions, distorted by senseless interpreters, and with these traditions, whose moral meaning is inaccessible to him, he enters real life. What else can emerge from a person after such preparation, if not a pathetic fanatic, directing all the efforts of his mind towards one goal: to acquire, by whatever means, a penny to secure his existence.

1.5 Public Organization

We will provide information about the organization of Jewish institutions, developed by the social sense of Jewish development among foreign nationalities, institutions that are very practical, beneficial, one might say, exemplary. These institutions are ubiquitous among Jews: they constitute the main conditions of their social life and are, as it were, legalized in the Jewish population, exactly like the 10 Mosaic commandments, and therefore exist absolutely everywhere where a group of Jews has settled. These institutions, always forming the basis of the rapid development of Judaism, exist not only in cities but also in every insignificant district town. Begelfery not only engage in carrying of children to school and back home, but their duties include washing, dressing children at home and reading several prayers with them before taking the children to school. A melamed receives up to 10 rubles per year for each child from non-poor parents, and for a poor child or orphan, he receives the same remuneration from a charitable society. Each cheder has up to 10 children. In the richest and most populous Jewish town of Yarmolintsy, Podolsk Governorate, in the same district, there are up to 30 cheders. In each of them, there are from 10 to 40 students, with a fee of 10 rubles or more per student; in the town of Satanov, there are up to 20 cheders.

In the district town of Proskurov itself, there are 47 cheders. In each of them, there are from 40 to 200 students (200 in only two cheders); and therefore some melameds receive 2000 rubles per year for their upkeep. Official cheders, i.e., those opened with certificates issued to melameds, number only 6, with 10 students in each. Besides all these cheders, Proskurov also has a city one-class Jewish school with 60 students, for the maintenance of which up to 2200 rubles are annually allocated from the box collection. Often melameds come to cities and towns from outside, then the melamed's first duty is to find a suitable premise for the cheder, whose owners spend the whole day in the markets. Of course, such a premise is rented for a pittance, and a cheder opens there and quickly thrives. Melameds visit the homes of wealthy Jews.

When children, thus educated under the strict tutelage of the Talmud, absorb Jewish nationality, many then enter the city's 2-class school, where there are up to 30 of them per year. There they acquire the necessary knowledge of the Russian language, as a tool for further struggle. After this, it becomes clear why at present there is not a single young Jew who would not know how to read and write. A great deed! What nation in the world can boast of this?

In Kamenets, all this turns out to be on an even larger scale. For example, there are 100 school-cheders there, with 200 to 300 students in each, and charitable hospitals with more than 300 beds. How many such cheders are there in Odessa and Berdichev, in this capital of Russian Jewry?

It is no wonder that with such charitable institutions, Jews advance so quickly, grow rich, and dominate, that everywhere in the south all markets and capital are in their hands, and in Proskurov district, half of the estates (up to 67) are leased by them, and in their hands were all the taverns and inns where all peasant products were brought.

1.6 Transformation Of Jewish Schools

With the transformation of the existing Jewish schools of 1st and 2nd categories into one-class primary schools, where special attention is paid to preparatory classes, in which students acquire the necessary stock of general educational information, a good and other beginning was laid for the education of Jews, which will inevitably lead to their moral rebirth. We are convinced that the educators currently being specially trained in the Vilna and Zhytomyr teachers' institutes will conscientiously fulfill their mission and avoid the corrupting influence on youth that characterizes melameds. Melameds this is one of the major pedagogical evils that existed and, unfortunately, still exists today. With deep ignorance, with the absence of any system in teaching, with unlimited despotic arbitrariness in dealing with

children, with the corruption they instill, melameds still destroy young fresh forces, instilling in them a narrow religious fanaticism, this distinctive feature of Judaism. When Jewish schools were reformed, foreseeing their downfall and not wishing to let pedagogical activity out of their hands, melameds petitioned for the right to teach children at least until the first graduation of teachers from teacher training institutes. The main motive they cited in their petition was that by depriving them of the right to teach, they would lose their daily bread in old age and without crafts that would ensure their existence. The Talmud teaches: a Jew should not give his children to an "akum" for learning literacy or a craft, and it is also forbidden for a Jew to teach an "akum" any craft whatsoever[1]. Jewish law obliges everyone to study the Talmud, therefore a Jew who does not know the law is the same as a foreigner and an alien. Having studied the law, a Jew has the right to marry; according to the degree of his knowledge of the Talmud, he can count on a more or less advantageous match; fathers of brides test suitors, offering them to explain one or another passage from the Talmud. The more knowledgeable a Jewish child or groom is in Talmudic casuistry, the more advantages and various honors he is given, like a true prince with the title "talmid chacham". Therefore, it is not surprising that when the decree on the establishment of state Jewish schools was promulgated, Jews fell into despair, wept, fasted, and sent messengers to all their righteous men, so that the latter, with their prayers, would deliver the Israelites from this great calamity from the gentiles. It goes without saying that the pastors of Israel did not sit idly by, well understanding that godless education would alienate the hearts of pious Israelites, who feed all righteous men with their numerous offspring, and deprive them, along with enormous incomes and all moral influence, and the honors associated with it. Under the cover of the deep ignorance of his brethren, the righteous man had nothing to worry about, and he lived his life peacefully. Wherever he went, he found sustenance: local residents brought him rich gifts, silver chairs, golden vessels, and everything, willingly or unwillingly, submitted to their authority. The righteous man lived happily, generously bestowing his blessings.

What would have happened to these men if the Jews had opened their eyes, and the ignorant had learned wisdom?

A story of a Jew from cheder life. ńThe Tormentorż that's what I always call him when I have to talk about him; and that's what he truly was. His cruelty, knowing no mercy, was inventive to the point of virtuosity, and the cold-bloodedness with which he carried out frequent executions on our young bodies was astonishing. Not a shadow of anger on his face or in his faded eyes, not a sign of the slightest irritation in his movements, he performed his execution so calmly and majestically, he truly officiated.

Oh, how great was our contempt for this despot! I must add that vari-

[1]Kitzur Shulchan Aruch", ch. 167.

ous legends were told about him, each more terrible than the last. They said that he had buried three wives, lost all his children, and generally endured so many misfortunes that no one else in his place could have borne; yet no one ever saw him in tears, and no one ever heard him complain about his, in essence, sorrowful fate. And about his methods of torture and atrocities, truly monstrous rumors circulated among us, the cheder students. We prayed daily and awaited the coming of the Messiah to be delivered from the barbaric hands of our melamed. Oh, how deep was our hatred for the soulless tyrant!ż

1.7 On The Opposition Of Jews To Government Schools

From this originated the sermon to all Jews that enlightenment is a positive evil and a temptation coming from the devil. Hence arose all obstacles on the part of the Jews to the establishment of state Jewish schools, founded by the government.

Having firmly decided not to send their children to the newly opened state schools, the Jews, in order to avoid at the same time the reprimand of various inspectors and superiors who periodically came to inspect the schools, managed to act as follows: when the arrival of some inspector was expected, they gathered a multitude of boys from ńchedersż and ńTalmud-Torahż and filled the empty benches of the school with them. The inspector, seeing many children in the school, was always satisfied with the school, not guessing that the students did not know a single letter of Russian literacy. If he did find out about this trick of the Jews, then, fearing the immense power of Jewish opposition, he considered it better not to make a fuss and, having received his share, sealed his lips with silence, reasoning that the Jews were not his kin and not of the same nation as him, and therefore he had no reason to care too much about their well-being and sacrifice himself for their enlightenment. The disinclination of Jews towards state schools is motivated as follows. Jews say that from their children in state schools nothing will come of it, that in Christian schools they will not receive useful information, i.e., they will not study the Talmud, but will only get acquainted with those books which they call treif and pusl, i.e., vile and depraved. This explains why kahal leaders and all fanatical Jewish teachers use all means to prevent the Jewish masses from changing their lives in accordance with the spirit of civil life. How does the author accomplish this rather difficult, complex task?

"A small tribe of Jews came to Egypt and settled separately in the land of Goshen, and they lived according to their own special laws and customs... and isolated themselves from the Egyptians, the masters of the country; they

did not intermarry with them and did not eat bread with them..." This is how Mr. Rabinovich begins his story about the Jewish people as an admonition to Heder youth. Living separately, isolate yourself, protect yourself in every way from outside influence, for your ancestors acted in exactly the same way in Egypt, and such is the example bequeathed to you! With the same teaching, our author addresses his young audience from the very first acquaintance with them, from the very first words of his narrative. But the teacher tries to instill in the students the same isolation that the Jews practiced in Egypt.

"The prophet (Samuel) hated King (Saul), who ascended to the throne against his will, and he secretly dug a pit for him..." we read elsewhere in Mr. Rabinovich (p. 16): this is where he gives the "complete and vivid characteristics of great people of the nation as an example for students" promised in the preface. But firstly, the message just cited by Rabinovich is not consistent with the truth (biblical); secondly, how could, in principle, a prophet personally hate the king, God's anointed, simply because he himself, the prophet, was an opponent of royal power in general? What was Saul guilty of here? And should not Samuel, in any case, have fully submitted his will to the will of God, who commanded him to anoint this humble shepherd, and later a self-sacrificing hero, to the throne? And thirdly, finally, what kind of example and "good path" is this for "imprinting in the heart" of the young reader? These are the things that Jewish teachers and authors of moral books teach their youth.

By the way, let's cite the admonitions of modern educated teachers. A. R. Rabinovich published a history of the Jewish people for young Heder students under the title "Toldot Am Yerusl", issues I-VI, Warsaw 1898.

1.8 Story Of A Jew, A Former Cheder Student

As proof, we will cite the opinion of an educated and well- intentioned Jew, published in "Vestnik Yugo-Zapadnoy Rossii" (Herald of Southwestern Russia) for 1866. "When my father," says L. K., "brought me to the cheder (school), the melamed addressed him with the following words: it's good that you still brought him to us in the cheder, and not to some godless state school. You know why many of our children become Epicureans (apostates from faith)? Because parents send them to Christian schools, gymnasiums, univer- sities, and there, it's well-known, they are taught: to walk without a yarmulke, to shave their beard, to speak foreign languages...

Is it the same in a cheder? Here every melamed will tell the student: "Listen! It's sinful to sit without a hat; it's sinful to talk with Christian children, and also it's sinful to play with them."[1]

[1] "Vestnik Zapadnoy Rossii" (Herald of Western Russia), book 7.

Further, the author recounts: "Six months after my admission to the cheder, the immoral melamed began to teach me to steal money from my mother, and when I told him that my mother had instilled in me that stealing was a sin, he replied: 'It's sinful to steal from strangers, but from relatives it's permissible.' This permission, which the melamed had received in his time from his teacher, he deemed necessary to give to me as well.

My teacher was called Rebbe Zerach Berel. Once, while studying with me a verse that states: 'Whoever robs his father and mother and says that it is not a sin, is a companion to a robber.' I began, eagerly, as is common in a cheder, to explain these words, glancing at my melamed, but he stopped me and said: 'You've gone too far, God knows where. I will explain this to you. This verse should not be understood as simply as it is written, but quite differently. To rob and steal from one's own parents is still a minor sin. Listen, the melamed continued, the wise king understood this verse to mean: 'Whoever robs the Creator and Judaism, i.e., whoever eats something without first performing a prayer, is a companion to a robber.'"[1]

However absurd this interpretation, it nonetheless had a significant effect on me, L. K. continues, and I, I confess, began to steal money from my mother, which I brought to the melamed. This pious teacher of mine accustomed me to theft, and weaned me off prayer. He told me that only adults should pray, not boys; that it was enough for us to read in school. He ordered me to tell my mother that the melamed strictly forbade praying at home or skipping breakfast, but to do both in the cheder, and that, consequently, my mother should give me money instead of rolls for the cheder. It goes without saying, my meager kopecks, like those of other students, ended up in the hands of the melamed."

L. K. concludes his recollections about the school with the following words: "My heart bleeds when I remember that Jews entrust the upbringing of their children to these insane melameds and their dishonest assistants, the belferim. Our wise and merciful government has paid attention and established for us, Jews, state schools where educated instructors teach us wisdom and reason, enriching us with knowledge, but we, to our shame, with the exception of a few, reluctantly use this blessing. It becomes sad to my soul when I remember that the children of my co-religionists still languish in dirty Talmudic yeshivas and cheders, and God knows how long they will still suffer in them by the grace of our backward leaders, rabbis, kahal-niks, and melameds, who tolerate no enlightenment except the Talmud."

[1] "Vestnik Yugo-Zapadnoy i Zapadnoy Rossii" (Herald of Southwestern and Western Russia), 1867, book XII, p. 167.

1.9 On The Prohibition For Fanatics To Enter New Schools

In confirmation of the fact that these gentlemen hinder the enlightenment of the Jews of the western region, the author cites a letter from his relative, a fanatic-Hasid, written to his father, of the following content: "I know," writes a Hasid to a Hasid, "that my letter will not please you, it will not be good news, as it speaks ill of your son; but I remember the words of Holy Scripture: if you see your neighbor's lost sheep, you must lead it back to the right path. The lost sheep is your son, and my nephew; he has strayed from the good path; he, it's terrible to say, instead of a yeshiva (a Talmudic school respected by Jews), entered, to our great misfortune, a cursed rabbinical state school. You, my friend, do not look at the fact that he walks in a long caftan, like all Jews, when he comes to you. No, I assure you, my friend, that in Vilna he walks like a rabinchuk-scoundrel, in short ones! One thing, my friend, surprises me: how did you let yourself be deceived? Now, as soon as he took a passport with a birth certificate, you should have realized that he was going to Vilna not to enter a yeshiva (after all, no papers are needed or required in a yeshiva), but that he intends to enter some state school. Farewell! I hope you will fly to us on eagle's wings and we will see each other face to face."

Regarding the aforementioned letter, the author continues, I had to endure much from my father. Upon my arrival from Vilna, my father took out the letter and, having read it in my mother's presence, said: "What do you say to this, son? After all, you wanted to enter a yeshiva, where did you go? You disgraced yourself and me and our whole family; after all, when you studied in cheder, you already knew how to speak Russian and read their treif books; and in this cursed school, I think, you were reading the God-defying Bible with a Biur[1]." I, wishing to calm my father, told him: "First, father, find out what kind of school it is, and then you can scold. In these schools, they teach us everything useful; there, enlightened teachers offer not only the law, but all sciences that are useful in the life of every citizen.ż ńSilence!ż cried the father, ńDo you still dare to speak, you robber, apostate! I have heard this song many times from our supervisor of the state school, and from the state rabbi, and from many Epicureans (i.e., apostates) who are educated not in Jewish cheders. In vain do your uninvited and unasked-for mentors exhaust themselves trying to transform the Israelite people! No, a thousand times no! I can assure you that they will burst sooner than this will happen. Even if there is a strict order for

[1]The Bible received this name because it was published with Mendelssohn's commentary, where the author tries, contrary to Midrash and Talmud, to find the direct clear meaning of the words of Holy Scripture, in which the old rabbis found a profanation of Divine words and for which they pronounced a cherem, i.e., a curse, upon him.

all of us to send our children to state schools, we, all Jews, from young to old, will fast, go to cemeteries and pray at the graves of deceased Jews, so that they, from their side, intercede before God for living Israelites, until God takes pity on them and these orders are not revoked, and until we are again allowed to educate our children in a purely Jewish spirit. It is not for nothing that great Talmudists are buried in the cemetery. But now we, and especially our Kahal, are still strong enough to reckon with you and all our brothers. And what will happen next? Wait, Epicureans! The time will come for the election of rabbis, then, state false-rabbis, say goodbye to your schemes against the native Jews. Everyone who owns a 4-arshin hut will have to bow down to the waist so that he gives his vote in favor of your election, then our melameds will involuntarily be left in peace by these gentlemen. And with your excellencies, teachers, and supervisors, the Kahal will finish them off in one fell swoop.ż Mother, hearing the father's cry, intervened in our dispute. ńTell me, please,ż she addressed her father, ńwhy are you more upset than anyone else? Was he the only one in the school? After all, children of not just any fathers study there, and I don't think they were taught anything bad there. Is it important, as you told me, that they read the Bible with Biur? By the way: allow me to ask, why can't this Bible be read? After all, it is ours, Jewish? I, for one, truly don't understand what harm it contains. Although I am a simple and not very learned woman, I read in tefillot (prayers for women) the words: 'Holy Bible, Holy Bible'; and you, my husband, throw it to the ground, as something unnecessary and godless; explain to me, why do you do that and why is this Bible harmful in your opinion?ż ńWife!ż cried the father, ńDon't bother my head with such a foolish question; why should we, Jews, know why it's forbidden. It's enough for us that our Tzadikim, rabbis, and all Kahalniks strictly forbid us from reading them. I myself saw with my own eyes how a Tzadik threw the Bible with Biur into the fire and was beside himself with joy all day; I had never seen him like that; he, the Tzadik, said he had performed a godly deed today. You, it seems, know also how, by order of the local rabbi and Kahal, one Yeshiva student was well flogged from the synagogue when they found out that he secretly read the Bible with Biur.ż[1]

A correspondent from Borisov writes:

Recently, a maggid, i.e., a Jewish preacher, Elukem-Getzel Levitan, arrived in our city from Bialystok and began to preach in the main synagogue, inciting fanatics against the weak-willed. He cursed parents who send their children to Russian schools, and children who attend these schools.

[1] ńVestnik Zapadnoi Rossiiż, 1867, book. II, p. 136.

His speeches were primarily aimed at destroying the exemplary cheder in Borisov, which serves as a preparatory point for Jewish youth to adopt a European way of life. With his speeches, the maggid so captivated the Jewish common people in favor of the idea he propagated that the latter was ready to tear apart anyone who dared not obey the maggid's orders (a scene reminiscent of the Kahal times). In Borisov, we have a feldsher Zilberman, a man with an excellent reputation, who reported the maggid's speeches to the authorities. Further preaching by maggid E. G. was forbidden, and he was ordered to leave the city of Borisov. Those led by the maggid appealed to Rabbi Gurvich (there are three rabbis in Borisov in total) with a demand to impose a "cherem," i.e., an anathema, on Zilberman. On July 21, a huge crowd of Jews gathered in the main synagogue, on Minskaya Street, and maggid Levitan, in the presence of Rabbi Gurvich, jumped onto the platform and proclaimed: Because Zilberman reported me to the police, in the name of Rabbi Gurvich and the entire public, I impose a cherem on him, so that none of our brethren dare invite him to their sick, nor come near him, nor at a distance of less than 4 arshins, nor sell him food supplies, etc. Indeed, from that moment, persecution and harassment of the feldsher began. Jews cursed Zilberman and his family with all sorts of indecent words; from the servant who came to the market to buy bread and other food supplies, everyone ran away, shouting: They are all in cherem, don't sell them anything. The same happened in the meat rows. A Russian water carrier supplies water to feldsher Zilberman; Jews attacked the latter, threatening to kill him if he dared to supply water to Zilberman. I personally witnessed such a fact: during the day, walking along the main street of the city, I saw all the Jews running away from the sidewalk: Zilberman is coming. I ask, what is it? They explain to me that Zilberman is in "cherem." The maggid imposed an anathema on him.

Rumors of this wild fact spread among Russians and Jews throughout the entire Borisov district and even reached the provincial city of Minsk, from where Rabbi Yankef Meer Gorodzensky, a spiritual leader, arrived in Borisov with the aim of lifting the cherem from Zilberman. On July 29, Jews gathered in the main synagogue, in the presence of the spiritual leader, but then individual persons appeared who had scores to settle with Zilberman, and rushed at the Minsk spiritual leader, Rabbi Yankef Meer, with threats that they would beat him if he dared to free Zilberman from the cherem. Meer nevertheless gathered Jews from the intelligentsia circle in a private apartment and, in their presence, lifted the cherem from Zilberman and his family, notifying the rest of the Jews about this by pasting announcements in all synagogues and schools with his signature.

1.10 Opinion Of A Modern Educated Jew

According to Levin (a modern educated Jew), the cause of such ignorant views of the majority of Jews is the Talmud, which in this way is the main reason for the boundless development of Jewish fanaticism, isolation, and alienation of Jews from other nationalities with whom they are in constant relations. This opinion is, of course, entirely well-founded.

Let's cite some instructions from the Talmud, which form the subject of religious lessons for Jewish youth. Thus: "Whoever indulges in tano-ishm on Shabbat, i.e., voluptuous pleasures, will receive the reward promised by the Kabbalists: eternal enjoyment of God; according to the promise of the rabbis, all his sins will be forgiven, and he will be freed from hell"[1].

Regarding such pastimes, the Talmud contains more detailed instructions. Thus, for a talmid chacham (a learned Talmudist), it is considered sufficient to have this pleasure once a week, i.e., from Shabbat to Shabbat. Ezra established that on Friday one should eat garlic, onions, radishes, pepper, etc., stimulating substances, as they make one more capable of fulfilling the commandment "Pirye Voyriviye..." (on Shabbat one can have intercourse with a maiden after marriage, if it is performed on Friday, and not pay attention to her suffering and to "maykhalym Shabbes")[2]. It is remarkable that such instructions from the Talmud are literally taught by teachers to eight-year-old children, despite their seductiveness, immorality, and blasphemy, like, for example, foreign treatises on divorce laws containing highly obscene and immoral content.

In the Talmudic account of Adam's wedding, it is reported, among other things, that angels stood with torches around the bed of the young couple, etc., that Adam had a love affair with the demoness Lilith and with her, after 130 years, begot evil spirits, that he had relations with animals and many other absurdities.

Jewish cheders are the greatest evil. Melameds, notorious fanatics, instill terrible malice against Christians in children. Melameds openly and loudly teach and insist on how to deceive Christians, how to give change for money, and always try to shortchange. Because often a goy, out of trust or lack of time, does not check the money, and many do not know how to count.

Once, we ourselves personally heard such a lecture through an open window while walking past a cheder, and stopping, we became convinced that these were not fairy tales invented about melameds. In reality, cheders are hotbeds of misanthropy, secrecy, isolation, and animosity towards Christians. In cheders and Talmud-Torahs, poor students earn income by copying into notebooks from the book "Toledot Yeshu" (Life of Christ) terrible curses

[1] Tractate "Shabbat", p. 118.
[2] "Orah Chaim", p. 280.

and black slander against Jesus Christ, the Mother of God, and the holy apostles. These handwritten notebooks are sold by poor Jewish students to fanatical Jews, and many support themselves with these means. Every poor Jew knows this vile slander against the Christian faith and, in their leisure, tells it to their household and children, also considering it their duty to spread it among their own. Indeed, such slander is not found in printed Talmuds; there are only rare special books, kept in great secrecy by fanatical Jews, from which manuscripts are prepared and distributed in cheders. At the same time, various offensive legends about Christians, poems, proverbs, and this in the most vulgar and offensive form for Christians and Christian holiness are studied. In this way, in these hellish Jewish schools, they instill in their children a terrible hatred against Christians, making them enemies of all Christianity for life. Dostoevsky formulated the Jewish point of view as follows: "Everyone hates us and therefore everyone lies about us." Indeed, Jews do not allow any critical, impartial attitude towards themselves. To be merely truthful when speaking about Jews means to already become one of their enemies. Unconditional praise and flattery that is what they demand, and the further, the more impudently. They are deeply offended by liberals for maintaining a prudent neutrality on the Jewish question.

1.11 Blasphemies Of Melameds Against Christians

Many ignorant and fanatical melameds refer to Talmudic teachings to justify the blasphemy they permit against the Christian religion. Thus, in the Talmud it is stated: "All jokes or mockery are forbidden to a Jew, but jokes and mockery of 'elilim' (idols) are permitted."

Using this paragraph, Jews allow themselves to mock the faith and religious rites of Christians, and, according to the fanatics' prescription, this is even elevated to law, so that every boy studying with a melamed knows as many vile blasphemous verses against the Christian religion by heart as possible. By knowing such verses, melameds try to distinguish themselves before the students' parents.

The more a melamed knows about blasphemous verses concerning Christianity, the more he rises in the eyes of parents, gaining renown and a greater number of students. Therefore, every Jew, from the most inveterate ignorant fanatic to the most distinguished and wealthy Jew who has just begun education with a melamed, knows the following blasphemous verses which relate to the cross: ńishurem areilem, atoches atseilem un galech gundż etc., and ńkak in kleister makh a tseilemż, and ńon geit der galech er ruvtsakh on der malakh, er geit kaken in kleisterż, and ńVas ken ikh makhen fun fil narod, Iuden kumen in kirkh shyulyakhenż etc.; hundreds more verses like these, for example: ńGoy ladenoy nem, a tom tsubrekh di kop. Gey

in kleister shmadkhez op. Shakets teshaktsenu, saev teysavenu, ki kheyrem guż, meaning: ńHow the pagan and his paganism are abominable, and turn away from him, for he is forbiddenż.

One of the Jews converted to Christianity, Alexander Alekseev, states the following in his work: ńThis is the extent to which this hatred in the hearts of Jews spreads, from great to small. It is known that previously military schools for soldiers' children, or battalions of military cantonists, were filled with Jewish minors, whom Jews sent for military conscription. In these schools, during our time as cantonists, we were taught Russian literacy and given large excerpts from the Holy Scriptures of the New Testament to read. We read everything, but as soon as we saw the name of Jesus Christ, each of us would scratch it out with a penknife, so that we spoiled all the books.ż Alekseev provides an even more striking example of this fanatical hatred of Jews towards Christianity, ready for all sorts of vile antics to mock Christ.

ńOnce, as I now recall, says Alekseev, on a Jewish holiday Simkhes Tore, i.e., the joy of the holy law, the inhabitants of our shtetl, Jews of course, gathered in the house of a wealthy fanatic Jew; when dusk fell, the owner of the house began to close the shutters, lowered the blinds, so that Christians would not notice his antics in any way, and lit candles. Then he took off his clothes and, half-naked, jumped onto the table; leaning against the corner and wishing to more accurately represent himself as the crucified Christ, he bowed his head, stretched out his arms, holding them as if nailed to the cross, and the Jews watching this laughed. When we, children, began to ask the melamed about the meaning of this performance and mockery, he answered us that once upon a time there was Christ on earth, who declared himself the Messiah, in whom Christians believed and whom they honor as God and depict on icons in such a form. By telling this, he tried to instill in us a strong hatred for Christż[1].

If one considers that a person in their ordinary, everyday life is guided by convictions, the direction and character of which are largely determined by religious beliefs, then the origin of hatred towards Christianity and the alienation of Jews, an ignorant people living only by their own religion, for whom the Talmud was the highest and sole guide in life, becomes understandable. Thanks to this fanatical guide, the mentioned traits of Jews developed firmly and reliably. To conceal the immorality of their religious rules, to keep them secret, to distance themselves from the curiosity of unrighteous goyim such was the constant concern of Israel from the moment mutual enmity flared up towards all other peoples and religions of the world on one side, and the hatred and malice of all peoples and religions towards him on the other.

And so, despite the efforts of the government, which for over half a

[1] Alekseev's work ńPublic Life of Jewsż, p. 74.

century has been concerned with improving the lives of Jews, their education and enlightenment, the Jews, with the exception of a very small number, remain the same anomalous beings semi-Asians, semi-Europeans, with their corrupted, wild jargon, with their characteristic clothing, with amusing peyos, immersed with fantastic stubbornness in the sphere of Talmudic false interpretations, showing not the slightest desire to familiarize themselves even with the language of the country that spares no effort for their happiness.

1.12 Eshibot And Prayer House

The general Talmudic school for all Jews is an eshibot and a prayer house, and at the same time, a school for studying the Talmud and other religious sacred books. The eshibot is never locked. At a certain time, prayers are offered there, and then for the rest of the time, zealots of religion bend their backs over the Talmud. Strictly speaking, the eshibot enjoys no sanctity, as is evident from the fact that it serves as a permanent residence for an entire numerous class of people known among Jews as eshibotniks. These eshibotniks live permanently in prayer houses. There they study, smoke, eat, and sleep. Besides the permanent eshibotniks, every pious Jew, to the best of his ability, spends a certain time of the day in these eshibots, where he finds, so to speak, spiritual nourishment for his sinful soul. There is not a single Jew who, up to a certain age, would not have been an eshibotnik.

The eshibot is a Jewish educational institution. This school is as ugly as all Jewish life, as harsh as their religion. Many strengths, many abilities perish, wither, and are distorted in this school gradually, systematically. It instills laziness in its victims, weans them off healthy labor, and renders them incapable of anything. In a word, this school gives nothing good to its pupils. And if one considers that every Jew, more or less, has to encounter this school, then it becomes quite clear why we encounter so many anomalies, so many sores among the 'chosen people'!

If the reader asks: how does this people, filling the eshibots, live? They live at the expense of others. This people has many slaves who work themselves to exhaustion to feed them. Since the study of the Talmud has been elevated to a paramount religious principle, it follows that not only one who studies it, but anyone who contributes to its study by another, deserves to be in paradise; and therefore, poor artisans and that part of the Jewish masses who have not managed to dedicate their lives to the useless study of the Talmud, works by the sweat of his brow to feed the numerous eshibotniks. Each eshibotnik has seven servants, according to the number of days in the week, who alternately feed and water him. This regular feeding of eshibotniks by seven families is known by its original name: "eating days."

Ask an eshibotnik: how do you live? I eat days, he will answer you.

The poor slaves share their labors and earnings with the eshibotnik voluntarily, with pleasure, intending to partake of a piece of paradise, thereby helping the eshibotnik to study the law. How deceived these poor people are, giving their meager crumbs to the idle eshibotniks, the reader will become clear when he gets acquainted with the inner world of the eshibots, into which we will now introduce him, trying to reproduce the history of one day of eshibot life with photographic accuracy.

Six o'clock in the morning. A gaunt old Jew lights a tallow candle, and before you an unattractive picture of the eshibot is illuminated.

Imagine a huge quadrilateral room with many benches of various sizes. On these benches, a huge crowded mass of people snore fervently. Pillows of various sizes with pillowcases of all possible colors stick out from under the heads of some, and all sorts of bags and rags from under the heads of others. The sleepers are covered with whatever: some with blankets, others with upper robes, others and you can't tell what. And everything is stained, dirty, disgustingly dirty... The old man slowly approaches the doors. There stands a huge tub and a bucket of water. He washes his hands three times, touches his face with wet hands, then wipes himself with the towel hanging right there, which for a whole week, from one Saturday to the next, adorns this place and is intended by the eshibot administration for all students, as well as for those who come to pray.

Of course, from touching this dirty towel, the old man's face becomes dirtier than it was before the process of obligatory washing.

1.13 Occupation Of Eshibotniks

Then the old man reads a short prayer and begins to wake the eshibotniks. Each of them quickly gets up, throws his bedding under the bench, washes himself like the old man, similarly lights a tallow candle, sits down at a huge volume of the Talmud and begins to shout obscenities. At this time, there is a real pandemonium in the eshibot. But don't think, please, that the eshibotniks are genuinely passionate about studying out of love for the Talmud. Not at all. This is just a comedy, a pretense.

The fact is that outsiders are expected for morning prayer. Outsiders soon begin to appear one after another, and at seven o'clock it begins the morning prayer, which lasts almost until 9 o'clock. The worshippers gradually disperse, and the yeshiva students again take up their folios, because they are expecting other visitors. Indeed, various women begin to appear, each of them, upon entering, tenderly looks at the yeshiva students and approaches one of them. The latter pretends to be so engrossed in reading that he notices nothing and no one. The Jewish woman stands, stands near

him and still cannot bring herself to tear the yeshiva student away from his studies; finally, she maternally touches him and, in a barely audible, ingratiating voice, says: My son, I have brought you breakfast.

Just a minute, the yeshiva student says quickly and discontentedly, let me read a few more lines, to the dot...

I'll wait, my son, I'll wait, my beloved, the woman says devoutly and patiently waits until the yeshiva student is finally pleased to accept the breakfast she brought him.

The yeshiva student, engrossed in his Talmud, glances at his patient woman with one eye and inwardly smirks. Finally, he interrupts his studies and sweetly says:

Hello, benefactress... How does the Lord carry you?

By your prayers and your teaching of the holy Torah alone I live, my son... Accept, my beloved, your breakfast... Don't be angry that it's so little... What I have, I serve with!...

The yeshiva student carefully inspects the breakfast and, as if to himself, says:

The breakfast is meager, what can I say, I'll have to go hungry until dinner... Nothing to do, I'll try to stifle the hunger with study... God will help.

At such humble words, the Jewish woman is moved and, pulling two or three kopecks from her pocket, hands them to the yeshiva student, saying:

Here, dear, take it, buy something, and next time I'll bring more. Well, goodbye, pray for me...

The yeshiva student reluctantly takes the kopecks and, before the Jewish woman can leave, throws himself back onto the folio lying before him and begins to let out a wild roar.

A similar scene, but with various variations, repeats with each yeshiva student. When the women disappear, the picture of yeshiva life changes significantly.

Is everyone ready? the voice of one of the students loudly rings out. Everyone! the yeshiva students answer in chorus.

No one else to wait for? the same voice rings out a second time.

Not a single devil, the yeshiva students again answer in chorus.

Well, then, let your soul roam free!

At one moment, the thick books are cast aside, and the yeshiva students begin to group together in small clusters of a few people.

Let's listen to what they are so eagerly discussing.

Yitzka, what did they bring you? Show me your breakfast! one yeshiva student asks another.

Yes, quite bad... There's nothing to show, answers poor Itzka mournfully, yet he still displays a loaf of bread and a piece of cheese.

The breakfast isn't grand, agrees a comrade, but it's nothing, you won't die of hunger... And if you buy oil from me, see how much: enough

for two.

Perhaps I'll buy it, if it's not expensive...

What, you fool, it's expensive, in any case, less than a ruble and a bit more than a grosh...

If it's more than a grosh, then it's expensive.

What am I bothering for... I'd only get one kopeck for tobacco and that's it.

A whole kopeck is expensive! No one gives me gifts...

I know they don't give gifts, but still...

Well, to hell with you... So be it, take a kopeck...

Elsewhere another scene. Someone was brought a hard-boiled egg for breakfast. He boasts about it. Many pester him to sell it.

"I'll give a kopeck!" shouts one.

"One and a half!" shouts another.

"Take a kopeck and a pretzel to boot!" bellows a third.

"Give it to me on credit," runs up a fourth, finally; and the bargaining for the egg successfully concludes.

When the yeshiva students finally examine each other's brought breakfasts, and the various purchases and sales are concluded, everyone reverently washes their hands, recites the prescribed short prayer, and proceeds to eat. The meal is accompanied by various jokes, purely of a yeshiva student nature.

1.14 Uncontrolled Life Of Yeshiva Students

And all this without proper control, without supervision. Only a very few young men, pale, sickly, emaciated, take no part in the affairs of their comrades and from early morning until late at night, with indescribable zeal, sway over thick folios of the Talmud, emitting wild sounds with cracked voices. These young men either prematurely descend into the grave from excessive labor, poor food, and harmful air, or, if someone with a strong constitution survives, then after ten to twelve years they acquire immense Talmudic scholarship and receive the honorary title of spiritual rabbi, which grants the privilege: to live their entire lives in poverty and enjoy the respect of their co-religionists. The yeshiva students gather again around seven o'clock, just for early evening. After prayer, the yeshiva professor, called "Sosh Geshifa," gathers the students and reads them a lesson from the Talmud. Everyone sits around him, but few listen to him, because the assigned lesson is never questioned, for it is assumed that each yeshiva student strives for himself, therefore, control is not needed. This reading continues until late evening and late night, and the poor yeshiva students are forced for a long, long time to pretend to be diligently engaged in study. But then the

last visitor leaves, and the yeshiva students are free again. The learned Jew Levanda, in his memoirs about his childhood, tells the following about his school life: "I, a seven- or eight-year-old boy, as is customary, flourished then in a cheder under the guidance of a melamed, studying divorce laws according to the Talmud. Of course, I did not yet have a wife, due to circumstances beyond my control; but over time I could, or even was obliged to, have one: therefore, over time I could be placed in such conditions where divorce from my wife would be inevitable; consequently, there is nothing unreasonable in the fact that I, an eight-year-old citizen of this world, was first introduced to the divorce process. If I had been wiser, I would have then appreciated the foresight of my co-religionists, who kept medicine ready when illness was only foreseen; but it is known that reason comes only with years, and therefore I ask not to blame me for experiencing, when studying divorce laws, what a gluttonous boy experiences, biting into an unripe and sour apple: I winced, spat, and got angry at my melamed, who did not feed me more delicious food. It seemed to me then that he was doing it on purpose, to spite me; but later I became convinced that I had wrongly accused him: he himself, as I later learned, was dissatisfied with the choice of spiritual food for his pupils; he himself, perhaps, did not approve of what he was doing, but was a helpless slave of that system, which he did not invent and which he, perhaps, cursed in his soul. Why blame him? When and where did educating youth become cretinized for the glory and power of those idiotic combinations called programs? Cheders, despite their seemingly completely free teaching, also had their own programs, God knows when and by whom they were left and, what is worse, used the same despotic power that is perhaps inherent in the programs of state schools. Programs were obligatory, and what is obligatory, as is known, cannot be argued against, and therefore the melameds had nothing left but, with a heavy heart, to dedicate the little ones entrusted to their care to the mystery of Kiddushin (marriage) and the conditions of Get (divorce), which they did.

1.15 Discussion On The Method Of Teaching

However, if one delves into the matter, such a program should neither surprise nor outrage us. If in the most recent times, very enlightened people have come to the truth that without Homer and Cicero there is no salvation, then what is so clever if Jewish sages found salvation for youth only in divorce processes and antitheses? In divorce treatises there is casuistry, mental gymnastics, and in Homer what? fairy tales, myths; in Cicero words and words. But that's not the point.

Look what they've come up with, said the melamed. There will be schools for Jews! Jewish children will be taken to schools! As if we didn't

have enough of that! And what about the recruits we supply for every draft, aren't they counted?

And what do you think, Rebbe Meir, the owner asked several times a day, will my sons also be sent to schools? I, if you please, have had a hired hand for our family for three years now, and I have a receipt.

May God help us all, replied our melamed, who was not in the habit of assuming.

It can't be, insisted the owner, that our number is next in line. I will complain to the governor.

What will happen to all Jews will happen to us too, replied our melamed, sighing heavily.

And do you know what will happen when the children finish school? someone asked.

They will then be sent to the Caucasian line, replied the questioner.

Lord, have mercy on us! everyone exclaimed, wringing their hands.

They are coming, they are already coming, Rebbe Tankhush said next Monday, shaking his tin mug.

Who is coming? they asked him.

Bne-dan, Bne-Mashe, he replied, nodding his head meaningfully.

They had already set out with swords, arrows, spears, and other warlike armor. The Sambation River calmed down and let their ships pass. They will rest at the Dark Mountains, and after Shabbat, the wars of Gog and Magog will begin. The enemy is strong, but all the angels of Sabaoth will be for us. The sun will come out of its sheath, and it will be hot for the whole world, only in the Valley of Jehoshaphat it will be cool, and God will sit on the judgment throne to judge all nations. No wonder Archangel Michael blew his trumpet all night, I know what that means, said Rebbe Tankhush and swept all the listeners with an inspired, almost ecstatic gaze, from which we involuntarily trembled. This Monday, many, many half-kopecks were dropped into his mug, even the housemaid, poor, almost destitute, hastened to contribute her share, and we, the cheder boys, gave Rebbe Tankhush all our pocket money, mentally asking him to intercede so that the wars of Gog and Magog would begin as soon as possible, even before the upcoming Thursday, so that under the guise of general turmoil we could avoid our usual cheder punishment.

1.16 The Reading Of The Melamedim And The Weeping Of The Listeners

For a whole week, our cheder was in such a messianic mood, and our melamed found it possible to announce to us that he would read to us Omar-reb-Iokhanan, i.e., Talmudic tales about in the last days of the Sec-

ond Jerusalem Temple, a play, usually read in cheders on the days preceding the 9th of Av (July), the day of the Jerusalem catastrophe; and in the courtyard then stood Tevet (December).

This announcement pleased not only us, who had in prospect an interesting super-subscription play instead of the usual boring rehearsals, but also pleased the inhabitants of the alley, who expressed a desire to also be present at this edifying reading.

The longed-for Thursday arrived. To clear a place for the public, the owner ordered all unnecessary furniture to be removed from the hut, which was immediately done. Even the military post had nothing against moving the improvised bivouac to a neighboring hut.

We do not want to hinder your devotion, said the kind soldiers, dragging their packs: pray, pray, God is one, what is with you, is with us.

At the appointed hour, our hut filled and overflowed with old men, old women, and children of various ages and genders, so that even in the vestibule and nearby shed there was not enough room for all who wished to hear the word of God. The faces of all present expressed impatient curiosity and with gratitude and subservience were turned to the place where our melamed sat, who buried his nose in some book and remained importantly silent.

Finally, after half an hour of weary waiting, Reb Meir, casting a dull and wistful glance over his audience, began to read, as a prologue, a description of the Jerusalem Temple, the splendor of King Solomon's court, the grandiose majesty of his ivory throne, and similar objects. The listeners shook their heads and shrugged their shoulders, marveling at the untold riches of the Jewish kings and the entire people, and forming the conviction that such wealth had never existed in the world, could not have existed, and, of course, would never exist. Some, however, meaningfully winked at each other, as if saying: "What, brother, we are indeed the chosen people, therefore such wealth!"

At the end of the prologue, Reb Meir, pulling his hat down to his nose, began to read Omar-reb-Yohanan in a loud but tearful voice. The listeners pricked up their ears and made a sour face, which they considered appropriate for the present occasion. As Reb Meir progressed in his reading, this expression began to take on more definite forms that of a face about to cry. A few more minutes, and tears appeared in the eyes of the more sensitive women; then this moisture even glistened in the eyes of always firm men. Half an hour later, the entire hut, from smallest to largest, was already crying, first quietly, then louder and louder, and finally literally sobbing. Reb Meir raised his voice more and more and became inflamed; he was no longer reading, but shouting out every phrase of the text, sniffling, sweating, finally his voice suddenly broke off, he threw off his hat, struggled to catch his breath and lost consciousness.

A terrible commotion. Indescribable chaos. Shouting, noise, uproar,

swearing, and even a fight. The military post, believing that the "priest" was being offended (soldiers considered our melamed a spiritual person), rolled up his sleeves and began to act with his fists right and left, which further increased the commotion. Assuming that this terrible commotion was the promised war of Gog and Magog by Reb Tankhum, we, the cheder boys, grabbing our hats, rushed home to inform our parents about the important events that had begun; but, to our regret, halfway there, the melamed's assistant caught up with us and said that Reb Meira had been brought to his senses, and that he would now punish us for our unauthorized absence.

1.17 Melameds Expound, Not Understanding The Confusing Talmud

All Talmudists, without exception, rack their brains over the convoluted commentaries of the Talmud, not understanding the meaning of the text, having not the slightest notion of the Talmudic language or its grammar. What a contradiction! Not understanding the meaning, often with the intention of distorting its sense, Jews at the same time harbor an unwavering belief that the Talmud constitutes an encyclopedia of all the wisdom of this world.

Despite, however, a complete ignorance of the language, with the help of shoves and kicks and other similar pedagogical measures, Jews are imbued with knowledge, albeit poorly. Melameds, receiving payment from the fathers of their students, out of personal interest, try to maintain good relations with their fathers and attest to them before the parents in the best possible light. But learning proceeds just as slowly. And so, beatings and thrashings double, just to squeeze something out of the martyr-students. This torment continues for a very long time, until, from under the outrageous pedagogical oppression, a generation grows up, exhausted in body, weak in spirit, timid, fearful, downtrodden, with complete emptiness in head and heart.

Conversations of Jews about Melameds

Some of those present recounted entire episodes, each recalling their own melamed, others vaguely remembered the distant time of their cheder upbringing, while still others listened to the stories of the first and second as if to an essay on the life of Tungus, Malays, Ethiopians, since they themselves had never been to a cheder.

The conversation turned to teaching in cheders in Russian. You know, said one of the interlocutors, it would be a very interesting thing if, for example, my rebbe, Reb Simcha Kanchuk, started speaking Russian. A shaggy beard, spiral peyos, a wide-open shirt collar worn to the extreme, a pointed yarmulke, a talis-koton reaching to the knees, a snuffbox in one hand and this dandy teaches in Russian:

"Come on, boy: W'chi igof and if an ox gores an ox... Well, speak, cow! ("Sog bheime!")..."

"Ha-ha-ha!" resounds among the listeners.

Or, for example, another ńpu?sukż: when Pharaoh's horses entered... Speak, horse's head! (ńSog, pterdische Kop!ż)...

Among Jews, as is known, there is a special method of teaching the Russian language a method adopted especially in that class where this language is learned by ear, without any proper theoretical preparation, and consists in the fact that not the spirit and character of the language are learned, not even whole phrases and expressions, but only words, individual names, and the result is not Russian speech, but a peculiar and often extremely curious translation from Jewish jargon, like: "to turn over, to throw over a plate" (instead of "to overturn") or: "short Friday" (Der kurzer Freitog). Very simply, if zibele onion, then knobel knobel... etc.

The pedagogical influence of the Talmud is destructive not only in itself, but also due to the educational tactlessness of melameds, who travel only with kicks and blows, due to their complete ignorance! And such ignorant teachers are quite common. Melameds were especially distinguished by their blatant ignorance in former times. They did not undergo any preliminary examination; whoever wanted to, became a melamed, just to be able to mumble a little in Hebrew and present himself as a pious person. If the affairs of some Jewish speculator got into a hopeless situation, he immediately took up the profession of a teacher. On this occasion, an anecdote even arose. A father, who dearly loved his son and was convinced that this son was a complete idiot, gave him the following instruction: "My son! You have no capital, you haven't learned a trade, you don't know how to read or write: what will become of you? Go and be a melamed." Much has been said about the disastrous pedagogical influence that all sorts of "devilry and witchcraft" have on the impressionable mind of a child. The Talmud with particular persistence confirms the possibility of all kinds of supernatural phenomena. The Talmud even provides a means to visually ascertain the existence of a devil: one only needs to get a black cat, born of a mother with the same fur, kill it, burn it, and scatter its ashes around the experimenter's bed; in the morning, clear traces of the chicken feet of those devils who are accustomed to visiting people during their sleep will be visible on this ash. The Talmud brings to the stage the lord of devils Asmodeus, and the seductive nocturnal Lilith with her devilish retinue. This Lilith, the nocturnal beauty of the underworld, comes at night into Jewish bedrooms and arouses

the most seductive thoughts.

1.18 Instruction Of Young Children Against Christians

A Jewish child grows up in his parents' home in a dirty shirt until the age of five; he speaks in Jewish jargon and completely misunderstands the dominant language of the country; he knows that a master in a frock coat is called a puritz, and a peasant in a smock a goy; he knows that he must eat only kosher, i.e., food permitted by the Talmud, and must not touch treif, even the treif plate from which puritzes and goyim eat; he will not even take any sweets from a Christian child until he asks his mother if it is kosher or treif? In his fifth year, another period of life begins: the boy is entrusted to the care of a melamed. Every day, his pale, emaciated face, adorned with long peyos, in a tattered cap, appears at his parents' home, performs something like a ritual washing and haircut for the boy, and takes him to school. Thus, going around Jewish homes, the melamed drives his pupils to the school where they learn to read and write. Dirty books lie before the boys, they read prayers and the Talmud aloud, and amidst the murmuring of thin children's voices, the sharp, hoarse tenor of the instructor, correcting mistakes, is heard. Guided by such a teacher, the boys learn daily prayers and proceed to read the Talmud in the same manner. Most poor boys complete their education, barely touching the Talmud and learning a little Hebrew, and complete their upbringing at home, where, preparing for civic activity, they get used to commercial dealings and accounting. Here, children already begin to trade under the supervision of their parents, with trifles: ribbons, needles, matches, and by the tenth or twelfth year of their lives, they already know how to cheat a peasant. As for the education of richer Jews, it, begun by a melamed, is continued by a chassid a relative who constantly reads the Talmud and constantly delves into its meaning so that he never understands it. Here, the young pupil gets used to chassidic mysticism, which makes all public activity alien to him and prepares him to be future rabbis, when he will be guided by the Talmud for resolving Jewish disputes, in councils on commercial matters, and finally in medical aids. But a rabbi, besides his education, must also come from the lineage of Levites. Jews have their aristocratic notions; they sometimes say: I am poor, but I am of noble birth, I would have been a rabbi, but they could not give me a proper education. If the son of a wealthy Jew is destined to be a merchant, banker, tax farmer, and the like, then, upon completion of his education, under the guidance of a melamed and a rabbi, teachers are hired for him who teach him Russian and Polish literacy; sometimes he is sent to public schools. Daughters of such dignitaries are taught to play the

piano and French. But, despite their education, a Jew is obliged to remain nothing but a Talmudic Jew, even if he graduated from a gymnasium or a rabbinical school. The external polish only gives a different appearance to his figure; he shaves his beard, lives in a magnificent apartment; but he is the same Jew, looking with such contempt at the rich and the gentile, as do his fellow countrymen, with the only difference being that his demeanor is polished by education and he appears not simple, but, as Jews call their brethren, a "civilized Jew."

1.19 The State Of Cheders In Modern Times

"The Weekly Chronicle of Voskhod" No. 35, 1889, writes from Zvenigorodka, Kyiv Governorate: "Our cheders, with their melamed representatives, are a small copy of the medieval Inquisition, applied to childhood... No conditions, no teaching system, and no order exist in them... An even more dismal sight is presented by our Talmud Torah... The curriculum of this institution consists of: cold, hunger, corporal punishment, and ancient Hebrew reading..."

"Our Talmud Torah," writes another (from Lipovets, same governorate, "Weekly Chronicle," No. 37, 1889), "has remained fossilized in the same state as it was 20 years ago: the same sullen, grumbling, perpetually sleepy, semi-literate melamed; the same emaciated, ragged Talmud Torah students wandering the streets; the same prayer books torn to shreds, without covers, without beginning or end; the same gloomy, dirty, disgusting hut with tables and benches crudely put together and tied with ropes; the same rust-covered tin box with a narrow slit in the lid, rattling on Fridays at the doors of pious residents..."

"Routine and ignorance," recounts a third (Dzygovka, Podolsk Governorate, ibid., No. 40) "celebrate their Sabbath here... The reign of superstitions and all sorts of prejudices is rampant; our classical cheder flourishes here with all its attributes, from the pedantic, ignorant melamed, the dirty, smelly premises, packed tightly like a barrel of herring with perpetually noisy children, to the patriarchal whip with four straps..."

"In all three parts of our city," writes from Vitebsk (ibid., 1892, No. 13), "there are Talmud Torahs... What do these nurseries of enlightenment represent? These are very dirty rooms, filled from 9 AM to 9 PM with pale, emaciated children... Children remain in this stuffy atmosphere for almost 12 hours straight and see only their stooped, withered melamed teachers, and on the happiest days the deceased, around whom psalms are read. Most children are dressed in rags, and some are almost completely naked, in only torn underwear that was once white; their faces are all pale, sickly, their bodies, apparently, all weak. And these creatures, in groups of 20 to 30

people or more, under the guidance of one melamed, one might say, do not learn, but all together shout at their rebbe, striving to outshout each other. Whoever has not heard the outrageously ignorant comments of melameds cannot imagine how little children gain from such schooling, how their vital juices dry up even in the bud.

My heart bleeds, says a correspondent from Belaya Tserkov (ibid., 1890, No. 22), looking at the pathetic, hopeless situation of innocent children, doomed to languish all day in stuffy and foul-smelling kennels. Young childrens chests strain from early morning in senseless rote learning, under the blows and kicks of idiotically zealous melameds and their begelfers; sweat and tears constantly stream down the pale, exhausted faces of beaten, frightened, hoarse children; at every movement of the formidable melamed, they shrink back in panic; cuffs, punches, and slaps rain down right and left. And thus, year after year, thousands of young lives perish, their mental abilities and physical strength crippled.

In the city there is some gloomy room where poor youth languishes and withers over huge folios, they write from Vilkomir (ibid., 1889, No. 26).

We have two melameds (for 120 Jewish families) and not a single Russian language teacher, not a single decent school; one of these melameds is a shoemaker by trade, they write from the village of Kamenka, Taurida Governorate (ibid., 1893, No. 26).

In one apartment, they report from Pruzhany, Grodno Governorate (ibid., No. 26, 1889), there are a prayer room, a yeshiva, and the main Talmud Torah... Near the heated stove sit several yeshiva students, and, swaying for show over large folios, they engage in a debate with appropriately vigorous gestures, though not always on a Talmudic topic... Around a long table sit about 25 boys, ragged, half- naked, and barefoot, with tired, suffering, pitiful faces, with dull gazes, looking at the folios open before them; next to them is a lecturer, an elderly man with a lean, wrinkled face, leaning on both hands, sluggishly, barely audibly, teaching them the Law of God, but sometimes falling into a deep sleep for hours. This is our pedagogue and our Talmud Torah... Etc., etc.

Yes, this is our pedagogy and our elementary, middle, and higher school. It is dominated by meaningless schematism, fruitless wordplay, dull literalism, and dead syllogism; there is no concern for the body or for earthly life. Here, Jewish youth develops their mind, forms character and will, acquires their habits and inclinations, establishes themselves in their spiritual and moral conduct, in their views on life and human activity. In this school, even the Hebrew language itself is only touched upon in passing and briefly; very little attention is paid to its rudiments for immediately what constitutes, its essence, and all its inner essence the folios of the Talmud, mysticism and fantasticality, dialectical-theological tournaments and cunning debates about the fate of an egg laid on a holiday, or about the superfluous iota of a divorce letter... And all this against the background of an impossible

situation, which excludes any thought not only about any rational school dietetics, but also about the most elementary requirements of simple everyday hygiene. As a result like local organic damage such as spinal curvature, impaired vision, anomalies of the chest and so on, as well as general systemic weakness, predisposition to diseases, especially nervous ones, and a pathological direction of mental activity, i.e., as a result abnormal development of mental and loss of physical strength.

What can be expected, says a Jewish correspondent, for our future from such a state of affairs? The answer is self-evident.

But how can we help the cause? Where is the path to salvation for the rising generations?

This path was indicated above. Whether by our fault or by someone else's, we are still the only people in the world who have elevated the neglect of physical development almost to the highest principle of life and upbringing, to the guiding principle of personal and social behavior; in our concern for the national spirit, which is moreover misunderstood, we have completely forgotten about the body, which, in the words of one of the founders of German gymnastics, GutsMuths, conditions the beauty of the soul and the elevation of mental powers; we have disregarded the authority of our teachers of law, who asserted that any teaching without physical labor is unstable and leads to sin (Pirkei Avot, II, 2); we have rejected that essential and important aspect of our individual and social life that Herbert Spencer so rightly calls physical morality, which has the right to exist alongside general morality, a right not recognized by people who believe that the body can be treated as one pleases.

We need to fill this significant gap in our upbringing. This is our most important and immediate task. The ancient god Antaeus gained new strength from touching the earth. Our renewal depends on a similar touching of the earth in a broad sense, on physical labor in its various forms: agricultural, manual, professional-craft, technical, etc. It is necessary and important to adapt all our initial education to this order of things, i.e., to establish it on principles that pursue not only intellectual but also physical and bodily development.

Educated and sensible Jews look with suffering upon the disastrous state of the cheders, but who is to blame? The Jewish fanatics themselves threw millions just to defend the old position of the cheders. So that children would continue to be taught disastrous fanaticism by ignorant melameds.

Last year, in the Kalisz Governorate, there were 14 Jewish primary state and private schools, including 4 male, 5 female, and 5 mixed. There were 238 confessional Jewish schools (cheder); Christian schools numbered 422. In Jewish schools, there were 4468 Jewish children of both sexes were and in Christian schools 643; among the children studying in Jewish schools, there were 4123 boys. In total, there were 5000 Jewish children of school age in the province: 5000 boys and 5000 girls. The population of the province

numbered 1,032,426 souls of both sexes, including 100,000 Jewish souls.

Although Jews cry out and complain that they are offended in Russia and completely deprived of all rights. To this we can say that Jews in our country enjoy greater rights and advantages than Orthodox, Catholics, Lutherans, and Mohammedans. Children of all the aforementioned religions are obliged to attend government schools and begin their studies with a Russian primer, and in Lithuania, Catholics and the Law of God are studied in Russian, starting from elementary school and ending with gymnasium. Some Jews have achieved special privileges to the detriment of all; some Jews have been allowed to retain existing cheders, where teaching is conducted according to the old method by ignorant fanatics-melameds in the Jewish language and, as usual, with uncensored books of fanatical origin, immoral and blasphemous. Is this not a first-class advantage over all Christians and other loyal subjects? Whereas our Orthodox are extremely constrained and limited in their native language, for example, as in Georgia, we cite correspondence from a newspaper as proof: "Russian Labor" indicates that in a girls' monastery in Bobdi, established by Georgians in memory of St. Nino, where divine service has been performed partly in Russian, partly in Georgian languages until now, the abbess has currently forbidden all Georgian service and singing.

Thousands of Georgian worshipers, visiting the tomb of Equal- to-the-Apostles, are saddened that they cannot even perform a moleben in their native language; their prayers, addressed repeatedly to the exarch, have been left unanswered. In Ochamchire, where there are no more than 4-5 Russian families among 3000 Georgian souls, divine service, by order of the Sukhum bishop, is also forbidden to be performed in Georgian. What kind of intolerance is this?

Lithuanians are forbidden to print prayer books and other religious books in Latin using their script, and this prohibition is strictly enforced by the police authorities.

1.20 Actions Of Jews - Student Indignation At The University

Talmudic Jews continuously cause unrest in all Christian states. Although they act on the initiative of the Talmud very cunningly and cautiously, a poisonous effect always comes out. With the capital of the "Secret Jewish Society," the "Kyivan Union of Socialist- Revolutionaries" was created, which manifested itself in student proclamations seized by the authorities. This union also acted secretly on the minds of young students. The main goal of the Jews was evident everywhere in student petitions: those from Kiev, Warsaw, Riga, and others to eliminate the percentage of restric-

tions on the admission of Jews to all educational institutions. This is the main reason for all student unrest produced by Jews; they always know how to make the goyim pull chestnuts out of the fire.

In Kiev University, unrest among students arose as early as November of the year before last, initially on the basis of purely national interests, due to the expressed desire of some students, predominantly Poles and Jews, to send an address to Warsaw on the day of the unveiling of the monument to the Polish poet Mickiewicz, an address on behalf of students of Kiev University of all nationalities, praising the political activity of the named writer and condemning the erection of a monument to Count Muravyov in Vilna. The question of sending such an address provoked protest among Russian students, and this movement, accompanied by a series of demonstrative walkouts from the Polish- Jewish part of the students, led to an open clash between representatives of both parties. In December, the situation at the university deteriorated to such an extent that the academic authorities were forced to expel 9 main instigators of disorder from the university, and suspend classes until the usual time before Christmas holidays. During these disturbances, a secret organization, existing among the students of St. Vladimir University under the name "Kiev Union Council of United Fellowships and Organizations," issued several appeals of an anti-government nature, aimed at condemning the memory of Count Muravyov and praising the revolutionary activity of Mickiewicz.

On March 9, particularly violent disturbances occurred in the university building, which escalated into an open clash between representatives of the two student parties, for and against the strike.

The "Nationalist" party, which included law students of the 4th year, appealed to the university rector with a request to begin lectures, but at the very first lecture, the strikers broke windows in the doors with benches and tried to enter the auditorium, where about 300 listeners had gathered. The latter, armed with jars from physical instruments, drove away the attackers. Disturbances also occurred in the clinic of the Kiev military hospital, where lectures were given to medical students, and they met the hospital chief who entered with noise and shouts.

Consequently, on March 10, an announcement was posted in the university building with the following content: "By order of the Minister of Public Education, all students of St. Vladimir University are considered dismissed. Those wishing to re-enter the university and continue attending lectures should submit a petition to the rector. Re-admission will depend on the discretion of the university administration."

On March 12, applications were received from 4th and 5th- year students who expressed a desire to return to the university, and on the very first day, 510 applications were accepted. Students were admitted in groups as they arrived, and no disturbances occurred. The remaining days for receiving applications from students of other courses passed just as calmly from

the outside.

A total of 2425 applications for readmission were received; 2181 people were readmitted to the university by the administration, and 244 individuals were denied admission, of whom 160 were Jews. The total number of students who were denied admission did not yet include 1st, 2nd, and 3rd-year students from all faculties.

At the Riga Polytechnic Institute, a gathering took place on February 18, attended by about 160 students, where letters received from Petersburg describing student unrest and calling for joining the general movement were read. The gathering resolved, as a sign of sympathy for their Petersburg comrades, to cease attending lectures. On February 19, morning lectures at the institute proceeded unhindered, but around 3 o'clock, another gathering assembled, numbering up to 300 people, with supporters of the unrest obstructing lectures and forcing professors to stop classes. By order of the trustee, academic activities at the institute were suspended on February 20.

In the described disturbances, 300-400 students participated, predominantly first-year students, most of whom remained quite passive, while a relatively small group of 60-70 students showed active participation, with students of Jewish origin taking a more prominent and visible role in the gatherings.

Regarding the attack on Mrs. Slavyanskaya's choir in Lviv. The Polish-Austrian authorities, as well as the local press and public, are apparently trying to soften the impression created by the absurd Russophobic demonstration of a handful of Polish students, most of whom turned out to be Russian subjects, partly emigrants, partly those who came to Lviv for Christmas holidays. It is characteristic that these were predominantly Poles of the Mosaic law. Several Lviv students involved in the demonstration have already hastened to disassociate themselves from their casual comrades and expressed regret over what happened. The editorial board of 'Galichanin' also received many expressions of regret from all sides.

The total number of Jewish youth studying in the Russian Empire amounts to over one hundred thousand people, excluding lower educational institutions. If Jews wishing to study were allowed without the restrictions imposed by a certain percentage, the number of Jewish students would probably reach over half a million in secondary and higher educational institutions. The desire to study in government educational institutions became apparent among Jews after the introduction of general military conscription.

As long as a Jew was uneducated, wore peyos, a yarmulke, and shoes, and walked in a long caftan, he was not so harmful everyone could see and recognize a Jew from afar and took their usual precautions.

At present, when the Jew has donned a mask and transformed himself into a German, a Frenchman, or an Englishman, a Pole, or even a Russian nobleman then the Jew became very malicious and dangerous for all estates. Now the Jew is a doctor, lawyer, pharmacist, dentist, publisher and

editor of a metropolitan newspaper; typographer, lithographer, and topographer, in a word, everything, and thank God that God has yet saved us from a Jewish police chief, a justice of the peace, a judicial investigator, and a military captain (Dreyfus).

Rabbi Yakrin is not the first to emerge from within Jewry as a fervent denouncer of modern Jewish Pharisees-Talmudists. Rabbi Yakrin, in the ńMogilev Gubernia Gazetteż (Mogilev Provincial Gazette), openly laid bare all the dark deeds of Judaism. And these dark aspects are such that they overshadow the depictions of Jewish life presented in the play ńContrabandistsż (ńSons of Israelż), which provoked such fierce protests from arrogant "civilized Yids." In the darkness a haven for vermin, one wants at all costs to preserve the obscurity surrounding their unpresentable activities. Rabbi Yakrin states that a gang of Jews, who raped girls and married women, nested in Mogilev synagogues, and that secret vodka sales were conducted in synagogues. Yakrin's revelations made it clearer than ever that the misfortune of Jewry lies, primarily, in the exploitation of poor Jewish people by wealthy Jewish magnates, by spiritual Jewish figures. These abominations and oppressions are so great that from time to time they begin to be exposed not only by non-Jews, but even by people from within the Jewish community, like Rabbi Yakrin himself. It is not easy for him, a spiritual person, to speak about his brothers in faith, but the truth is stronger than him, and he can no longer remain silent.

Out of great extremity, the rabbi directly subjects himself to agonizing death.

The Kagal is strong and mighty, and it silenced many voices, and for its opponents, death and death without a trace, the words of the Kagal's verdict: ńMay the name of the wicked perishż.

Perhaps, sooner or later, revelations similar to those made by Yakrin will finally convince that the Talmudic doctrine is not one of those religions that deserve the protection of religious tolerance, but rather an intolerant anti-state doctrine. The realization of this truth and its implementation would accelerate the resolution of the Jewish question.

Jews jealously do not permit discussion of their shortcomings and all those traits of their national character and aspects of their religion that have hitherto made the Jewish question unresolved. Any touching upon the Pharisaic Talmudic secrets of the Kagal provokes desperate cries of indignation from orthodox Talmudists and accusations against those who dare to touch these secrets of misanthropy, of attacking the weak, of inciting one part of the empire's population against another. Anyone who dares to speak about the bad sides of Judaism is branded a Judeophobe, a slanderer, an enemy of humanity, and an ignoramus. Jewish newspapers try to ridicule and even maliciously revile with shameful words all those who speak not in favor and not in praise of Judaism. On the contrary, they strive to elevate and praise all Judeophile writers.

1.21 From The Sermon Of The Famous Pastor In Paris Fr. Leon On Judaism

"Humanity owes monotheism to the Jews; they gave Christians the Holy Land, the Mother of God, and the God-man. From them came salvation ex judies salus est! Nothing compares to Jewish glory nothing but their crime and the punishments they endure. The Jews rejected the Savior. They crucified our Lord Jesus Christ; this is their crime. The most terrible ingratitude hangs over them before the face of the world. They are a people of God-killers: this is their curse. The blood of Christ will forever lie as a stain upon them. The Cains of the Lord, personified anathema, they wander among nations, with an indelible mark on their forehead. All societies close their doors to them. They are an alien race, a hostile race. Our national glory is it their glory? Our patriotic sorrows are these their sorrows? They rejoice, they amuse themselves and have fun. Where in the pages of our French literature does the name of Israel appear? Where in our battlefields is their blood? Where is the radiance of their genius in our history? True, 100 years have passed since Jews have lived among us, predominantly on our nourishing juices. The only influence they have had on our morals and our art has been marked by a trait, pernicious to us, harmful. Penetrate to the sources of our misfortunes, our present humiliations: at the root of everything you will find a Jew. As he advances among us, Christ recedes. Talmudic demoralization seizes our laws, morals, our national spirit, infecting them with gangrene. Divorce among us destroys the family. Neutrality in matters of school education devastates the child's soul. The expulsion of the religiously confessed element from hospitals (hospices) fills the hearts of suffering patients with despair. How can a Christian nation fight against the invasion of the Jews? There are three means of struggle: the clergy, the magistracy, and the military, i.e., the army. By the grace of God and the honor of France, two of these bulwarks are not yet damaged. The Jews know this; therefore, in their mouths these words received nicknames that poorly disguised a feeling of annoyance: saber and censer. Socialists, Huguenots, Freemasons have reason to join the Jews: cross and sword are blood sisters. Why did France, having freed itself from the Jews in 1394, accept them in modern times? The Jewish invasion of France coincides with the era of our national self-sacrifice and our misfortunes. In 1791, the French Revolution recognized the rights of French citizens for the Jews: this was the moment when France rejected Christ. Every time a Jew settled by the hearth of any nation, he did everything to humiliate it, exterminate it, devour it. A leper infects with his leprosy. Woe to him whose hand touches him, says the Bible: qui tetigerit eum ex cutiet manum! National Jewish sores have

defiled Europe. The Church surrounded the Jews with harsh prescriptions: that they should be locked up in Jewish quarters; excluded from all public offices; forbidden to marry Christians; punished for usury, ritual murder, and other crimes in which they were guilty; burned the Talmud, that cursed book, a monstrous crime against the social organism. Catholics, separate yourselves from the Jews; keep them away from your homes, from your property, your honor, your soul. Let gentlemen intellectuals keep company with them! You will gain nothing, you will lose from contact with a Jew! Let's oppose Jewish solidarity with Catholic brotherhood.

They did everything to destroy him, they did everything to shut our mouths! Silence is pleasing to a thief.

Loneliness destroyed us. Unity will save us.

Let's move forward, and Goliath, clad in golden armor, who for a century has been showering the Christian people with insults, will soon be humbled and cast down into the dust! David was a simple shepherd, but he went to battle in the name of the Lord. O Lord! Send us a sling with stones, the sling of your glorious ancestor. O Lord! Support us in prayer, courage, solidarity. O Lord! Convert the Jews; and if the hour has not yet struck, drive them out! But save us."

O. Leon from the younger brothers of Capuchins in Paris.

If in France, with such a small percentage of Jews, they preach such things in churches, then what should we do in Russia, when we have more than half the number of Jews than in the whole world? We suffer more from the Jews, but we are more resilient than the French.

1.22 Where Are We - Jews - Going?

(Open letters to modern Jewry by Rabbi M. Yakrin)

We, Jews, have never ceased and will never cease to appeal to Russian society and authorities with requests for the improvement of our lives, both in private cases and in general. But the question arises: is the government able to do anything for us, with all its desire to do good for us and at the same time free itself and Russian society from the unfortunate "Jewish question"? Have we introduced it frankly enough to our inner world, to our dear customs, under the oppression of which we ourselves groan? Is it not the direct duty of every honest Jew, sincerely wishing good for his unfortunate co-religionists, to come, to the best of his strength and abilities, to the aid of the authorities and not to hide, but on the contrary, frankly, with full trust, to expose our wounds before it, both old, neglected, and new, fresh...

I expressed this thought in print exactly 33 years ago; this thought was

constantly pursued by the unforgettable Rabinovich in his "Rassvet"; and I still adhere to this thought now. Moreover, I even find that precisely now, when the Jewish masses have fallen captive to their own brethren, this one thought, put into practice, alone can save them from ruin: precisely now, when we, Jews, stand at a crossroads and do not know ourselves where we are going, when various scoundrels exploit our situation and try to completely mislead us and divert us from the straight and honest path only an impartial, sincere appeal to the authorities and to the Russian people can lead us to the right path. But, I repeat, an impartial and sincere appeal.

If this path of salvation for us is blocked by our modern Jeroboamite "gods of Israel," then... down with them! Honest press in this case can render us invaluable services, but even here, I stipulate, an honest press, not chasing after mercantile interests, after cheap "popularity" among its own as "defenders," for attracting subscribers; the press of the former "Rassvet," and not modern Jewish-Russian leaflets, about which, by the way, I will speak later.

I clearly foresee that the aforementioned leaflets will sing in chorus to me: where are these "gods"? Where are these frock- coated kahalniks? Show them to us!

Well then, if you please, here they are, and not even described, but directly photographed from life.

For this, I ask you, gentlemen defenders of our current arrangements, to join me at an interesting meeting taking place in one of the Pale of Settlement towns. We will find there this time the entire local frock-coated kahal in full composition, we will find all the modern "gods" of Jewry, for the extremely serious "internal question" of the community is subject to discussion. It goes without saying that before listening to what will be said there, it is useful to get acquainted with the moral physiognomies, with the "ethics" of the speakers.

Here, in front, in a place of honor, sits a representative- philanthropist, who is also the de facto and main leader of one of the sympathetic local charitable institutions. This is a local rich man and "activist." He began his useful public activity for his fellow citizens "without distinction of confession" by opening for them... a cheerful establishment. Having quickly amassed a "small" capital through this honest path and various other equally charming "deals," he put it into circulation at "small" percentages. From this small capital and small percentages, somehow imperceptibly to himself, he suddenly acquired a wonderful stone house on the best street in the city, and in this wonderful house, a wonderful hotel was formed, where few check in, but many "drop by"...

He wormed his way literally wormed his way into the management of a charitable institution that needed a horse. Having accidentally received from one of his lodgers, in exchange for 10 rubles owed to him, an old, useless nag, he generously "ceded" it to the institution under his patronage for 60

rubles. Upon learning of this trick, a somewhat eccentric but honest Jewish intellectual gave him a full slap in the face in front of all the kahal members. He wisely did not start a fuss, but happily having gotten out of this institution, just as happily climbed into another, and in a short time brought it to such a "brilliant state" that... even the ingenious, never- despairing pillar of local Jewish charitable institutions began to scratch his head, and the aforementioned Jewish intellectual, as was his custom, his left knee.

Next to this "rich benefactor" sat another, no less worthy, "rich benefactor". As an experienced wheeler-dealer who had gone bankrupt three times, having gone through fire, water, and copper pipes, he realized that it was much more profitable to be the treasurer of a charitable institution than its representative, and despite his "enormous wealth" and "high" social standing, he "condescended to accept the modest position of treasurer of local charitable institutions". As an experienced financier, he decided to make a small "reform" in the financial part of the main Jewish charitable institutions, namely: instead of the former strange order, according to which the inviolable capital of the institution was kept in a state bank in the name of one of the most reliable benefactors, and the bank book itself in the name of another, he found it more "rational" and "expedient" for the money to be kept with him and used to pay his workers' wages. When, outraged by this peculiar financial reform, another intellectual publicly threatened at a meeting to report this "reform" to the authorities, the improvised financier generously "promised" to return to the cash register... part of the spent money.

Next to him sat another, similar "rich benefactor", also a wheeler-dealer who had gone bankrupt three times, who had also at one time done the same trick with the charitable institution's money that he had kept, but then gradually paid back the public money he had spent for himself. But that wheeler- dealer was a "small man", both literally and in every sense. But let's move on to the meeting.

Brothers! the chairman addressed the assembly. Our local society has suffered a great misfortune, our active representative, who always renders us such "invaluable services", has been caught: information about his activities is currently being collected. All his activities will be revealed and all of ours will be revealed, the activities of the honorary representatives of all our charitable institutions...

Allow me, interrupted the restless Jewish intellectual, I absolutely do not understand what he and we have in common? As far as I have heard from reliable sources, our dearest representative has for a number of years been doing things among us, especially concerning our less wealthy people, for which he should have long ago been in state housing; he shamelessly imposes direct taxes on the poor, and for the rich completes indirect forgeries, utters the unutterable in some places, legalizes lawlessness...

Brothers! the chairman interrupts him. Don't listen to him; our es-

teemed colleague always has his own peculiar view on everything; it's better to discuss sensibly how to arrange things so as to silence him, so that compromising information about our activities does not reach the authorities. For my part, as a relative of our representative, I have already taken energetic measures. Our experienced legal consultant, one of us, has promised us his assistance; we will bypass all those offended by our representative all complainants; we have already managed to influence many: those who were demoted, those whose credit was threatened, those who were influenced through relatives and brides, those who were given money, in short, when the case begins, few will testify against our representative; unfortunately, there are some individuals offended by him who are not susceptible to any temptation. There are also naive ones who are afraid to give false testimony, afraid of responsibility for a false oath, etc. What to do about them? Furthermore, it should be borne in mind that as long as our representative is in his place, many still fear him, his revenge and retribution; but God forbid, if he is removed, then it will be a complete mess (lit. 'farfaln di ganze postroike'). Although I must inform you that, just in case, we already have in mind a completely reliable person "from our own," who, in the event of our representative's removal, will replace him "in all respects." He was involved with the "people's will" activist who fled from Russia. He was the main figure in a large part of our charitable institutions, especially where one often has to deal with workers. That he will pass successfully, is guaranteed by the influential honorary trustee of our community. There are, however, other means: Zionist capital, beautiful Esthers... But there are, however, also those who strongly hinder us; we have tried everything against these individuals: direct and indirect threats, anonymous and open denunciations, insults, curses, and slander before their acquaintances, from whom we "demanded" an end to their acquaintance with them, etc. Nothing helps; only one thing remains: for some of our loyal members to find individuals who would falsely testify and swear that the enemies of our representative gave money to those who would testify against him.

Scoundrels! the Jewish intellectual couldn't help but exclaim. After all, these unfortunates will then be given an oath, and then they can be imprisoned for false testimony and a false oath in the end, because our dearest representative committed his tricks too brazenly, the whole city knows this...

Don't listen to him, gentlemen, he always has his own peculiar view on everything.

Gentlemen, one local landlord addresses the assembly, from all that our esteemed chairman has informed us here, we could be convinced that we have nothing more to discuss regarding our representative's case. All measures, as you have heard, have been taken, and the matter will go smoothly, as it always does with us, by the way, everything always goes well. Let's rather ask Mr. Chairman to give us at least a small report on the ward and the charitable institution, so that we could check something in practice...

Brothers! the chairman shouts, agitated. We have an informer in the assembly... I ask you not to say another word until he leaves.

Huge, bulky figures with clenched fists approach the landlord. The landlord reminds them of their past. General commotion. The matter is nearing a fight. The landlord prudently withdraws. The meeting continues.

Another Protestant, not wealthy but honest and devout merchant, rises hesitantly. "Why did you offend the landlord so much?" he addresses the assembly. "He asked to check the report of some of our charitable institutions in practice; but that should have been done long ago. In our reports on paper it's one thing, in reality it's quite another... For example, I read in a printed report that on the street where I personally live and know everyone, help was provided to almost fifty women in labor... I simply couldn't believe my eyes and went to thoroughly check it myself and nothing of the sort was found... This is simply... You cannot treat our hard-earned money, which we donate for our unfortunate brothers, like this; we ourselves earn it with difficulty, we often deny ourselves a piece of meat to pay both ours and yours... We are already poor, and you rob us... We, crammed together, are suffocating, and you are completely choking us..."

The merchant did not finish: from under his glasses, the chairman of the "executive power" of the frock-coat kahal, who stops at nothing, ready to loudly and publicly slander everyone, undermine the credit of any honest worker, boldly commit false denunciations, etc., glared menacingly at him. This individual used to be a mere errand boy, but he became related to a representative of the frock-coat kahal and quickly rose "into society." His "profession" gives him almost nothing, yet he lives lavishly, however, on money plundered by his relative- representative from the unfortunate Jewish masses.

He looked at the merchant and the merchant fell silent. Behold your gods, Israel.

Book Four. Section Three: Judicial

Treatise I. Talmudic Court - Bet Din

1.1 Rules And Order Of The Court

The Talmud says: "If a Jew has a lawsuit (before a court) with a non-Jew, let your brother win the case, and tell the foreigner: 'This is what our law requires (here we are talking about a country where Jews rule, for example, like in Austria); but if the law of the foreign people favors the Jew, then again let your brother prevail, and tell the foreigner: 'This is what your law requires.' If none of these conditions exist (i.e., if Jews do not have dominion in the land, and the national law is not in their favor), then one must entangle the foreigner with various tricks so that the triumph remains with the Jew.

Then follow the words of Rabbi Ishmael, who cites Akiva's testimony: "One must strive to ensure that no deception is revealed during legal proceedings and that through this, Judaism and the Jewish faith are not disgraced" (Tractate "Bava Kamma", p. 113, 1).

The same Talmud helped the kahal subjugate and group Jews around itself in another way, in the form of a tax.

These are, according to Talmudic law, the duties of the rabbi and the representatives of the city.

"At the head of the city are: Ab-bet-din-gaon (rabbi), rosh- bet-din (chairman of the bet din court), a bet din of 12 members, and representatives of the city. The rabbi is appointed for three years with the consent of the general assembly. The rabbi's duty is expressed in the following points:

a) Upon invitation from the kahal representatives to its or a general assembly for any reason, the rabbi is obliged to appear immediately, without the slightest delay. Moreover, the rabbi has no right to refuse participation in legal matters. He must ensure that there is no grumbling from private individuals in the city against the kahal and dayanim (members of the bet

din). He must wisely discuss matters with the kahal according to scripture, and in monetary matters together with the dayanim. He must not pay any attention to obstacles, even if they come from the general assembly. But this right can only be granted to him if the takkanot hakhgisaa (city charter) recognizes liberum veto.

b) In matters of the kahal, i.e., concerning kahal collections and redemptions, the rabbi has no right to interfere. Only upon the completion of the terms of any redemption does the rabbi attend for observation, so that the matter is decided by a majority of votes, and signs the document together with the entire kahal.

c) If the kahal wishes to establish a new collection or tax, or anything contrary to the city's rules, and even if one member protests against this, the rabbi is obliged to side with the protester and try to ensure that the collection is canceled and the initiated matter is settled amicably.

d) In the consideration of monetary matters subject to the bet din's judgment, the rabbi is not obliged to participate. The dayanim themselves have the right to decide such matters without him. The rabbi has no right to interfere or overturn the decision of the dayanim, not even by a jot. However, if, at the beginning of a trial, one of the litigating parties wishes for the rabbi's participation, in such a case he cannot refuse, even for the most trivial matter.

e) The rabbi's vote in all matters does not outweigh others, but in the case of an equal number of votes, he has an advantage. To protect a private individual, the matter is decided according to the rules established for the entire region. Upon the invitation of Ba'alei Takkanot (compilers of rules), the rabbi must join them. The annulment of any rule is carried out by a majority of votes. The rabbi cannot prevent the annulment of any rule if this does not violate the rules of the entire region. The approval of a new rule can be hindered by the rabbi together with two compilers of rules.

f) The rabbi himself does not make decisions or explanations on any matter; in such cases, he is guided by the rules of his region. If the given question does not find clarification in the provisions and rules of the entire region or city, then, for its resolution, two representatives of the general assembly, two leaders, and two dayanim, not related to each other, join the rabbi.

g) The rabbi has no right to interfere in the affairs of shamoyim (appointing electors) during their meetings on the last days of Passover; during elections, the rabbi has no right to say anything bad or good about the electors to householders or anyone in the world.

h) At a meeting of members of the entire region, the rabbi has no right to sign any decision or document against the kahal, private individuals, or many persons without the knowledge of the representatives of the general

assembly[1].

1.2 Duties Of Rabbis

According to our legislation, the duty of rabbis is as follows.

The following matters belong to the duties of the rabbinical commission: a) the consideration and resolution of opinions and questions relating to the rules and rites of the Jewish faith and to the actions of rabbis; b) the consideration of cases concerning the dissolution of marriages in such instances where the rabbis themselves encounter ambiguity in the law or when a complaint is received regarding an incorrect decision by a local rabbi[2].

Duties of rabbis: "The office of a rabbi is: 1) To ensure that established rules are observed in public worship and religious rites: to explain their law to Jews and resolve misunderstandings encountered therein; to instruct them in the true meaning of the law, but not to use any other means for this purpose except persuasion and admonition.

2) To guide Jews towards the observance of moral duties, to obedience to general state laws and established authorities.

3) To perform exclusively within their jurisdiction the rites of circumcision and naming of infants, marriage, dissolution of marriages, burial, and also to keep metric books throughout their jurisdiction and submit them where required by the rules specified in the laws on civil status[3].

But there are other rabbis, with different views, who find it useful not only after, but also during the prayer itself, to personally converse with congregants about the "needs of Jewry," and not only on ordinary days, but also during the solemn prayer of the New Year, and they even hand out numbers of contemporary Jewish-Russian leaflets for congregants to read right there... Instead of properly organized choirs, they allow individuals performing divine services to fight, grimace, and perform such manipulations with their hands that congregants looking on, despite all their piety, can hardly refrain from laughter. Regarding prayers on royal days, which usually last a maximum of 8 to 17 minutes, informing congregants is considered completely superfluous, and these prayers therefore take place almost in the complete absence of the public... Speeches in synagogues allow various local and visiting vagrants, like a "popular" and even "famous" Jewish preacher, who, fearing due retribution for his "sermons," recently fled, as they say, to America.

It is known that from the sublime to the ridiculous is but one step, and from the ridiculous to... the circus, of course, not even a quarter of a

[1] "Kiria Nesmana", collection of historical articles, Vilna, Fina. Vilna, 1860.

[2] Volume I, institutions of ministries, app. to art. 1226, p. 12.

[3] Volume XI, part 1, page 1806.

step. It turns out that there are such rabbis, with such views on synagogue prayer leaders, who find the participation of these prayer leaders in circus pantomimes with clowns and trained horses quite natural!!! Let the reader not think that this is a figment of my imagination; before us is issue 102 of "Minsky Listok" from August 25, 1901, where in an advertisement placed on the first page, the Truzzi Brothers' circus pompously informs the cheerful residents of Minsk that on Sunday, August 26, a brilliant performance with a pantomime will take place at the circus, in which, besides clowns and 50 horses, the Minsk synagogue choir of singers will also participate. As for the performance of prayer itself, even on such solemn and great days of the New Year and the Atonement of Sins, the same "Minsky Listok" from August 28, 1901, in issue 104, in a two-column advertisement on the very first page, informs the pious residents of Minsk that in the "Paris" hall, during Jewish holidays: New Year and the Day of Atonement Cantor Burstein, with a choir consisting of 20 people, who will be conducted by singer and director B. Konviser, will sing festive prayers. The advertisement not only indicates "prices for seats" for this spectacle in rows of chairs, but also where "tickets can be obtained in advance," etc. It's just a pity that "Minsky Listok" in a specially designated section for such "spectacles" called "Theater and Music" did not later provide the usual report on the artistic and material success of the "evening."

However, not to offend contemporary state rabbis, I, wishing to be completely impartial, must state the fact that, besides artist-singers and conductors, there are "artists" among synagogue singers and among the rabbis themselves, and here is undeniable proof of this: The Law (Article 914 of the ninth volume on acts of civil status) prescribes that spiritual administrations monthly revise the rabbis' bound metric books with notebooks and so thoroughly that it even obliges them to "summarize" number of those born, married, divorced, and deceased, first by composition, and then by numbers in Russian and Hebrew." In turn, entries in corded notebooks must be entered by rabbis without fail "upon the very performance" of religious rites, and again, in Hebrew and Russian. Corded metric books must even be kept not by the rabbi, but at synagogues and prayer houses. The rabbi himself and all Jewish spiritual governance in corpore are responsible for every soul missed in the records.

It would seem that under such conditions, no abuse, no falsehood is conceivable. But here... it is necessary, if you please, for a girl to be younger than her years in the metric, it is necessary for her for marriage, and for entering the lower classes of an educational institution, and... in short, it is necessary at all costs, and for the esteemed metric scribe it is also necessary at all costs "to earn well," to earn enough so that he, and his numerous household members, and relatives up to the tenth generation inclusive, could wear fine linen under their tailcoats, so that in case of "business" they could worm their way into the house of an official... Then the modern rabbi directly ap-

pears as an artist, and from an ordinary "metric scribe" he already turns into a "metric creator," artistically inventing various ways to create metrics. Various "age certificates by means of indications of trustworthy persons," persons who always remember perfectly when and almost at what hour the given girl saw the light of God, remembering so firmly, as firmly as all these well-known professional "witnesses" in every city always remember, filling the chambers of our world and city judges, simultaneously always managing to be everywhere and see everything. Of course, ordinary "registrations," "re-registrations" of different persons from one "unfavorable metric locality" to another, more favorable one, and various other artistic tricks are put into use...

But in the end, at the first court process, all this machination is discovered, and as a result, for good measure, an order will follow regarding the acceptance of our girls based on "external appearance"...

Special Jewish courts are located wherever there is a Jewish population; in large cities there are several; in small towns, one each. These courts consist of dayanim, i.e., judgeschosen people, well-versed in the Talmud, and a chairmana rabbi; the only statute by which this court is guided is the Talmud. In this Talmudic court (besdin), all criminal and civil cases of Jews are still heard, property rights regarding real estate are determined, inheritances are divided, etc. The besdin still lives under a foreign name the third-party courtand has managed to protect Jewry from all external influence. "Jews are forbidden to litigate in a non-Jewish court and in non- Jewish judicial institutions." This prohibition does not lose its force not only regarding issues where non-Jewish laws are the same as Jewish ones, but even if both parties themselves wished to present their case to a non-Jewish court.

Violation of this prohibition is considered a crime, equivalent to blasphemy, violation of commandments, and laying hands on the entire law of Moses[1].

In such cases, the "beth din" has the authority to impose "niddui" and "cherem" on the apostate and not to lift them until he frees his opponent from non-Jewish authority. "This punishment is also subject to anyone who takes the side of the apostate, and anyone who would use non-Jewish authority to compel a Jew to appeal to a beth din without his prior permission"[2].

"A document, even if it mentions that a claim can be filed in a non-Jewish court, should not, however, be presented there. Otherwise, the plaintiff must bear all losses exceeding, according to Jewish law, the amount due for payment under the document"[3].

[1]Tractate 'Choshen Mishpat', fol. 26, p. 1.
[2]Ibid.
[3]Ibid.

1.3 On State Law

Regarding state law, although the Talmud in one place says: "Dina demalkhuta dina," i.e., the king's law a law (obligatory for Jews)[1], in another place it explains that this ruling applies exclusively to matters concerning the personal interests of rulers, and decisions of judicial bodies cannot in any way be binding on a Jew[2]; and a third place completely confuses and mixes up both first opinions: "Rabbanan mikre malkei," i.e., rabbis these are rulers[3]. Thus, this question remains unresolved in the Talmud, although the practice of Jewish courts indicates which law Jews follow in such a case.

In some resolutions of the kahals, cited in Brafman's book, it is stated that Jewish members serving by election in a non- Jewish court, and even those who are obliged to decide cases heard in their presence, do so not according to the dictates of conscience or state laws, but according to the rulings of the Jewish beth din or a secretly existing kahal.

The scope of the beth din's activities is currently defined as follows: the beth din hears cases concerning loans and debts, marriage records, inheritance and gift deeds, as well as complaints about damages, etc.[4]

The Besdin also considers damages and losses caused by another's animal; cases of theft and robbery, where the Besdin exacts from thieves and robbers only the value of the items stolen by them, but no more (i.e., without a fine, to which the offender must be sentenced according to the Law of Moses)[5].

In this article, "Choshen Mishpat" adds: "Although the current Besdin cannot sentence thieves and robbers to fines, it is nevertheless granted the right to impose 'niddui' on the offender until he fully satisfies the plaintiff. The limitation of the rights of the current Besdin generally applies only to fines established by the laws of Moses; but fines imposed by the Talmudists for violating their decrees are universally collected in cases of indirectly caused damages, and from informers"[6].

Any Besdin, even one not approved by the authorities of the Land of Israel, if it notices that the people are indulging in licentiousness, has the right to sentence the guilty to death, subject them to monetary penalties and various other punishments, and it is not even required that the defendant be convicted by witnesses. If the accused is a powerful person (due to his position in a non-Jewish environment) and Jews cannot deal with him by their own means, then such a person is punished through the non-Jewish (local) authority. In this case, the Besdin has the right to declare the defen-

[1]Ibid., sec. 369, p. 11.
[2]Ibid., p. 21.
[3]Tractate 'Gittin', p. 62 et seq.
[4]Ibid., p. 62 et seq.
[5]Tractate "Gittin", p. 62 et seq.
[6]"Choshen Mishpat", ch. 9, art. 1.

dant's property "hefker" (ownerless) and destroy the disobedient, depending on the circumstances[1].

1.4 Procedure For Summoning To Court

Regarding the procedure for summoning a defendant to court, the Besdin usually notifies him through a messenger (shamash) to appear there at the appointed time. If the defendant does not come, the summons is repeated; if he does not appear a second time, the court issues a third summons, waits a full day, and, in case of non-appearance, 'niddui' is imposed on him the next day. However, these rules are observed by the Besdin only when the defendant is absent from the city in the countryside. If he lives permanently in the city, he is summoned only once, and in case of non-appearance, 'niddui' is imposed the very next day.

The Besdin's messenger must not be disrespected. For insulting him, the Besdin has the right to subject the guilty party to corporal punishment. Even the messenger himself is granted the right to punish the insolent, and he is not held liable if he causes monetary damages to such a disobedient person. If the Besdin changes its place of residence, the defendant must appear there. Otherwise, he will be subjected to a "niduy". If the messenger declares that rudeness was shown to him or the judge (in absentia), then the applicant is fully trusted, and through him, the disobedient person is declared a "shashtai" (i.e., a deadly "niduy" or "cherem")[2].

Upon the appearance of the parties in the Bet Din or Kahal, the plaintiff presents his claim, the defendant gives an explanation, after which the rabbi orders them to withdraw to another room or simply to the porch; after the litigants leave, the court discusses their dispute, consults Talmudic laws, and interrogates witnesses when necessary. After the decision is made, the rabbi sends a servant (shamash) to invite the litigants, each of whom, approaching the judges, places money for the services of the Bet Din (Resakgeld) at his discretion. After this, the rabbi announces their decision orally, and sometimes in writing. During all this time, both litigating parties must stand, even if they are the most honorable and wealthy people (among Jews, whoever is rich is honorable). The rabbi should not invite them to sit. In some places, there are something like advocates (toanim) at the Bet Din court, who explain the arguments of the litigating parties. When the strict meaning of the law is difficult to apply to the resolution of the present case, the Bet Din invites the litigating parties to rely on amicable mediation (pemare), which happens quite often.

Here are several documents related to the Bet Din court, borrowed from

[1] Ibid., ch. 2, art. 1, Yora De'ah 228.

[2] "Choshen Mishpat", art. 1-4.

Brafman's "Book of the Kahal".

1.5 On The Election Of Officials For Raising Funds To Support The Authority Of The Bet Din

Wednesday, 25 Nisan. The representatives of the Kahal decided to elect three representatives, namely: one of the heads, another of the leaders, and a third from the ikorim, so that they, together with the Rav-Gaon and the righteous Bet Din, would draw up a point and regulations for restraining and subordinating individuals who deviate from the Bet Din's decision. Everything that they decide shall have the force of action or the decision of 8 representatives of the city.

1.6 On The Election Of Two Heads To Compell Rebbe Israel To Appear Before The Bet Din

Shabbat according to the section of Shemina, 28 Nisan 1861. The representatives of the Kahal decided and resolved to elect two heads: Rebbe Samuel, son of Rebbe D. and Rebbe Isaac, son of Rebbe I., to appear before the Beth Din concerning his case with Rebbe Leizer, son of Rebbe M. By virtue of the authority of the 7 leaders of the city, these authorized persons must not proceed with the case until the said Rebbe Leizer issues a written power of attorney to the Kahal for the annulment of the protest submitted by him to the magistracy together with Rebbe Zelman concerning the case of the latter's brother, Rebbe Hirsh, with the Kahal, and until he annuls this protest according to all rules of judicial decrees."

"Concerning the establishment of rules for the protection of the Beth Din (Jewish court). On the eve of Friday, 4 Iyar, it was decided by a large assembly to finally restore and strengthen the Jewish court and to devise the necessary means and measures for this, as well as to draw up rules for the guidance of judges. There should not be more than six judges. For all rules and measures that will be adopted by the Kahal for the protection and strengthening of the sacred Beth Din, the large assembly expresses its full consent, and all resolutions of the Kahal in this regard are equivalent to the decisions of the great Beth Din."

"Concerning the deprivation of Rebbe Joseph's rights for disobedience to the Beth Din. Thursday, 23 Sivan."

Since Rebbe Joseph, son of Rebbe Arie, withdrew and resisted the decree of the Beth Din and the Kahal, the city leaders decided: to permanently exclude him from the members of the "Nor-Tamid" brotherhood and to de-

prive him of any right to vote in that brotherhood, as well as his "moreine" (noble title) from now on and forever."

1.7 Concerning The Punishment Of Abraham, Son Of A., For Non-Appearance In The Beth Din Court

"Tuesday, 4 Nisan 1802. Since Rebbe Abraham, son of A., not only twice disobeyed the Kahal's order to appear before the Beth Din and thereby violated the cherem, but also remained disobedient to the representative of the Kahal and regarding other matters, the representatives of the Kahal on this date decided by general consent, without contradiction: to remove Rebbe Abraham, son of A., for three years from the aforementioned date from participation in elections and to exclude him from the general assembly and from all brotherhoods. Upon the annulment of this decree, the rule of liberum veto (i.e., the disagreement of one of the Kahal's representatives may delay the decision to annul our present position) must be observed. All notaries are forbidden to write any loan letter or any document whatsoever for Rebbe Abraham, and representatives must not accept any complaints from him during the entire aforementioned period. This decree will gain full force when it is approved by the Beth Din. Thursday, 6 Nisan, the representatives of the Kahal decided that the aforementioned decision has legal force even if the representatives of the Beth Din do not approve it, and therefore, the servants must inform all brotherhoods about this decree. If any of the brotherhoods wishes to sue the kahal regarding this order, then for this purpose, the kahal representatives appoint lawyers in advance Rebbe Moses and Rebbe Joseph. Since Rebbe Abraham has already invited the kahal representatives to the Besdin, the same two lawyers are appointed for him and against Rebbe Abraham.

1.8 On The Punishment Of Rebbe Abraham For Disobedience To The Kahal

ńSaturday, Sima Department, 1802. Since Abraham, son of Rebbe Eliazar-Lipman, still persists in his stubbornness and disobedience to the holy laws and the kahal, and furthermore, he once expressed offensive words towards the kahal, the city leaders have decided to punish the aforementioned Eliazar with permanent and eternal deprivation of: 1) voting rights; 2) participation rights in the general assembly; and 3) exclusion from all brotherhoods. Additionally, he is fined 8 chervonets, as stipulated in the

kahal's decision made last week.ż

1.9 On The Rebbe Chaim's Insult To The Representative Of The Community, Rebbe Joseph

ńThursday, 19 Shvat, 1802. Since Chaim, son of Abraham, dared to insult the representative of the community, Rebbe Joseph, son of Isaac, with abusive language, the kahal representatives have decided: firstly, to strip Chaim of the title of Moreinu (noble rank), and from this time forward, he is assigned the title of Chaver (commoner) in all matters and customs of the Jewish people; furthermore, Chaim must pay a fine of 5 chervonets to the kahal treasury and, as security, a plot of land published by him (Chaim) for sale. All that has been stated was decreed based on laws and customs.ż

1.10 On The Punishment Of Rebbe Chaim For Insolence Against Members Of The Kahal

ńMonday, 22 Shvat, 1802. Since with Rebbe Chaim, son of Abraham, who was already mentioned in the act, misfortune struck again, consisting of the fact that during a meeting of the kahal representatives, he approached the holy (judicial) table and, in the presence of all members of the kahal, insulted some representatives, for such audacity the latter decreed: to punish the aforementioned Rabbi Chaim with eternal exclusion from the holy brotherhood of gravediggers, of which he was considered a member. Furthermore, they imposed a monetary fine of 30 rubles on him, which he must deposit into the kahal treasury, including in this sum the five chervonets that were mentioned above. As for depriving Chaim of the title of Moreine once and for all, by general agreement of the kahal representatives, as mentioned in the previous No , the kahal notaries are obliged to strip Rebbe Chaim of this title even in written documents where his name will be mentioned.

1.11 On The Punishment Of Rebbe Meer For Informing On The Bet Din

Saturday, the 2nd day of Sukkot, 1802. Since Rebbe Meer, son of Jacob, had the audacity to engage in informing on the kahal, its representatives decreed: to fine the said Rebbe Meer by depriving him of the Moreine (noble title), so that his name would henceforth not be accompanied by the epithet Moreine, but by the nickname Chevera (ignoble) in all decrees customary in

Israel. All this is decreed based on laws.

Here are some more decrees for the protection of the Beth Din court.

Monday, Hoax department, 1802. For the punishment of those who deviate from the Beth Din's decision, the kahal representatives decreed: to weekly elect from the total number of leaders one shamash, or a strict guardian, for each such deviant. Any instruction given to the shamash (guardian) regarding the deviant must be unconditionally carried out by him, the shamash. All this is decided by general consent based on legal decrees.

1.12 On The Punishment Of Those Who Disobey The Bet Din's Decision

Thursday, 23 Iyar, 1802. The kahal representatives decreed that persons who prove stubborn or disobedient to the Beth Din's decisions shall be deprived of all their rights to possess property acquired by them this year, whether by purchase or gift, so that all documents issued by the kahal to such persons for the right to possess any property shall be considered illegal and void, like broken shards.

ńOn the punishment of Rebbe Yosef for his denunciations to the Kahal. Saturday, 25 Sivan. Since Rebbe Yosef, son of Rebbe Arieh, caused the Kahal many losses and expenses on Christian judges with his terrible denunciations against the Kahal, the Rav-Gaon and the Shamashim (notaries), and thereby almost undermined the foundations of our holy laws, the representatives of the Kahal resolved: to take away half of his place, which belongs to him and his brother, and to give it into the possession of the Kahal as compensation for the expenses incurred by the Kahal. But since this half of the place is not sufficient, and 1/19 of the expenses caused by Yosef to the Kahal, the latter reserves the right to use every opportunity, when it becomes possible, to satisfy these expenses from Yosef's property. All this was resolved in a gathering of all leaders, with the presence of members, in the Kahal room, according to all laws and regulations.ż

1.13 On The Deprivation Of The Same Yosef's Title Of Moreine

ńSaturday, 25 Sivan. The representatives of the Kahal resolved: if Rebbe Yosef, son of Arieh, comes to prayer in the synagogue, he is to be called to the Torah as the penultimate and named a Chaver (commoner or ignoble). It was also resolved: not to convene a Kahal assembly for Yosef

and not to allow him to be judged in a Bet Din, unless by mutual agreement of the Kahal and the Bet Din, and the rule of liberum veto must be observed. The Bet Din itself, without the consent of the Kahal, cannot in any way admit him to court.ż

ńOn depriving Yosef of the possibility of living with his wife. One of the members of the Kahal must be instructed: to inform Rebbe Yosef's wife that she is forbidden to perform the ritual immersion (without which she cannot live with her husband) until her husband, Rebbe Yosef, submits to the Bet Din's decision. If she does not submit to such an order, then the purification she performs will be deprived of its legal force, and she will still remain impure, consequently, forbidden to her husband.ż

1.14 Translation Of A Document Found In Synagogue

In one of the towns of Kherson Governorate, a document was found in a Jewish synagogue of the following content: ńIt is hereby declared that the Lord, blessed be He, has given the Bet Din the power to strengthen the force of its decree even over the supreme (heavenly) assembly of angels under the throne of the Lord, as proven in the treatises: ńMo'ed Katan,ż fol. 17, sec. 100, 4; ńBava Metzia,ż fol. 29, Talmud Bavli and the treatise ńRosh Hashanahż and Talmud Yerushalmi.ż

Our sacred Mishnah[1] says: ńWhy are the names of the eldest Jews not indicated, to show that every three people who have become a Beth Din over the Jews are equivalent to the Beth Din of our teacher Moses2. Whoever does not suffer from oppression (does not fear oppression) of the Beth Din's prescriptions, even if he comes to another, is subject to the conclusion of Sh. L. D.ż3 Rabbi Akiva (one of the Talmudists) says: ńIt is better to die by one's own hand than to change the words of the Talmudistsż, etc. We, children of the living God, Lord Tzevaot (Sabaoth), found it necessary not to allow the destruction of the Great Name, which has now occurred in our town through these uneducated offenders and lawbreakers, listed below. We have come to remove them from us according to the Torah's prescription, in fulfillment of the Lord's command: ńCleanse evil from among yourselvesż. We curse the butcher- offenders, namely: Gershu, son of Moshka Itski, the butcher, and Yakov, son of Isakhar-Ber and Gersh-Ber, called Gorsh-Ber, son of Letaliya-Yuda and Keil Nukhima, son of Elyukim and Srul, son of Zelik, by the curse of our teacher Moses, by the curse of Joshua Navin and by the name ńlet him be cursedż (in the Pentateuch of Moses) and by the full force of the curse of the book of Ben Joseph, cited in the book Avkut Ruhel, and by the oath of our teachers from France, cited in the resolution of Rabbi

[1]Interpretation of the Old Testament by Talmudists.

Mantz's questions, and we forbid receiving any benefits from them. Let no one approach us, even through outsiders, and let no one buy cut meat from them, for they are cursed, rejected from society, and we forbid delivering any benefits to them. Therefore, let every living person protect their soul. Everyone among us knows a strict printed punishment. Let cherem (curse, rejection from society) penetrate by the count of 248 members of the human body (tractate ńMoed Kotonż, l. 17). May the blessing of good be fulfilled upon him who fulfills our word. Amenż.

1.15 Translation Of A Document On The Talmudic Court

In the archive of the Vilna educational district, a translation of a very interesting Jewish document from the kahal book of one of the provincial towns of the western region has been preserved.

The acts preserved in this book date back to the beginning of the 19th century until 1825. Here is its content: ńPoints, compiled to protect the Talmudic court from weakening, which, due to our sins, has become noticeable, are established on a legal basis, so that, God forbid, do not allow our enemies to be our judges, so as to bend the stubborn apostate and disobedient, and to force every Jew to be devoted to the Talmudic court and law.

All these safeguards and provisions are drawn up by agreement of the leaders (al pirozney mangichey ugnidey gakgila) and the city and Beis Din (Talmudic court) leaders, together with the rabbi, who signed and swore to uphold not only all the following provisions, but also to strive to support and strengthen the Beis Din by all possible measures and means.

Here are the points approved by the council of sages:

A) If any Jew is invited three times to the Beis Din through a shamash (messenger) concerning a matter for which he must appear after the first summons (gasroe rishona), or if someone does not comply with the Beis Din's decision after the first warning, in such a case the Beis Din is obliged to declare a cherem (anathema) upon this person through the community's messenger (al yedey shamash veneman hakagol).

The leaders and representatives of the kahal agree to all cherems that in such cases will be declared by the Beis Din. The shamash must declare to this person that the cherem has been confirmed by the verdict of the community and the Beis Din (beaskomas aluerei verozney hakagol). If such a cherem is violated, then the Beis Din is obliged to enter this act into its special register, stating that such a person has violated the cherem (baninkes meyuchad shelogem), and to confirm this act with the signatures of all members. The shamash is also obliged to record this case in the register of public administration (bespinkes hakagol), and then consult with the

secret president (neygosh haneelom) on what to do and how to deal with the disobedient, and everything that comes from the mouth (geneygesh-haneelom) of the secret president must be executed.

If, in the opinion of the Beis Din, the disobedient person proves to be dangerous, capable of causing harm and evil to the community, then in such a case the Beis Din invites one of the members of the public administration (Parnas Hodesh)1 to discuss the matter.

If it becomes necessary to invite even more members of the public administration, then in such a case two more are called, but specifically those who will be indicated by the Beis Din and the kahal member previously invited. None of the Beis Din members and the kahal members invited to him can refuse this matter, and all their decisions must be executed.

B) If the disobedient person persists for three days, then all his property, both movable and immovable, and places acquired by him in the synagogue, Beis Midrash, etc., become ownerless for all (hefker) according to the statute and decision of the Beis Din (al pi hefker Beis Din), and all oral and written claims and demands are satisfied by the Beis Din from the property of this person, in his presence, by appraisal, but not by auction. If, upon satisfaction, in the event of a claim, any surplus property belongs to the Kahal. If there are only verbal claims, they are satisfied at the discretion of the Beth Din and the community administration. But the Shamashim (messengers) are obliged to confirm and seal with their signature everything that will be done by the Beth Din and the Kahal. The Beth Din is obliged to record in its book everything that has been done by them by voluntary agreement of the disobedient party.

C) If the plaintiff proposes a case to three Dayanim (members of the Beth Din), then the Dayanim are obliged to proceed with the consideration and decision of this case, without accepting any recusal from the defendant. And if he (the defendant) wishes to postpone the case until other Dayanim are found, such a wish remains unheeded, excluding only very important cases when the Beth Din, to whom the case has been proposed, itself deems it necessary to invite more Dayanim.

The main thing is that the case should not suffer delay (inuy gadin). The declaration of cherem depends on the Dayanim; they may invite a rabbi for this purpose, who is obliged to join them. The leaders of the Kahal and all other Dayanim are obliged to support and uphold everything that will be decided by the three Dayanim, without any grumbling or objections.

If the defendant turns to another Dayan with a question (about his case), he is not given an answer, because this Dayan did not participate in the deliberation of the case. He should only be told that the Beth Din decided the case according to the law.

A Shamash, serving the community, also cannot refuse a case offered to him and cannot direct the petitioner to another Shamash.

D) If the plaintiff brings the defendant to a non-Jewish court, then he,

i.e., the plaintiff, is compelled by cherem to go to the Beth Din, and he is sent a warning that the Kahal and the Beth Din will certainly collect from him all expenses and losses incurred by the opposing party, and in addition to expenses and losses, he, for violating the cherem, will be subject to collection under the law of protection.

E) A Jew is forbidden to be a witness in favor of someone wishing to present their case to a non-Jewish court (Behagassas), and everyone is obliged to testify against such a person if anything is known to them.

F) If the plaintiff has a bill of exchange, he may initiate a lawsuit in a non-Jewish court, if this is not contrary to the Beth Din; otherwise, the case may be heard in the latter, even if only one party desires it.

G) If the disobedient party submits to the Beth Din before the case has been submitted to the secret chairman (Neigem Geneelom), and with repentance before the Beth Din declares his agreement to its decision, then the Beth Din removes the cherem from him, but only after receiving a promissory note as collateral, by which he could be compelled to respect the decisions of the Beth Din in any matter, in any case and at any time. However, once the case has been transferred to the hands of the Neigem Geneelom, it is terminated only by the general consultation of the representatives of the community administration (Kahal) and the Beth Din, at their general discretion.

H) Shamashim (messengers) are elected monthly, by ballot, from among those on their list, to serve as a secret chairman (neigem ganeelom). The secret chairman must confirm with a most solemn oath that he will spare no one in the world and will support the Talmudic court according to its instructions by all possible means and measures.

Furthermore, the secret chairman affirms with a solemn oath that he will never reveal to anyone in the world that he was a secret chairman.

Here are the measures that must be employed by the secret chairman to humble and destroy the opponents of the secret court:

1. An apostate is deprived of the positions he held in the kahal or brotherhoods (hevra).
2. Excluded from society or brotherhood.
3. Excluded from public or fraternal gatherings.
4. Not allowed into the Torah and other holy rites in the synagogue, bezga-medrate, etc. places, much less allowed to approach the aron kodesh for the performance of communal prayer. He must not be shown honors, and because of him, it is forbidden to delay prayers even for a quarter of an hour[1].

[1]Among Jews, if someone has received an offense from a private person or society

5. A disobedient person cannot be invited to any public or private feast. Whoever accepts him is subject to cherem.

6. No one should rent an apartment or shop from an apostate, and he cannot rent such from anyone, although the conditions concluded with him in this regard before the imposition of cherem on him remain in force. His wife is not allowed to perform the ritual immersion in the mikvah. It is self-evident that at a fateful hour misfortune will befall him (upshito shebeiom pakdey yufkad olov raotei)[1].

7. If the disobedient person is a craftsman, then ordering work from him is forbidden under a severe cherem.

8. If anyone has concluded a betrothal agreement with a disobedient person, the other party is released from the obligation, without being subject to the usual fine and reimbursement of expenses in such a case.

9. It is permitted, for the restoration of the entire community against the apostate (besdin and the highly respected great rabbi), to present witnesses that the apostate consumed treif (food prepared by a non-Jew or unfit for Jews according to the commandments of the Talmud), or violated the fast, etc., and subject him to this punishment.

All the above has been compiled with the consent of the representatives of the community, the besdin and the highly respected great rabbi (gorav gagadol), and all of us, the undersigned, have approved this decree as severe and effective by oath and took upon themselves the obligation to accurately fulfill all that has been decreed, which we affirm with our signature. 1801, Minsk."

There follow 14 signatures...

The rabbi's signature is stipulated as follows: "I agree with all my might to confirm and seal everything written in this document, and I sign myself, Humble Israel."

1.16 On The Actual Existence Of The Kahal Court

That such a Kahal court is immutably maintained within the Jewish community to this day, despite its anti-social character, this presents not the slightest doubt, according to the statements of our contemporary publicists. Besdins and Kahals continue to operate even now. This is proven by a document dated January 29, 1869, signed by a state rabbi; the form and excesses to which its decisions lead the Jewish masses are shown by

and cannot find satisfaction, the offended person appears in the synagogue, during prayer approaches the aron kodesh and delays prayer, demanding that society grant him justice.

[1]These words explain that it is given as a sacrifice to the outcast.

recent reports from the town of Shklov, Mogilev Governorate. Suspecting a Jewish woman of a love affair with a Jew, the Shklov Jewish court decided to disgrace and punish her. On March 12, a crowd of a thousand people, moving with noise and shouts, surged through the streets of the town towards the cathedral square; in the crowd walked the Jewish woman and the Jew, bound together; people spat on them, pushed and beat them, whoever could. This ceremonial procession continued until night. The next day, the police found this Jewish woman in a Jewish almshouse, chained to a wall. Similar tortures were repeated on another loving couple. After public disgrace, the Jewish woman had to sit chained in a Jewish school, receiving no food for three days in a row. The man, beaten half to death, was taken to the cemetery, where he was to spend the entire night, by the graves of his fathers and grandfathers, tearfully repenting his sins. From the cemetery, he did not return transit ad patres, i.e., he departed to Abraham.

However, these incidents are not unique.

It should be noted that the Kahal and Besdin give their decisions, which one might expect obedience to, a particularly terrible power by declaring a cherem on the disobedient. The right to declare a cherem places the Kahal house, i.e., the Kahal with the Besdin, above all law and grants the Kahal authority absolute dictatorial power, because, according to the teaching of the Talmud, whoever violates a cherem "violates the entire law." All these facts lead to the conclusion that the Jewish community enjoys self-governance to such an extensive degree, which is completely inaccessible to the Christian community; besides physical death, the Jewish community exercises the right within its midst to subject its members even to political death.

The Beth Din exists in every Jewish community and, by satisfying all the requirements of Jewish commercial life, replaces all other civil courts for them. Experts in Talmudic teaching assert that the need for Jews to have their own court does not arise from simple whim or from the satisfaction of national ambition, but stems from the main dogmas of this teaching. The Talmud, according to them, positively forbids a Jew from suing in a non-Jewish court, and every Jew must unconditionally follow this prohibition.

Disputed cases of Jews, especially claims on bills of exchange, loan agreements, and receipts, currently submitted to local authorities, are nothing more than a means to subdue disobedient Beth Din decisions, since the Beth Din, before deciding a disputed case, obtains from the parties blank forms for a bill of exchange, a loan agreement, or a receipt, with their signatures, just as, in arbitration, signatures are obtained in agreement to such arbitration from both the plaintiff and the defendant. If a party, having lost a lawsuit in the Beth Din, does not submit to its decision, the Beth Din writes on the form, previously signed by them, an obligation in favor of the winning party and grants it the right to use this fictitious document to seek collection from local authorities. It is clear that the government and the court unwittingly become a blind instrument of the Beth Din in this

process.

When Jewish courts are discussed in official circles, Jews usually refer to them as moral, amicable courts. But from the characteristics of this original institution, it is clear that the Beth Din is sanctioned by religion and is a compulsory court.

The administrative and economic structure of the Jewish people is very dear to them, thanks to which Jews unite and draw strength for the exploitation of Christians. They say that Jews have no territory. On the contrary, their territory is where they have settled: moreover, their property constitutes everything that brings profit to the area of their settlement. Here, as in the case of the court, all rules stem from the Talmud, which states (according to the testimony of the most competent authorities of Talmudic law) that non-Jewish residents of the kahal district, with all their property, constitute state territory and property of the kahal, which it can partially sell to Jewish residents.

Even more expressively, the Talmud states this principle by likening the kahal district to a free lake, in which only that Jew can set nets who has acquired this right from the kahal. Having secured such a rule, which came to him as if from above, the kahal sells for exploitation to Jews not only immovable property, as we have already said, but even individual persons without immovable property. A Jew can have a non-Jew in his exploitation, lend him money, use bribery against him, rob him, and all this because non-Jewish property, according to the expression of the Talmud, is free.

After this, it is clear that the economic situation of those places where Jews have settled depends exclusively on them, as individual persons, it is impossible to manage with the kahal. Complaints from residents of Jewish settlements, stating that where a Jew settles for any kind of exploitation of Christians, especially peasants, the latter have no possibility of dealing with another Jeware confirmed by the same interpretation of the Talmud. The same Talmud helped the kahal to subjugate and group Jews around itself through another means: a tax. Among Jews, the tax is levied, firstly, on consumer goods of religious significance (kosher meat); secondly, on objects of worship and items related to the rites of their faith (public baths, etc.). Without mentioning the public support within the Jewish community for the wild rites from which the kahal derives its main source of income, and the strict control to which every Jew is subjected when performing the ritual aspects of their faith, we will only note that all these burdensome and in all respects harmful taxes for Jews and Christians are collected through a system of redemption, which, as is known, is very ruinous. For example, regarding the tax on meatan item of primary necessity on which the health of the people dependsthe kahal, relying on the teachings of the Talmud and elevating the consumption of kosher meat to a religious dogma, established a redemption system for both its sale and the right to slaughter cattle. The government legalized this type of tax, yielding only to the kahals' assurances

that the distinction between treif and kosher meat is supposedly a dogma of their faith. However, according to many individuals well-versed in Talmudic legislation, it turns out that the existence of kosher is conditioned not by the fanaticism of the Jewish masses, but by the vigilant supervision of tireless kahal agents and various cunningly created institutions, through which the kahal subjects every pound of meat to its control, and finally, by the strict persecutions it employs against violators of kosher. Kosher is imposed on the masses more by the force of fear of punishment than by religious fanaticism. These punishments are terrible for a Jew. Not only is a Jew expelled from the community, deprived of all benefits it provides, and cursed in the name of Jehovah, but every Jew is also obligated to harm this outcast member, ruin him, slander himin a word, to try to destroy him.

1.17 Reasons For Imposing A Curse By Court

Among the reasons for which a Jew falls under a curse, the following main ones should be named: he who insults a rabbi, even after his death, and he who treats the words and decrees of rabbis with contempt, is subjected to a curse. Cursed shall be everyone who prevents others from fulfilling the rules of the Talmud, who transfers his role to a non-Jew, who testifies against his co- religionist before a non-Jewish court, and in addition generally all who do not observe all the rites of the Jewish faith prescribed by the Talmud. Previously, a curse had definitions or degrees, but now there are only two types of curses: "niddui" and "cherem." The lesser degree of curse, "niddui," is accompanied by the isolation of the one subjected to it from others, and, with the exception of his wife, children, and household, he must be at a distance of 4 cubits from everyone else, and, throughout the duration of the curse, he has no right to cut his hair or wash himself. Ten men, gathered together, constitute a sacred assembly; if there are only nine, the one under the curse cannot replace the tenth. Appearing before an assembly of ten holy men, he sits apart from them at a distance of 4 cubits. If he dies while under the curse, the judge orders a stone to be placed on his grave as a sign that the deceased deserved petrification. Consequently, he is not mourned, and his body is not accompanied to the cemetery even by his own parents and relatives. This curse, at the discretion of the kahal judges, can be extended beyond the usual 30 days to 60 and even 90 days if the cursed person does not repent. If, after this time, he does not reform and refuses to obey the court, then the highest degree of curse, called "cherem," is imposed on the persistent one. "Cherem" forbids the cursed person any contact with outsiders[1]. The one under it cannot live with others or teach them; he is forbidden to share food and drink with anyone; no one is allowed

[1] "Buxtorf", p. 828.

to serve him or receive services from him; he is only allowed to sell a few provisions so that he does not die of hunger. "Cherem" is pronounced over a transgressor by at least ten people. This curse usually occurs with great solemnity: wax candles are lit, a horn is blown, children shout appropriate verses from psalms, they beat the floor with mallets, and so on. After the ceremony, the candles are extinguished as a sign that the cursed person is excluded from the participants in heavenly light[1].

The Talmud serves not only as the main culprit for all shortcomings in the life of Jews but also hinders their progress. Representatives and zealous executors of the Talmudic law, i.e., rabbis, besdinim, melameds, dayanim, shammashim, chiefs, judges, and teachers of the Jewish faith, in short, the entire kahal staff, standing at the head of the Jewish people, harm the proper organization of Jewish life, forcing them to live completely differently from all other citizens. Should any Jew decide to live in a Russian manner, to become a farmer or a laborer instead of a melamed or factor the kahal members will immediately disgrace him in the eyes of other Jews and say that he is becoming a gamurets, i.e., a "man-farmer"[2], or do something worse to him. Jews hate those who befriend Christians, eat and drink with them, especially from their dishes. The Kahal members, upon learning of this, raise a clamor everywhere among their brethren, proclaiming that so-and-so has become a goy and eats treif. This person is subjected to ridicule, universal contempt, persecution, and sometimes death. Such is the power and might over the Jews of the kahal and the beth din. However, if one is to believe the individual statements of local publicists, recently the Jewish masses in some places have begun to express dissatisfaction with the burdensome laws of the kahal institutions and openly protest against them. For instance, some time ago, various organs of our press reported a very interesting piece of news in this regard: that in the city of Belsk, Grodno Governorate, a fierce internecine struggle is underway among the Jewish population, between the plebeians and the kahal patricians. The Jewish masses somehow awoke from a long lethargic sleep, induced upon them by the kahal, with the aim of more effectively fleecing them, and, finally, seeing the kahal as Pandora's box, from which all misfortunes pour upon them, they conceived the idea of shaking off the kahal's yoke at all costs.

Petitions and denunciations began to circulate, in which, pointing to the terrible abuses of the kahal, poor Jews cry out for legal protection. Despite the enormous efforts of the kahal to prevent the progressive aspirations of its victims and to suppress the matter, an investigation is already underway in Belsk, by order of the higher provincial authorities, revealing that among

[1]Ibid., ch. 1.

[2]Jews call their learned Talmudists by the name "Ish Khoshev," i.e., a precious Israeli soul, while the less learned are called "gamurets," i.e., from the word "eretz" earth, because an unlearned person is unable to think of anything more than earthly matters, so they call him "gamurets."

Jews there is a special association called the kahal, which holds all poor co-religionists in an iron grip and mercilessly exploits them: for example, every Jew, bound hand and foot by the kahal, is not allowed to eat a piece of bread without first paying a tithe (ma'aser) to this institution. In such terrible dependence are the poor Jews on their kahal, which has only been abolished de jure, but de facto still exists. When Brafman, having published his ńBook of the Kahalż, vividly outlined this institution, Jewish publicists raised a storm and wrote a series of scathing articles and brochures, proving that there is no kahal among Jews and everything written in this book is nothing more than Brafman's fantastic invention.

The text of this herem (anathema, excommunication from society), by means of which the kahal institutions hold the entire mass of Jewish society in bondage, we place below, in the matter of the curse of Khatskel Porokhovnikov.

1.18 Prayer After Herem

Here we also provide the words of the prayer after the announcement of the herem:

ńHe who blessed our forefathers Abraham, Isaac, Jacob, Moses, Aaron, David, Solomon, and the prophets of Israel, and the righteous of the world, may He send His blessing upon this city and upon all cities, with the exception of that (person) who violates this herem. May God, by His mercy, save them and protect them from all evil and misfortune, prolong their days and years, bless their hands and free them along with all their Israelite brethren; may His will be done, create. Amenż[1].

While the Jews are few in number, they are invisible; but when they establish a synagogue (school, prayer house), a cemetery, and form a council (kahal) among themselves at the school, their influence grows strongly. The greatest harm to society is caused by the councils (kahals), in which governmental decrees are considered and discussed. Every decree in the kahals is considered from three sides: whether it tends to undermine the Jewish religion, to undermine their material well-being, and whether material benefits for the Jewish society can be extracted from this decree in any way. Then they discuss and devise measures to either not fulfill this decree at all or to fulfill it by circumvention, for appearance's sake. All such methods are permitted and explained by the interpretation of Jewish law.

To achieve material benefits, a Jew has the right to persuade, convince (in a word, deceive) any gentile in any way, as long as the desired goal is achieved; if the gentile does not find out that he has been fooled, or remains silent out of shame and does not declare it, then according to Jewish law,

[1]Kolbo, Statute on Cherem, ğ 139.

God's blessing has followed such a Jew. This interpretation applies fully to the entire family of the gentile, to the entire society, and to the entire state. If a Jew, knowing about such a blessing over his fellow, out of envy or greed, explains his mistake to the gentile, or declares it to society or the government, then such a Jew is considered an apostate from the Jewish religion; for this, according to the interpretation of Jewish law, the informer's property and dwelling must be ruined and destroyed, and he himself should be maimed; such a reprisal could even be carried out openly, if the apostate Jew was not protected by the law of the state where he lives; but even the protecting law does not save the unfortunate Jew from secret persecution, devised by Jewish society.

If a fanatical Jew ruins an apostate Jew and maims him, and if the former could not conceal his act and was unable to protect himself before the punitive law of the state, then it is the duty of Jewish society by all material and moral means to free the fanatical Jew from the impending punishment. If one Jewish society is unable to protect its fellow, then it is the duty of all their societies to snatch such a Jew from the hands of justice, and to assist in achieving this goal, influential and wealthy Jews living in large cities and capitals are informed about it. Therefore, it is not surprising if, in the former Poltava criminal chamber, during the last three years of its existence, all 200 accused Jews were acquitted.

The imposition of cherem is practiced to this day, as can be seen from the following fact:

In view of the fact that the Jewish newspaper "Getsefira" () recently began to diligently promote Zionist ideas among Jews, representatives of conservative Jewish circles (Hasidim) at a secret meeting decided, according to the words of "Morning Courier" ( ), to impose a terrible Jewish curse "cherem" () on "Getsefira", announcing this through advertisements in prayer houses and urging co- religionists to break off all relations with the rejected newspaper and not to provide it with any assistance.

According to the teachings of the Talmud, a "musera" () (informer) can be killed, even if the denunciation was made long ago. In this case, the killing is carried out as a precautionary measure, to prevent future denunciations[1].

"Muser" () an informer is considered to be someone who causes harm to a Jew through denunciation. For example, someone who noticed that a Christian was overcharged, and reported this, whereby the Jew who overcharged would have to return his property to the Christian, is considered an informer. The most terrible muser is one who dares to reveal Jewish secrets. Is it permissible to deprive a traitor of life even before the denunciation is committed, for, by expressing only an intention to betray someone, the informer already betrays himself to death. The traitor should be warned

[1] A brief decision on the comment. "Toisfes" () on Talmud "Avodeh-Zura" (-), p. 77.

with the words: "Do not inform"; if he is so audacious and replies: "No, I will betray him," then depriving this informer of life is a merit, and whoever kills him first, performs a good deed[1].

Khatskel Porokhovnikov ( ), a Jew from the town of Shklov (), being by nature honest and straightforward, did not get along in opinions or actions with members of the kahal society.

The disagreement arose because Khatskel brought upon himself some kind of malice and persecution from the Jewish kahal society and took it upon himself to defend himself legally, seeking protection from government authorities. For this, he was forced to expose all the abuses of the kahal society[2].

Khatskel Porokhovnikov made a denunciation to the government regarding the kahal society of Shklov: about the supply of runaway soldiers by the latter, instead of recruits who were supposed to come from the society, about the falsification of ages in metrics by the local rabbi, the taking of false oaths, the sale of meat from dead cattle by butchers, and the sale of tobacco with counterfeit excise stamps.

The kahal decided to impose a cherem (anathema) on Porokhovnikov. It is necessary to note that cherem is usually imposed only on non-Jews.

However, the imposition of cherem on a Jew is an extraordinary, special measure. In the kahal house, all elders, guild members, and kahal members gather. Agents from other cities are summoned and information is communicated to all departments of the main kahals, to all district Jewish cities of the Western Krai.

In the summer of 1873, all representatives of the terrible tribunal gathered in the Shklov kahal. With faces distorted by malice and constantly spitting, they invoked a curse upon the head of the disobedient Khatskel Porokhovnikov.

1.19 Words Of The Jewish Teacher, Spoken In Court

"As a social institution, the kahal[3] is a gathering of swindlers, which, due to various conditions of closed Jewish life, was formed, strengthened, seized public administration by force, and through various tricks and deceptions exploits, robs Jews and non-Jews, and directly acts to the detriment of governmental goals and aspirations, turning laws, governmental decrees and

[1]Tractate "Hosher Gamishpot" ( ), l. 388, 10.

[2]This proceeding is borrowed from a newly published work by an anonymous author under the title "Shklov Murder" ( ).

[3]Testimony of the supervisor of the Shklov Jewish school, Yakov Peskin, in the Mogilev criminal chamber regarding the murder of Porokhovnikov, No. 68 "Golos" 1876.

regulations into dead letters. The Shklov kahal, and after it the Berdichev kahal, are the main kahals of Russia; of these, the former is the most influential.

"Having seized public administration once and for all, the Shklov kahal influences all society and can force anyone to obey it, resorting to threats, bribes, curses, persecutions, conscription, executions, drumhead courts-martial, inquisitorial tortures, etc. It holds everyone in such terror and fear, so cleverly forces everyone to seal their lips in silence, that no one will dare to utter an extra word; everyone speaks cautiously, knowing that the inquisitorial court can sentence him to deprivation of all property, to torture, and even to death. The power of the kahal instills panic fear in everyone, for everyone values their material well-being, but even more so their life."

These are the words of a Jew, a teacher of the Shklov Jewish school, spoken in court. If a Jew, who was in the best conditions relative to the kahal and to the entire Shklov society, as a mentor to their children, could give such testimony, then what would the murdered Porokhovnikov have revealed? The tortures and torments he endured could have made him a hero-martyr of the medieval Spanish Inquisition.

The kahal house was lit by many candles. On the table, among various religious objects, lay a sacred scroll, called the Torah. Gray-haired, red-haired, black-haired, fat, thin, cross-eyed, and half-blind Jews, in white robes, surrounded the table; the rabbi, raising a printed form of the curse upwards, pronounced: "Children of Jehovah! Let it be known to you that our co-religionist Khatskel Porokhovnikov has become disobedient to the great kahal, used his foul language in denunciations against his co-religionists, in a word, he became an outcast. By betraying us "goyim," he does not leave us and harms us; therefore, according to the decision of the kagal, we must today impose a cherem on him and notify the kagal communities that the bread of Khatskel Porokhovnikov is not Jewish bread, his wine is "nesekh," i.e., wine of idolatry; his vegetables are defiled, his books are books of a sorcerer; no one should eat or drink with him; no one should perform circumcision on his children, or teach them the law, or bury the dead from his family, and generally treat him as a "nukhri," a non-Jew." "Cherem, cherem, cherem!" everyone cried out.

Then the rabbi, striking his chest with his fist, uttered such a long tirade: "By the power of peace and the sacred word, in the name of God, the kagal, and this sacred covenant; in the name of the 613 divine covenants set forth in this covenant; by the cherem with which Joshua cursed the city of Jericho, by the curse with which Elisha met his persecuting boys; by all cherems, curses, exiles, and destructions that have been used since the time of Moses to the present day; in the name of God Akatriel God-Tzahaot; in the name of the archangel Michael, the great chief; in the name of Metatron, who is named after his rabbi (God); in the name of Sandalphon, who weaves

crowns for his rabbi; in the name of that God whose name consists of 42 letters; by the name by which he appeared to Moses in the bush; by the name by which Moses divided the sea, by the name Eh; by the mysterious power of the name of God; by the power of the letters by which the tablets of the covenant were written; by the name of God Tzahaot, God of Israel, sitting on the cherubim; by the name of the holy chariot and all living beings in the heavens; by the power of the names of all angels serving God, and all holy archangels dwelling in the highest, we destroy, conjure, exterminate, disgrace, and curse every son and daughter of Israel who violate our decree. May Khatskel be cursed by the God of Israel, sitting on the cherubim. May he be cursed by the sacred and terrible name of God, which was pronounced by the high priest on the day of judgment. May Khatskel be cursed by heaven and earth. May he be cursed by the highest power. May he be cursed by the great chief Michael; Metatron, who is named after his rabbi; God Akatriel, God Tzahaot. May he, Khatskel, be cursed by the Seraphim, the Chariots, and all inhabitants of heaven and the holy and pure servants of the Most High. If he, Khatskel, was born in the month of Nisan, in which the archangel Uriel reigns, then may he be cursed by this archangel and all his angels. If he, Khatskel, was born in the month of Iyar, in which the archangel Tzanapniil governs, then may he be cursed by this archangel and all his angels. If he was born in the month of Sivan, in which the archangel Armiel governs, then may he be cursed by this archangel. If he, Khatskel, was born in the month of Tammuz, in which the archangel Peniel governs, then may he be cursed by this archangel. If he was born in the month of Av, in which the archangel Barachiel governs, or in the month of Elul, in which the same archangel governs, then may he be cursed by this archangel. If he, Khatskel, was born in the month of Tishrei, in which the archangel Zuriel governs, then may he be cursed by this archangel.

If he, Khatskel, was born in the month of Hegivon, which is governed by the archangel Bazkriel, then let him be cursed by this archangel. If he, Khatskel, was born in the month of Kislev, which is governed by the archangel Aduniel, then let him be cursed by this archangel. If he was born in the month of Tevet, which is governed by the archangel Enoel, then let him be cursed by this archangel. If he, Khatskel, was born in the month of Shevat, which is governed by the archangel Gabriel, then let him be cursed by this archangel. If he, Khatskel, was born in the month of Adar, which is governed by the archangel Rumiel, then let him be cursed by this archangel and all his angels. Let him, Khatskel, be cursed by the seven archangels who govern the seven days of the week; by the four archangels who govern the four seasons of the year, by all the beginnings of the Law in the name of the crown and seal. Let him, Khatskel, be cursed in the name of God, great, mighty, and terrible. May God the Creator strike him down. May God's wrath break over his head and his protectors. Let him be cursed wherever he is now, at all times and in all places. Let his spirit Khatskel's instantly

fly away, let unclean death seize him and not let him finish (not live out) his month. Let the Lord punish him, Khatskel, with consumption, fever, inflammation, madness, sword, ulcer, and jaundice; let him pierce his own chest with his own sword. Let extraordinary despair take hold of him, Khatskel, and let him fall into the snare set for him by God. Let him be cast out of the kingdom of light into the kingdom of darkness. Let him, Khatskel, be clothed in a curse like a robe, let him destroy himself forever. May the Lord not grant him forgiveness. May God's wrath pour out upon Khatskel and may all curses written in the Law dwell within him, and may his name be erased from under heaven, and may God condemn him to misfortune outside all the tribes of Israel, according to the curses of the covenant written in the Law. Amen, Amen, Amen.

Amen, Amen, Amen, cried the crowd, animated by fanaticism; their faces burned, their eyes gleamed with hatred.

Sons of God! exclaimed the exorcist. A curse has been laid upon Khatskel. From now on he has no soul, no body, no property, no existence, no friends, no patrons on earth. He is cursed. To kill him, to rob him, to imprison him, to slander him is not only not a sin, but even a godly deed. Cursed be he who shows him compassion, who speaks to him, who gives him a drop of water.

The Rabbi, having finished the curse, raised his hands in sorrow and plunged into devout contemplation. Those present stood silently; no cough or movement was heard. After five minutes, everyone stirred and slowly, solemnly, without a sound, began to leave the kahal house. Only five kahal elders and the Rabbi remained in the room. The latter, taking several packs of folded sheets from his pocket, began to report on kahal communications received from other kahals.

The incoming statements were from the Umansky, Lublin, Berdichev, and Balta kahals. Resolutions were entered into a dirty notebook, and each kahal noted the names of persons subjected to cherem, so that they could be notified in all Jewish taverns, inns, and hamlets.

1.20 Publication Of Herem

Regarding Porokhovnikov, all the main kahals were informed. The next day, after the herem was imposed on Porokhovnikov, he immediately felt the full weight of this curse. Before, though rarely, now and then one or another would visit his tavern to drink two or three kopecks worth of vodka; but with the imposition of the herem, his tavern became as if plague-stricken: not a single soul crossed its threshold; when Porokhovnikov ran out of fire, not only did no one lend him matches, but he was not even allowed to enter the room. He could not buy meat, water, or bread at any price. Before,

somehow making a living day by day by trading in the tavern, with a profit often consisting of three kopecks a day, Khatskel was now, with his alienation from society and the curse, forced to die of starvation.

The testimony of the teacher of the Shklov Jewish school at the trial for Porokhovnikov's murder was as follows: "Khatskel Porokhovnikov, embittered by Jewish society and not knowing how to exist, offered his services to an excise official to expose the fraud of tobacco merchants. His services were accepted; the next day, Porokhovnikov brought the excise official to Shenderekhin's shop, where many packs of tobacco with false low excise stamps were found. The next day, Shenderekhin wanted to kill Khatskel, but, failing, only threatened that his place would be "under the bridge." For a whole month, Khatskel did not eat for days on end; sometimes, he would run to a witness, take a piece of bread, and leave. Sometimes, meeting a witness on the street, he would say: "Give me three kopecks, I haven't eaten for two days, I'm dying of hunger." Sometimes, quietly, some butcher would give him a few kopecks so that he would not report him for selling meat from dead cattle. Someone Blutstein persuaded a certain Shuster to poison Khatskel, explaining that he would be doing a God-pleasing deed. Seeing that with his denunciations to the chairman of the treasury chamber about the unlicensed sale of alcoholic beverages by Jews and to other authorities about various fraudulent schemes of the kahal, Khatskel was becoming more and more harmful to the kahal, the kahal members persuaded one Jew to put someone else's phylactery1 in Khatskel's pocket and accuse him of theft.

No sooner said than done. And so, one Saturday, the police, following a complaint from the incited Jew, conducted a search and found someone else's phylactery in Khatskel's pocket; witnesses at the trial falsely swore that they had seen Khatskel steal the phylactery. For this, the accused was subjected to three months of imprisonment. Upon leaving prison with a torn heart, embittered and inhuman due to the eternal actions of the kahal, Khatskel again began to make denunciations; but the kahal decided to put an end to him.

In early October, the kahal gathered for a decisive meeting. The rabbi presided, and Zevel Boguzo, a bloodthirsty bandit, a defender of the interests of the drinking establishment, led the rabbi. After heated disputes for and against, by a majority of votes, it was decided to kill Khatskel Porokhovnikov, and the execution of this sentence was entrusted to Boguzo.

Boguzo invited three Jewish soldiers from the Uglitsky infantry regiment stationed in Shklov to his place: bugler Adelsky and privates Yatvitsky and Slovin. Having treated them with vodka, he offered them 175 rubles if they would undertake to kill Khatskel Porokhovnikov, cursed by God and society.

After drinking, the soldiers agreed. The next day they appeared at the drinking establishment, where they were again treated. In addition, Boguzo gave them vodka, cucumbers, chicken, and cabbage for dinner. In

the evening, on October 10, Boguzo invited Porokhovnikov to his place under the guise of exhorting him to humble himself and repent, and made the unfortunate man drunk, as well as the hired killers: Adelsky, Slovin, and Yatvitsky. During the conversation, Boguzo told Porokhovnikov that in the tavern, located about 3 versts from the town, he had bought a feather bed from a Jewish woman and promised to send for it today, so if Porokhovnikov and company want to earn money for vodka, he suggests they bring this feather bed. Drunk Porokhovnikov, not suspecting a trap, agreed to the offer and, on a dark night, at 9 o'clock in the evening, the victim and the killers moved together towards the tavern indicated by Boguzo.

Here it seems not superfluous to give a portrait of the one doomed to death. Porokhovnikov was of enormous height; his figure and face were bony, his hands long, with short, sinewy fingers, black, coarse, disheveled hair; his eyes were round, large, hidden under overhanging eyebrows; his face was yellow, wrinkled, lifeless. He dressed more than poorly, so much so that one could safely say: all his clothes were not worth more than 15 kopecks in silver, and that was for a hunter-trader, a ragman.

The dark night enveloped the dreary outskirts of Shklov more and more: field, roads, estates everything merged into one huge, dark, impenetrable spot. Porokhovnikov walked ahead, towards the tavern; his killers followed him, heated by vodka and the generous reward promised by Boguzo.

1.21 The Murder Of The Jew Porokhovnikov By His Own Brothers

When the travelers left the town, onto a plowed field, Slovin, having run up behind Porokhovnikov, threw a rope around his neck and tried to tighten his throat, but Porokhovnikov, struggling, managed to throw him off and ran. The Jew here also turned out to be a Jew. If he had taken a defensive stance, then, with his Herculean strength, three short Malorossian soldiers would hardly have coped with him; but, drunk, he rushed to run and, stumbling, fell on the plowed field. Running up, Slovin struck Porokhovnikov with a stone, and Adelsky and Yatvitsky, following Slovin, rushed to strangle the victim. With superhuman efforts, Porokhovnikov threw off all the killers, but at that time Slovin grabbed him by the legs and lifted him so high that the head of the unfortunate sufferer, covered in blood, fell into some ditch. Yatvitsky pounced on Porokhovnikov's head, and Adelsky literally broke his body in half and, tightening his neck with a scarf, threw him to the ground. The cracking of bones and Porokhovnikov's inhuman roar were the culmination of the terrible drama. Then everything fell silent, only the howl of the autumn wind sternly picked up the last groan of the departed soul of the martyr.

Having dug up some damp, plowed earth, the murderers laid the body of the murdered man in a small hollow. Then Yatvitsky broke off two fingers from the corpse, and all of them together went to Boguzo, to whom they handed the fingers of the murdered man as proof of the precisely executed order.

The exact executor of the kahal's orders, Boguzo, was not satisfied with two fingers, but ordered the body to be delivered to the kahal's hut, where the members of the kahal would gather. The murderers, with soldier Belchikov joining them, went back to the field, took the corpse, and brought it to the kahal's hut at a time when the latter was filled with the entire synod of the Shklov kahal.

On the floor of the spacious kahal hut lay the corpse of the murdered Jew. The huge, black, curly head of the murdered man, with an aquiline nose, terrible leaden eyes, caked with blood around the edges and bulging from their orbits, and a black wide beard, was turned towards the light. The pale, exhausted face of the murdered man, with a torn mouth, was covered in blood. His lips were convulsively clenched, as if the curse of his entire sad, wretched, and unsightly life, tormented by enemies and ill-wishers, had frozen on them. The murdered man's neck was tightened with a huge scarf, which had served the unfortunate man his last service. His right hand, without two torn fingers, lay on the floor; the fur coat in which the murdered man's body was brought was all in blood and dirt. On this very fur coat, on the floor, lay the murdered man. At the door of the hut, wiping the sweat that streamed down their muscular, tanned faces, stood four tired Jews. One of the murderers had already been in the prison barracks.

Opposite the doors of the hut was a huge table with burning candles, and along the sides of the walls stood representatives of the Shklov kahal in various poses. When the dead body was thrown into the kahal hut, the entire group of Jews, obviously impatiently awaiting the appearance of the murdered man, first rushed with curiosity to the corpse, and then darted into different corners, seeing their irreconcilable enemy murdered, tormented, breathless. Only the first moment of the terrible scene, it seemed, caused panic among the Jews, then they gradually came to their senses. Hatred, malice, and rage awakened in their inhuman souls. A huge, fat, bloated Jew, named Zevel Meerov Boguzo, approached the deceased, struck him with his boot on the head and, spitting, pronounced with disgust: May you be cursed, Khatskel Porokhovnikov! May there be no peace for you, even in the bosom of Abraham. May your dog's soul be eternally tormented by demons, and may the verdict of our great kahal be carried out upon you, traitor, and in the life to come. Then, spitting several times in the face of the deceased and turning to the public, he said: This is what will happen to everyone who goes against the great Shklov kahal. And you, children, he continued, addressing those standing by the door, be blessed by Jehovah; for your faithful service, you will receive a reward of 25 rubles. Now tell us

in detail, word for word, how you dealt with this beast.

Yatvitsky, as if with disdain, waved his hand and said: A great deed! they knocked him down and strangled him, that's all there is to it. This is what will happen to everyone who goes against the will of our great kahal, Boguzo pronounced self-satisfiedly. The kahal members approached the deceased, looked at him with contempt, turned away, and spat.

Where should we put the body of this dog? said one of the kahal members, pushing the head of the deceased with his foot in disgust.

Where? Throw it right into the field, outside the settlement, said Boguzo. For a dog a dog's death and a dog's burial.

And what if the police get involved?

The police? said Boguzo ironically. We are the police ourselves, we have no police, I deliberately wanted to throw this dog right onto the street, to show everyone an example of the strength of our kahal. I'd like to see what the police would say and who would dare to tell them how Porokhovnikov was destroyed!

But why bother the police and the court? They won't leave such a matter alone if they find a corpse; there will be inquiries, expenses, said a gray-haired kahal agent.

Perhaps if that's the case, it's better to sink him in the lake.

In the lake good, added another: by spring, fish and crayfish will eat him, and that will be the end of it. Hey, lads, finish the job, put the dog in a sack, put it in a boat, and sink it with a stone around its neck in the middle of the lake.

Well, replied Yatvitsky, we started, we need to finish, you'll get an extra five rubles for it; look at the weather.

Well, well, we'll add it, just take this dog to hell.

Some old Jewish woman brought a long cloth, in which the soldiers placed the deceased, quickly sewed him up, and, hoisting him onto their shoulders, carried him out of the kahal house.

Behind the settlement, at a short distance from the Dnieper, there is a large lake, formed partly by flowing water from the Dnieper, partly by swamp sources. In some places, the lake is up to 20 feet deep, and its banks are overgrown with reeds and bushes.

On the night of October 10, the weather was windy and stormy. Exactly at midnight, tired and exhausted hired executioners of the kahal dragged the body of the deceased Porokhovnikov to the lake shore. A Jewish guide, a kahal messenger, showed them the boat hidden in the reeds, which served the Kahal Jews for various purposes, such as concealing contraband and other stolen goods, and sometimes for sending off those killed along the same road our Porokhovnikov traveled. The dead body was placed in the boat; soldiers, with the help of a guide, pushed it into the water and it began to rock on the dark waves of the lake. The wind picked up the boat and carried it from wave to wave. Inexperienced rowers could not manage

with an oar or a rudder, and after 10 minutes they could no longer see the shores of the lake, not knowing where they were. Each wave lifted the boat higher and higher, trying to overturn it or break it into pieces. Fearing that the wave would tear the oars from their hands, the murderers put them in the boat and, in some senseless stupor, bewildered, were ready to jump out of the boat, hoping to swim to shore. Terrible despair seized them; with pale, distorted faces, with hair disheveled by splashes of water and wind, these cruel people, who had killed a man for hire, were terribly afraid of losing their own lives. The storm raged terribly. The waves furiously picked up the boat and threw it onto a tiny shoal overgrown with reeds and small bushes; the boat overturned, and the rowers and the dead body fell into the water to a depth of no more than an arshin.

Someone grabbed and held the boat by the edge. In this position, the whole group remained until 6 AM, when the wind died down and the waves subsided. Around 8 AM, the villains returned to the village.

Porokhovnikov in Shklov had an old father, a burgher named Vulf Porokhovnikov. For three weeks, he did not know what had happened to his son. All searches, all inquiries remained useless. By chance, in a tavern, one of the murderers, Yatvitsky, who later became Litvinsky, blurted out to the old man that his son had been catching crayfish in the lake for three weeks, or perhaps crayfish were catching him. On November 2, Vulf Porokhovnikov made a formal statement to the police chief of the 1st district of Mogilev Uyezd regarding the murder of his son Khatskel, also indicating the suspected persons. What would have come of the old man Porokhovnikov's statement is unknown, but simultaneously, the head of the gendarmerie department informed the provincial prosecutor about Porokhovnikov's murder, and thus a criminal case was initiated. The old man Porokhovnikov testified in court that the manager of the liquor store, Mikhnevich, had said in the presence of the justice of the peace that the office would have given 20,000 rubles for the murder of Porokhovnikov, who had caused them great harm. Then many people were brought in who reported to the investigator rumors circulating among the people, which the Kahal representatives did not particularly care to refute or destroy. For four and a half months, the case dragged on slowly, becoming convoluted; first, testimonies were given clarifying the case, then testimonies changed, and the case became entangled. On March 22, 1874, retired private Stepanov, while fishing with comrades in the lake, saw a dead body in an ice hole. Stepanov reported it to the district police officer. During the inquiry, the body was found to be highly decomposed due to prolonged immersion in water. The corpse was in a canvas bag, with its legs tied with rope. After removing the clothes from the corpse, in the pocket of the waistcoat was found a summons from the Mogilev District Court in the name of Khatskel Porokhovnikov. His father, Vul'f Porokhovnikov, summoned by the bailiff, admitted that the found corpse was his son's.

Then, the judicial investigation obtained the following data: Private Leiba Es'kin testified under oath as follows: he, the witness, was told by Private Budnikov, to whom Yatvitsky conveyed, that Khats- kel Porokhovnikov was killed by Yatvitsky, Adelsky, and Slovin, hired by Boguzo, who paid them 175 rubles. The murder itself occurred in a field, behind the settlement; two severed fingers were initially presented not to Boguzo, but to the kahal scribe Gurevich, who then handed them over to the kahal community. Then, already in the Mogilev prison, the murderers confessed, explaining in detail step by step the entire course of the terrible murder. Only one Boguzo did not confess to anything at all and, despite all the evidence and face-to-face confrontations, denied any complicity with the murderers.

1.22 The Court Sentenced The Murderers To Hard Labor

The Mogilev Criminal Chamber on July 4, 1875, sentenced: Aaron Yatvitsky, Itska Adelsky, and Itska Slovin to exile in Siberia for hard labor for 12 years. Zavel Boguzo, for inciting the murder, to exile to hard labor for 14 years. The other persons involved in the case Shenderikhen, Fundalsky, and others were left under strong suspicion. By protest of the prosecutor, this case was reviewed on January 28, 1876, in Department I of Department V of the Governing Senate.

In our time, in the Chernigov Governorate, a Jewish wine-maker reported to the excise administration that the factory tenant allowed deviations from the rules on alcohol collection during winemaking. For this denunciation, the Jewish wine-maker was recognized by the Jewish community as an apostate from the Jewish religion, and against him began the following persecutions: a) they arranged a divorce for this Jew with his wife and family; b) they took away his earned money and property, transferring it to his family; c) the tenant did not pay him the money due for winemaking; and d) finally, the unfortunate man was lured into the forest one dark night near the factory, where he was beaten, disfigured, had his mustache and beard torn out. The investigation according to the old order (though also the investigator) revealed nothing, but rumors circulated that the factory tenant's case cost 2000 rubles. If the factory tenant had not managed to free himself from punishment, the Jewish community would have been obliged to free their fellow man from the impending punishment by all means at their disposal. Thanks to the confidence in the help of the entire community, every Jew undertakes a known matter always boldly and decisively.

From the bloody case of Porokhovnikov, everyone can be convinced of the unjust and cruel treatment of Jewish kahals towards their brethren. Kahal punishes a Jew for the slightest disobedience with excommunication from

society, confiscation of property, and even a death sentence. The submission of the community to the kahal is expressed by the payment of taxes. In case of the slightest resistance in this regard, the kahal, with its unlimited power, deprives the Jew of everything, and often even life itself. The kahal distributes to members of its community for rent or for redemption various establishments and properties within its territory. Thus, some are allowed to exploit taverns, others grain trade, a third estates, forests, and so on.

Distributing various establishments and properties among its members, the kahal ensures their exploitation without the interference of competitors. He who did not receive from the kahal the right to exploit any establishment, cannot, under any guise, even for the sake of trade, even enter this establishment or already exploited estate; otherwise, he will be a disobedient to the kahal authority. The kahal despotically governs its community and demands absolute slavish obedience from the Jew. Of course, the kahal societies underground, secret institutions; existing de facto, they are forbidden de jure. Every Jew is obliged by oath never to betray his own and to be always careful, at every step, in this regard, before the goyim. In the secret kahal court, they are guided by Talmudic laws; all dark deeds, barbarism, robbery, theft, and murder are committed not only without the slightest shudder, but with the greatest zeal and covered by adherence and fulfillment of religious requirements. If Jews do not hesitate to kill their brother and member of the kahal community, a person whose poor family and children are under his care, can one think of mercy and pity for a Christian, whom the Talmud considers a despicable being? Every fanatical Jewish Talmudist, at the instigation of the Talmud, looks at a Christian with bloodthirsty hatred, manifested in numerous examples of atrocities.

1.23 Fanaticism And Barbaric Murders Of Their Co-Religionists

Jewish Misnagdim did not hesitate to wage a bloody struggle against their blood relatives, the Hasidic Jews. In the main communities of Lithuania: Vilna, Grodno, Brest, etc., matters reached beatings in synagogues, on the streets, and outrageous false denunciations to the authorities. Some rabbis who fought against the sectarian Hasidim were beaten by the latter or subjected to public scandal. Thus, in Grodno, one preacher was beaten by Hasidim, in Shklov the learned Rabbi Yakov, in Rogachev preacher Yitzhak- Aizek Yanover. The Hasidim seized the rabbi of the town of Valfa outside the city, stripped him naked, and let him go in all four directions, so that the poor pastor had to enter the city in a state of disarray. One Talmudist, Sholom of Lyubavich, was killed by enraged sectarians. In Krasnostav (Volyn Governorate), a case of premeditated murder occurred: Ha-

sidim lured one of the local representatives of the rabbinical party, a certain Rebbe Samuel, intoxicated him, and then murdered him at night and threw him in the marketplace. The crime was soon discovered, a formal investigation was launched, and the murderers were subjected to strict judgment and punishment by the Zhytomyr court[1]. This is the behavior of Jews among their brethren, and what can be said about their attitude towards Christians, where every kind of bloody crime is considered a merit.

In the archives of the ministry in Petersburg, cabinets are overflowing with slanderous cases by Vilna Misnagdim against Hasidim-Kabbalists. Each slanderous case cost hundreds of thousands of rubles, just to destroy and prevent Kabbalists from gaining ground. And indeed, Lithuanian Jews have stood their ground, so much so that even now no Kabbalist will openly appear in Vilna or Kovno; they hide secretly, and only a few of them are found in the city. In Lithuania, both Jews and Christians call them "skakuny" (jumpers); they pray especially, with contortions and hand gestures and an extraordinary cry. Warsaw Hasidim, on the contrary, pay the Misnagdim with the same hatred; they do not allow them to drink water from their dishes, calling them "Litvak- pig, dog." They do not admit strangers into their homes or offer shelter. The enmity among Jewish sectarians continues and now resembles the internecine slaughter during Titus's capture of Jerusalem. This nation is so embittered it seems that the words of God's curse weigh upon them forever.

Members of the Kahal communities, distinguished by fanaticism, ignorance, isolation, superstition, barbarism, etc., are at the same time imbued with extraordinary unanimity and a sense of mutual and fraternal support. G. Grinevich, in his work "On the Pernicious Influence of Jews," says that in the Odessa Kahal, before Passover, the Kahal, through private charity, collected up to 9000 rubles in silver, which were distributed to poor Jews for the holiday.

1.24 Kahal Communities

The most famous Kahal Jewish communities in the Western Krai of Russia are: the Odessa Kahal, more numerous and strong in intrigues; among its Kahal leaders, Abram Brodsky, Gurovichi, and others gained fame. Other notable Kahals include: Berdichev, Shklov, Vilna, Mogilev, Minsk, Mariupol, Platsk, and others. Grinevich says that the Kahal-communal life of Jews in the Western Krai cannot better prove that our Jews, in essence, do not recognize, with the exception of a few individuals, neither the government of the country, because they are governed by the Kahal, nor the government court, for the Kahal itself carries out judgment and reprisal; nor

[1] "Voskhod", 1892, November.

civil laws, because they follow, in relation to other nationalities, only the prescriptions of the Talmud.

If Jews do sometimes appeal to the court of the country where they live, it is in exceptional cases, for some special, mercenary reasons, or when someone from the Jewish Kahal community deviates from blind obedience to the Kahal authority. Under such circumstances, by appealing to the official court of the country, with the help of various intrigues, false testimonies, and all sorts of tricks and cunning, those appealing achieve that the offender is brought to lamb-like submission before the Kahal authority. In these small secret kingdoms, above all laws, one law reigns the Talmud, according to whose dictates everything is done.

The influence of Talmudic teaching is clearly reflected in the very life of Jews and their social existence, namely, that Jews are nothing more than citizens of a future Palestinian kingdom, in no way obliged to recognize the order of modern Christian states. The citizens of these states, i.e., all Christians, originated from the shameful connection of the ancestress Eve with the devil and deserve the name "pigs." It is impossible for the "Jerusalem nobility" to renounce the Talmud, which promises them dominion over all people, untold riches, a messiah king, and so on. The Kahal, rejecting the authority of the country and its laws in principle, very often manifests such denial in practice, engaging in low and lawless schemes and not hesitating, for the achievement of their mercenary and criminal goals, in the choice of ways and means.

This is the picture that Judaism presents in the Western region of Russia. The mass of Jews is fragmented into many small communities, tightly knit together, united by solidarity of views and interests, and almost universally at the same level of development. Despite the state authority of the country, these communities are governed by the Kahal this, so to speak, sovereign power, against which no Jew dares to go without fear for his life. Despite state laws, these communities have their own laws; members of the community obey their civil laws, which are antisocial in their essence, prescribing theft, deception, and larceny in relation to non-Jews. Of course, all these criminal means are prescribed to be done carefully, so that everything is kept under wraps. This ignorant mass is permeated, however, with pride to the core: Jews consider only themselves to be people, while other non-Jews, especially Gentiles, are called pigs, whom the Kahal sells for exploitation to one or another member of the community; these pigs are obliged to work for Jews not only in this life but also in the future. By virtue of this principle, Jews themselves do not plow or sow, do not engage in any heavy labor, do not even conduct proper trade, but direct their activities towards easy trades, crafts, and to such an extent as to deceive Gentiles. Knowledge of crafts are acquired by Jews superficially on the grounds that with the coming of the Messiah, having conquered the whole world under his banner, they hope to occupy the position of princes and rulers, and therefore

labor serves them only as a temporary resource of life.

We already know what the kahal administration of our Jews is, what the laws of the kahal communities are, how the kahal leaders deal with their court with those disobedient to the kahal authority. All this, of course, we also know grew out of the soil of the Talmud, this precious book for every pious Jew. The very same Talmud instructs Jews: to exploit the population among whom they live without ceremony, in the interests of the future Palestinian kingdom; not to engage in agriculture and generally avoid hard labor, for all this must be performed for them by the goyim, the future slaves of their Palestinian state. Therefore, all humane measures of our government, undertaken concerning Jewry, remained completely unsuccessful, and sometimes completely inapplicable.

The government attempted to educate Jews as farmers. The Ministry of State Property, together with the Ministry of Internal Affairs, gave them land on the most favorable terms and offered money for the initial acquisition of agricultural implements, working livestock, and other necessary household items. What came of this? The humane measures and intentions of the government to educate Jews as full-fledged citizen-owners did not lead to the desired result.

The allotted plots of land and money, issued for settlement, the Jews, of course, accepted, but, despite all the strictness of the laws and the control of officials specially appointed to supervise the progress of the matter, the Jews secretly leased the land to peasants. In addition, having settled in villages, ostensibly to engage in agriculture, the Jews began to mercilessly exploit the working people by intoxicating them with vodka. Jews, establishing a colony, immediately set up taverns, serving as the best tool for exploiting peasant labor pennies.

This is how they fulfilled the commandment of the Talmud, given by God himself, the commandment about agriculture, understood by them in the sense of cultivating Palestinian land. According to the teaching of the Talmud, engaging in agriculture is extremely difficult and unprofitable, and, besides the commandment about Palestinian agriculture, such convincing words are also cited: "Whoever uses a hundred s'khu for trade will have meat and wine at his table daily; and whoever uses them for agriculture will have to be content with onions and salt" (tsibules un zalts). This teaching is passed down hereditarily from time immemorial from generation to generation.

Having weaned the sons of Israel from agriculture, the Talmud carefully instructs that it is not a sin to deceive a goy and one should rob, fleece, persecute, harm, and even kill; the latter is even considered a religious feat and merit. Thanks to this, in Russia there still exist systematically formed gangs of thieves, which could have their own history if someone undertook to collect materials for it. According to Mr. Grinevich, these gangs have their nests in the Dniester, Prut, and Bug regions, and agents are located even within Rus-

sia and in the capital Moscow itself. From Moldova, stolen oxen and horses are transported to Bessarabia, Kyiv, Podolia, and Volyn provinces; from there, the stolen goods are sold in Austria, Bessarabia, and Moldova. Jews conduct similar trade in the regions of Lithuania and Samogitia: transporting stolen horses through secret agents to Courland, from there they receive stolen goods in return. We personally know all the criminal points, such as: the towns of Yanyshki, Zhagory, Vekshni, Laievo, Kovno province, etc., where the main offices of the Jewish horse-stealing society are located.

1.25 Opinion Of Publicists

Grinevich, in his work, states that he is also personally aware of the following criminal points: in Podolia province the town of Ataki, in Bessarabia, on the Dniester, Skulyany and Faneshti on the Prut, on the border of Moldova. These are the main points where the exchange of stolen goods occurs between thieves. The people do not call these points anything other than Jewish criminal towns. The transportation of stolen horses, cows, and other goods is carried out at night, with significant help to the thieves provided by Jews ferry operators, who, by the way, mercilessly fleece the common people, charging double or triple the official fare and keeping most of the ferries rotten, which often leads to accidents. Speaking of criminal gangs, to our shame, we cannot remain silent about the fact that none of the local officials, neither a district police officer nor a thousand-man, leaving service, retires without capital. Some Jews engage in carriage, transporting passengers and goods in their large "budas," i.e., covered, large-sized carts. According to the Talmud, earning a piece of bread easily and cheaply, these Jews almost never have passports, just like their passengers. Their main activities include: transporting from one place to another persons hiding from prosecution for criminal offenses; transporting contraband, uncensored books, counterfeit money, and so on. Having no labels, paying nothing to the treasury for their trade, the said carriers are mostly thieves themselves and are engaged in reselling stolen horses, etc.

Jews make every effort to clear a field for the exploitation of young peoples of Eastern Europe. According to the statement of one of the princes of the Israelite tribes, the Italian banker Montefiore, Disraeli- Beaconsfield, as is known, insisted that the Berlin Congress oblige the still weak peoples of the Balkan Peninsula to grant full citizenship rights to Jews. The strengthening of Jewry here fully coincides with the interests of British politics in the East. Romanians, however, bravely resisted to such a prescription of the Berlin Treaty, and while granting foreigners of all faiths the right to obtain Romanian citizenship, they protect their country from the free influx of Jews by imposing rather difficult conditions for acquiring this right.

The question of Jewish equality in the eastern half of Europe will only advance and gain solid ground when, among the Jews themselves, a desire arises to wean their tribe from vagrancy, usury, and the desire to live at others' expense. "Can Jewish periodical literature point to any popular publications that would combat the moral, political, and economic ailments of their own people? Intelligent Jews, like the interpreters of the Talmud, are only concerned with instilling in Jews that they are the first people in the world, oppressed by Christians; but how Jews oppress Christian peasants not a word about that. We hear only cries about rights; but granting them would actually mean granting rights to the shameless and open plundering of the less intelligent and less cunning peasantry. Let the Jews themselves wean their co- religionists from the life of primitive nomads and the question of Jewish emancipation will receive a real basis, which it still lacks. The first condition of civilization is the transition from a nomadic state to a settled one; until it exists, all states with a significant Jewish population must treat them as semi-savage peoples, tolerate them, but deny them rights."

Excerpts from the civil catechism of the Talmud are not new in our literature. All learned Jews who converted to Christianity pointed to them. This catechism was also characterized by Mr. Brafman in his famous work "The Book of Kahal." But Jews who have not yet converted to Christianity, no matter how learned, resort, like the former Professor Chwolson, to all scientific tricks to obscure, to suppress even the mention of the Talmudic catechism.

Treatise II. Labors And Successes Of Jews

2.1 False Opinion Of Historians

Historians of Judaism usually explain the past persecutions of Jews and the hatred of all peoples towards them by the religious intolerance and barbarism of the latter. They managed to introduce this idea even into science, so that modern German scholars Virchow and Mommsen, having absorbed such concepts almost from mother's milk, eagerly took the lead of the parliamentary opposition to the demand for restricting Jewish rights that arose in Germany.

Recent studies concerning the expulsion of the Moors from Spain, among whom Jews were bankers and even ministers, explain this expulsion not merely by religious intolerance and political intrigues of Christian leaders and clergy, but by the economic oppression, the sufferings of the Spanish people, which accumulated during the brilliant rule of the Moorish conquerors in Spain. These "noble" Muslims, like the szlachta aristocracy in Poland, spending enormous sums on their amusements, on lofty pastimes, on fantasies of various kinds, requiring great efforts from art and science and patronizing the latter, did not even bother to obtain from the common people the means necessary for their livelihood and for humane amusements, but entrusted this lowly work to Jews, and then turned to them with demands for money, as to their treasurers or bankers.

It is understandable that with such exploitation of the population, a significant part of what was extracted from the people remained in the hands of Jews. From there originate the wealth of the Rothschilds. The ancestor of Rothschild, a Spanish Jew, bequeathed to his descendants the indivisibility of the capital transferred to them, and since then, the capital has grown predominantly through banking operations. But thousands of similar capitals remained with the descendants of their original owners and in most cases grew incomparably faster than the Rothschilds'; although they remained and still remain not so noticeable. Be that as it may, we believe it would

not be an exaggeration to say that the impoverishment of the richly gifted people of Spain was originally the basis for the monetary power in Europe of the sons of Israel. From there came the poverty from which the population of Spain still cannot recover. From there, finally, came the spread of the Inquisition in Spain and the successes of the Jesuits there.

Religious intolerance, of course, often played a role in the persecutions of Jews in the Middle Ages; but, according to the proverb: suae quisque sortis auctoructor est (everyone is the author of their own destiny), the culprits of this religious intolerance, specifically towards Jews, were as much the Catholic clergy as the religious intolerance and hostility towards all peoples, the exclusive, closed character of the Jews themselves. And yet, religious intolerance, stirred up by the Roman clergy, would not have been seriously resolved regarding the Jews if the people had not felt severe economic oppression from them.

2.2 Jews In Finland

Who can be more tolerant than our Finns and our Slavs? And what then? Until recently, as is known, the Finns hardly knew Jews and had nothing against them; but when Jews, in the form of some kind of Germans, had recently begun to settle in the main trading points of Finland and establish their factories; they were initially received as cordially as Germans and French; but, upon closer acquaintance with their trading practices, they came to the conviction that allowing them to live in the country was very dangerous, then the Finnish senate decided: to avoid future evils, to forbid them from settling in Helsingfors, i.e., condemned them to expulsion from the country in January 1881.

Were the Slavs, the Russians, not hospitable to Jews in their time? Let us briefly recall the history of their stay in the regions of the present Russian Empire. Jews made their way to the young peoples and tribes of present-day southern Russia in immemorial times. Long before the founding of the Russian state, they had already grown so strong in the Khazar kingdom, located along the Don, that they managed to convert the Khazar kagan (king) and nobles to their faith.

But even the religious propaganda of the Jews is distinguished by some special quality, as can be seen from the results of their propaganda among the Khazars. Having taken into their hands the chief administrators of the kingdom, i.e., having converted them to the so- called "Mosaic faith" and subjected them to their mysterious theocratic rule, as is known, they rested on that in their religious zeal: the peoples and tribes inhabiting the Khazar kingdom, according to all data, remained pagan. What the Jews did there is unknown either from the correspondence of the Khazar kagan

with a Jew, a Spanish minister, or from other data; but the result was that soon the mighty kingdom of the Khazars somehow imperceptibly, without great invasions, pogroms, and upheavals, dissolved and disappeared, as if the semi-nomadic and nomadic population had scattered from some plague, and after it the settled population evaporated.

Sviatoslav, the great prince of Kyiv, father of Saint Vladimir, with his druzhina (retinue) almost unhindered, passed through this entire kingdom, defeated the Khazar army that met him, ravaged Belaya Vezha, and safely returned to Kyiv, and then began to collect tribute from the Vyatichi, who until then had paid tribute to the Khazars "per plowshare." Soon after that, the Khazar kingdom disappeared from history. Meanwhile, several decades before that, huge Russian detachments did not dare, without the permission of the Khazar kagans, to sail into the mouth of the Don, to make their way by portage to the Caspian Sea for an attack on Persia and Khiva with Samarkand; they humbly waited there for permission to pass from the king of Khazaria.

2.3 The Fall Of The Khazar Kingdom

Therefore, it cannot be considered unfounded to hypothesize that the Khazar kingdom owed its fall primarily to the Jews, who took control of the king and most of the Khazar nobles, and with their help, too zealously engaged in the exploitation of the population subject to them.

During the fall of the Khazar kingdom, Jews appeared with their religious propaganda in our Kyiv, where they settled early and had an entire "Jewish street." "Khazar Jews," says the chronicler, "came, saying: we heard that Bulgarians and Christians came, teaching you what their faith is," etc. As is known, they failed to convert the great Prince Vladimir the Saint to "Mosaic faith"; but their very settlement in Kyiv, the boldness with which they appealed to the great prince, offering him to accept their faith, and also the influence they subsequently had in ancient Kyiv, may serve as the best proof that the Russian Slavs accepted them amicably, without any prejudice against them, and if subsequently the people armed themselves against the Jews and began to drive them out of Kievan Rus', then, of course, the reason for this was not the hosts, but the guests, who soon became an unbearable burden for the hosts. Religion had nothing to do with it. Not only the people, who were still in a semi- pagan state, but also enlightened princes did not fully understand the religious difference with the Jews. Yaroslav the Wise himself naively asks the metropolitan, what is the essence of the matter? And Metropolitan Hilarion writes "Sermon on Law and Grace." The very question of the prince and a certain excitement of the Russian clergy, noticeable both in the aforementioned "Sermon" of Metropolitan Hilarion,

and in the evening walks of Saint Theodosius of Pechersk to the Jews for a dispute about faith, indicate a significant success in Kyiv of Jewish religious propaganda. From the life of the holy martyr Eustratius we see that this monk of the Pechersk Lavra, captured and enslaved by the Jews, was forced to accept the Mosaic faith and, finally, crucified by them on Good Friday on a cross in Chersonesus Taurica. These are the only traces of religious antagonism. They indicate more the existence of Jewish religious propaganda in the 11th century than religious hostility towards them from the Russian population.

2.4 Jewish Pogroms In Kyiv In The 11th And 12th Centuries

Meanwhile, during the 11th and 12th centuries, there were several Jewish pogroms in Kyiv, not counting the fire in the Jewish quarter in 1124; and these pogroms occurred due to economic oppression from the Jews, who kept themselves separate, as if in a hostile camp for the population, from which they emerged into the world only for trade and usury.

In general, Jews, apparently, sought here, as everywhere, to preserve their identity not only in religious terms, in which no one hindered them, and in tribal terms, against which no one armed themselves either, but also in their special interests. Moreover, they sought to simultaneously enjoy the rights of the dominant, indigenous population. The power of the great prince they, of course, recognized and in every way curried favor with the prince directly and through his associates. The most talented of the great princes, such as Yaroslav I and Vladimir Monomakh, relying on the interests of the indigenous population, distanced themselves from the Jews, kept them in the position of colonists-foreigners, and, when necessary, restricted their rights or field of activity in the interests of the productive stratum of the population. Thus, Yaroslav the Great legalized the collection of interest from debtors not exceeding 20%, whereas previously moneylenders took up to 120%, and in case of non-payment of debt, the debtor went into bondage to the creditor; moneylenders here were predominantly Jews.

On the contrary, the great princes, who primarily pursued their egoistic goals and petty political interests, associated with Jews in financial matters and acted as their patrons, i.e., relied on anti-popular interests. And what do we see for example, regarding Sviatopolk-Mikhail? He died in 1113 on April 16, after Easter, near Vyshgorod. His body was brought to Kyiv. ńAnd they wept for him,ż says our most ancient chronicler, ńthe boyars and all his retinue, singing customary songs over him, and laid him in the church of Saint Michael, which he built for demons; and his princess distributed much wealth to monasteries and priests and the poor, so that

all people marveled.ż However, despite all these rich memorial gifts, on the very next day ńKiyane,ż says the chronicler, ńplundered Putyatintysyachskago's court, went to the Jews and plundered them... And Kiyane again sent to Volodymyr, saying: go, Prince, to Kyiv. If you do not go, then know that much evil will arise. For it is not Putyatin's court, nor the sotsky's, but also the Jews they plunder, and again they will go to your sister-in-law (Sviatopolk- Mikhail's widow), and to the boyars...ż

Thus enraged was the people against the Jews and those who patronized them. The subsequent expulsion of Jews from Kyiv immediately elevated Vladimir Monomakh in the eyes of the people, and placed him on the path of national interests, which is why he became an exemplary great prince of Ancient Rus'.

2.5 Influx Of Jews Into Belaya And Kievan' Rus

Despite the expulsion, Jews soon reappeared in Kyiv. During the aforementioned fire of 1124, the entire Jewish Street burned down, says the chronicler. The presence of Jews in Kievan Rus', Volhynia, and Chervonnaya Rus' in the XII and XIII centuries is undeniable, although Benjamin of Tudela and Rabbi Petachia, who traveled to describe Jewish communities scattered throughout the world, for some reason do not mention their co-religionists in Kyiv.

It is worth noting, by the way, regarding these travelers great zealots of Judaism. Among the early wealthy and enlightened Jews of Spain, the idea first matured to form from the sons, scattered throughout the world, of Israel a special kind of state without territory, closely linking all kahals (communities) with a single theocratic center. For this purpose, the aforementioned learned rabbis traveled the world.

By the 15th century, the idea of such a state was already fully realized, and the Jews of Europe, partly also Africa and Asia, were invisibly, even for the majority of Jews, united into a single whole, and all important public affairs were immediately communicated to this center (whether consisting of a great Sanhedrin of Judean princes or of one great rabbi this is still unknown), and were directed according to the instructions of this center through the chief rabbis and further through the kahals. Such a state system required all sorts of secrecy and deliberately supported mysticism among the Jewish population in every possible way.

Impenetrable secrecy still surrounds this system of theocratic Jewish state.

After the Tatar pogrom, we see the presence of a Jewish population in various cities of Volhynia, Red Rus', not to mention Poland. Probably, with the restoration of Kyiv, devastated by Batu, they reappeared here. At least,

after the annexation of Kievan Rus' to the Grand Duchy of Lithuania, they appeared in Kyiv not as recent arrivals. In Lithuanian Rus' at that time, small groups of them, who appeared in trading cities, were barely noticeable. In terms of trade, they came from Kyiv and Poland, where their influx from Europe began in the late 11th century, reaching in the 14th century even Veliky Novgorod, where, thanks to their influence, the heresy of the Judaizers arose the best proof that the Russian people were alien to religious hatred towards Jews.

The influx of Jews into Belaya and then into Kievan Rus' actually occurred in the 15th century, when, after the union of the Grand Duchy of Lithuania with Poland, the Polish aristocracy began to seize Russian lands in Kievan Rus' and appear here as if they were sovereign princes, with rights of life and death over their subjects, when the powerful gentry, having seized state power, needed enormous capital for feasts, entertainment, and bribes to form a party for themselves in the Sejm, when, on the other hand, the royal power was also in dire need of wealthy, reliable creditors.

Polish kings and Grand Dukes of Lithuania soon began to grant Jews charters for various rights and freedoms (securitas judeorum). In general, the right of Jews to life, honor, and freedom in the state remained constantly inviolable. The Lithuanian Statute, in this regard, places Jews in the position of gentry: it grants them the right to a noble "naviazka," i.e., to such satisfaction as befits a nobleman. Jews even had the "right of the sword" (jus gladii) and carried swords until the very fall of Poland.

Monopoly, as is known, kills all life. And Jews in the former Polish kingdom were monopolists. Moreover, the capital in their hands in no way constitutes the wealth of the country. Capital in the hands of Jews flows out of the country to wherever it is more profitable for them, and circulates throughout Europe, all over the world, as easily as a Jew can turn into a German tomorrow, after tomorrow in Italian, French or English. Their theocratic state embraces all countries and peoples, and the Jew everywhere equally considers himself in his homeland. Therefore, the capital in their hands is just as alien to the country. For two centuries, thanks to the state structure of the Polish-Lithuanian Commonwealth and the freedom they enjoyed, Jews devoured countries that were part of the Polish kingdom, just as they devoured the Khazar kingdom and the Spanish people, so they will devour Germany and Austria if the governments of these countries do not take serious measures to counter their exploitation, if they do not recognize them as foreigners, people of another, if not hostile, state.

2.6 Results Of Jewish Activity In Poland

The result of Jewish activity in the Polish kingdom was not only the impoverishment of the peoples of Poland, but also the impoverishment of the most eminent lords, who in the end almost publicly sold their services and their homeland.

The incurable state of Lithuania, i.e., White Rus', is well known to all. Here, in the 17th and 18th centuries, Jewish populations from other regions, where it was dangerous for them to live, flocked and began to consume the remnants of the country's well- being. The former Kievan, i.e., Dnieper Rus', retained some strength only because the Jews, though temporarily, were removed from it.

The population of the Dnieper region was no less oppressed by the lords and Jews, but as soon as it found support in a nationally organized army, in the Zaporozhians, bloody uprisings immediately began. Let us recall the Kosiski uprising in 1593, Nalyvaiko, and Khmelnytsky himself. The people explain their reason primarily by the unbearable economic oppression of the Jews with the help of the gentry lords and then the Jesuit priests.

However devastating these terrible uprisings and endless wars were, they nevertheless gave the population a chance to breathe from the even more undermining exploitation of the Jews.

Having broken away from Poland and dealt it a decisive blow, Little Russia joined the Moscow Tsardom; but for political reasons, its best part, Trans-Dnieper, was returned to Poland, and lords Potocki, Branicki, and the like, with crowds of Jews and Jesuits, again burst into the country. Their unbearable oppression again caused an uprising in 1768. The so-called Haidamaks, under the leadership of Zalizniak and Gonta, exterminated all Jews, priests, and military Poles throughout the domain of Counts Potocki and Branicki. In Uman, predominantly populated by Jews, up to 12,000 people were killed after its capture on June 10, according to Polish accounts, and much less according to many testimonies.

But that's not all. If the Polish state, weakened by the aristocracy and so- called freedom, entrusted Jews with obtaining financial resources for it from the indigenous population and protected them in every possible way, then the lords the gentryfor their part, surpassed the government itself in their attitude towards Jews. Constantly in need of money and too busy with intrigues at sejms and various pomp, the eminent gentry always kept Jews close, like bags of gold, into which they could dip their hand at any time. For this, they leased to Jews the lands seized by them from the Russian people, in a so-called 'lease,' i.e., simply an uncontrolled redemption, with the right to judge peasants and even punish them with death.

Thus, with the help of the royal government and the gentry, Jews, enjoying not only equality with the main population of the state but also privileges, seized all trade and all capital in the country during the 16th and

17th centuries, and destroyed not only the trade of indigenous burghers but even crafts in cities and towns. Despite the Magdeburg Law with its guilds, the indigenous burghers could not compete with the Jews, who burdened their crafts with exorbitant duties and levies.

2.7 Enslavement Of Christians By Jews

Jews strive for the enslavement of peoples who have shown them hospitality, consciously or accidentally, since then, the Jewish question has arisen. But, despite the abundance of time, it has not moved a single step forward. One might even say that humanity is now further from solving this enchanted question than a hundred or a thousand years ago.

And what a strange phenomenon is also observed: the Jewish question sometimes becomes burning, as if urgent, then suddenly freezes, as if it had never been spoken of. Even in countries like France, where it seemed the Jewish question was formally and irrevocably resolved, it flares up again there with new force, with new tension. Of course, in the near future in France, this question may be resolved. Jews have gained too much power there, both in parliament and in administration. They are masters in the financial and commercial fields. A huge part of the press is in their hands. Under such conditions, an objective discussion of the calamities caused by Jews is almost unthinkable.

But Jewry itself carries the seeds of its own instability. Jews, as they seize power and gain a dominant economic position, become intolerably arrogant and haughty. They are ruthless in their despotism, merciless to their victims, too intolerant of other religions, other customs, other public and state institutions. No one is capable of driving people to such a frenzy as Jews.

And this is their Achilles' heel. They themselves, with their own hands, will destroy the privileges enjoyed by Jews in France and in some other states of Western Europe. Not for the first and not for the last time they reach the apogee of their strength and lose it due to their insatiability and abuse of it.

But let's leave France aside. Having succumbed to the abstract doctrines of the 18th century, it produced, in Renan's opinion, an "unsuccessful experiment" in applying them in practice, and in the Dreyfus affair, it could already be convinced of a fatal, hardly rectifiable error. The Dreyfus affair, the expulsion of Deroulede, and the prohibition in Paris of the play "Decadance" these are the first indicators of the force of passions tearing the country apart over the Jewish question.

But why, then, in Russia, can the Jewish question not receive a firm solution?

Slavs, by their nature, were too good-natured; they were always extremely tolerant and excessively trusting. By virtue of these qualities, we are capable of guarding our interests when danger is already at hand, when it is impossible not to see it. Until then, anyone can gain our trust, can dwell among us and enslave us, can gradually undermine our religion, destroy our customs, and we will console ourselves with the thought that strength is on our side and, if necessary, we will crush any enemy with one blow.

And what is remarkable: while we are weak and do not yet believe in our own strength, we are cautious; but the clearer we realize our strength, the more trusting we become, the more we desire to appear magnanimous, and the easier it is to deceive us. Look, in fact, at how Russia treated Jewry during the time of the appanage princes of the Moscow state? We were disunited; we recognized our weakness and inability to fight against a persistent, intrusive, and heartless tribe; and we did not even try to fight. We instinctively feared and directly did not admit Jews... Ivan the Terrible went even further. When Novgorod was taken, he expelled them, and when Polotsk was taken, he ordered all Jews to be baptized.

Even such a gentle tsar as Alexei Mikhailovich repeatedly expelled Jews from Moscow, and during expulsions from Mogilev, he ordered the confiscation of all "Jewish households."

We adhered to the same policy, in terms of not admitting Jews, in the 18th century. Peter the Great, the most progressive sovereign, even he did not dare to admit Jews, realizing that once admitted, they would not be driven out. And once they gained strength, the enslavement of the people would be inevitable.

"I want to see among us," said Peter the Great, "peoples of the Mohammedan and pagan faiths rather than Jews: they are rogues and deceivers. I eradicate evil, not multiply it. There will be no dwellings or trade for them in Russia, no matter how much they try, and they do not bribe those close to me."

Throughout all subsequent reigns, up to Catherine II, the same cautious attitude towards Jews is observed. Not only are they not admitted, but if they somehow penetrate against the law, laws are immediately issued for their expulsion.

However, the number of supporters of Jewish interests among Petersburg officials gradually increased. Was this a consequence of the then bureaucracy's detachment from the life of the people and unfamiliarity with the activities of Jews, or other reasons; or was it even a consequence of entirely selfless considerations it is difficult to say. Judging by the words of Peter the Great about bribing his "inner circle," one can doubt the complete selflessness of the Judeophile officials. Be that as it may, however, the fact remains beyond doubt that at a time when local governor-generals viewed any Jewish intrusion with suspicion, the Senate held different views, and a few days after Catherine II's ascension to the throne, it presented her with

a "unanimous" resolution permitting Jews to enter Russia... The Empress ordered this question to be postponed, and eventually, despite the strong influence of 18th-century philosophical teachings, Catherine II allowed Jews to settle only in the sparsely populated steppes of Novorossiya and Taurida. In the annexed provinces, after the partition of Poland, Catherine II permitted Jews to remain, but still did not allow them into the inner provinces. "Their admission into Russia could bring great harm," the wise Empress declared, having familiarized herself with the activities of Jews in Belarus.

A completely different trend is observed in the 19th century. Our state organism strengthened; we began to realize our strength and now treated the Jewish "invasion" more carelessly.

Countless complaints from the annexed provinces of the Polish-Lithuanian Commonwealth, reaching not only the Senate but also the sovereign, compelled Alexander I in 1802 to form a special committee to draft a project "on the organization of Jews." Among the committee members was G. R. Derzhavin, who submitted a detailed note on curbing the "mercenary trades of Jews," attaching a complete reform project to it. This project proposed: the abolition of kahals in all provinces inhabited by Jews, the cancellation of all kahal levies, and the restriction of the influx of Jews to a certain percentage in relation to the Christian population, etc.

From this project, it is clear that Derzhavin understood the strength of Jewry as a political caste and on what grounds it should be fought. But, of course, the Jews themselves also understood the meaning of the project. And so, immediately, the kahals and "city leaders" began to gather everywhere in extraordinary assemblies and decided to send a deputation to Petersburg to prevent any innovations, and to allocate a million rubles "for gifts." The same deputation was instructed "to make efforts to replace Derzhavin." If this failed, it was not forbidden "to attempt his life"[1].

How successfully the deputation from the Jewish kahals, equipped with enormous financial resources, acted can be concluded from the consequences. Derzhavin's project was not only not adopted, but, on the contrary, the new regulation on Jews of 1804 further developed the isolation of Jewish communities in on Russian soil. The Kahals strengthened and gained independence in financial, judicial, police, and educational matters.

In 1827, legislation went further, granting Jewish communities themselves the right to choose and supply recruits. One can imagine what power the Kahal-rabbinical administrations acquired, what oppression and abuses they could perpetrate! The Kahal bosses could even hand over to recruits, as part of subsequent conscriptions, any member of their Jewish community who evaded the Kahal's demands or deviated from the ritual of Talmudic orthodoxy! And we ourselves are handing over such power to representatives of a political caste hostile to us!

[1] "State within a State" A. N. Pyatkovsky, p. 118.

But our magnanimity, or rather, shortsightedness, goes further. In 1835, a new regulation was issued, which strengthened the power of the Kahals and recognized them as "departments." The Kahals served as intermediaries between the government and the Jewish "estate." The Kahals were entrusted with the duty of executing all official directives, collecting and spending sums gathered from Jews... Rabbis were entrusted with the duty of overseeing the purity of religious rites (although, it would seem, what business is it of the state how purely Jews perform religious rites), instructing Jews in the true meaning of their law, etc., etc.

The establishment of the "box tax" for the benefit of Jewish societies completed the isolation of an independent political organization. And since the box tax, among other things, was levied on the slaughter of livestock, and in some localities all slaughter was in the hands of Jews, it is evident that Christians were also indirectly taxed for the benefit of Jews... Apparently, Jews, skilled in corrupting weak-willed people, fully utilized their art. Thus, with our own hands, we initiated an autonomous "state within a state."

Of course, such a situation could not last long. Again, Jews, wielding immense power, began to abuse it excessively. Again, complaints poured in; throughout the provinces of the Jewish Pale of Settlement, there was a groan. And after several years, specifically in 1844, the Kahals everywhere, except for Courland and Riga, were abolished, and Jews were subordinated to city and district administrations on a general basis. The box tax was transferred to city dumas and town halls. But due to some fatal misunderstanding, a loophole for isolation was left for Jews: the duties of the Kahals for collecting the box tax were transferred to "Jewish" tax collectors. Jews were left with ample room for abuses.

We cannot bring matters to a complete end. However, it is doubtful whether the compilers of the "regulations" sincerely wished to put an end to the isolation of the Jewish caste. Already in 1845, a special collection "from Sabbath candles" was reinstated for the maintenance of Jewish schools, and under the Ministry of Internal Affairs, a "rabbinical commission" was established to resolve all issues related to the rules of the Jewish faith. In 1852, Jews were granted the right to have their own special guilds. Taxes were collected from Jews separately from Christians; moreover, Jews were allowed to organize their assemblies, the center of which were synagogues. The arbitration court among Jews continued to operate on Talmudic grounds. Metric books remained in the hands of rabbis.

Thus, although the kahals were formally abolished, in practice they retained their power. A state within a state continued to exist. And let us note, such self- government, in the absence of actual control by the government, is granted to the Jewish "estate," or rather, a separate political caste, at a time when tens of millions of the Russian population were still in complete slavery!.. Is it any wonder then that the Jews, guided by their

rabbis with actual discipline, enslaved the entire local population and seized the most profitable branches of trade into their own hands?

With the onset of the period of transformation, isolated Jewry became even stronger. Jews, not abandoning their former methods of influencing Petersburg officials, used an even more powerful means the mixing and even identification of the concepts: Jewry and liberalism[1].

The general rise of Russian society, which welcomed the emancipation of peasants, the revival of self-government, and the granting of open courts, was exploited by Jews to their advantage in the best possible way. During the era of individual freedom, proponents emerged for allowing Jews to live everywhere. The fact that a multitude of ignorant peasants would fall into bondage to Jews who had become adept at usury and secret trade, and that the freedom of the people is above individual freedom proponents of Jewry did not think about this.

In the name of equality before the law, we demanded the expansion of Jewish rights regarding their entry into state service, the acquisition of land, the obtaining of nobility, and the pursuit of any desired trades, etc. The fact that Jewry is based not only on the religious foundation of Mosaic law but is governed by a special Talmudic legislation, alien and even hostile to the legislation of all Christian states, and the fact that Jews recognize only their rights, but do not even in principle admit duties imposed by the state this we did not wish to see.

In the name of brotherhood, we took on the role of defenders of the "persecuted tribe." And the simple fact that the Talmud itself does not recognize brotherhood between a Jew and a Christian, that the Talmud permits deceit and betrayal of Christians, that it considers all who do not profess the Jewish religion to be unfaithful goyim this we also did not notice.

During the sixties and partly the seventies, we began to equalize the rights of Jews: regarding trade, crafts, the acquisition of immovable property, and most importantly, the occupation of positions in state service.

Jews who had been in the first guild for ten years received the right to be registered in our merchant class in all cities, along with members of their families, and to acquire real estate. Jews registered in the merchant class were given the opportunity to employ clerks also Jews. And we know what these rights turned into. Temporary residence for Jews quickly turned into permanent residence. In Moscow, entire quarters passed into the hands of Jews and were settled by Jews, allegedly as clerks. Among the merchants, more than 50% were Jews, and among the merchants of the first guild, 72% of them were Jews!.. Academic degrees opened the way to widespread residence and state service.

Finally, in 1865, the "Pale of Settlement" was effectively abolished by

[1]This issue is quite consistently examined in Mr. Orlovsky's brochure under the same title: "Jewry and Liberalism."

granting "Jewish mechanics, distillers, brewers, and masters and artisans in general the right to reside everywhere in the empire." All the most resourceful Jews immediately registered as masters and artisans and filled the most commercial and industrial cities. Jews engaged little in craftsmanship, but seized all speculative and exchange dealings, commission agency, sale of wine and vodka, sale of smuggled and stolen goods, etc., etc., and usury became their main craft on the widest scale.

Jews did not stop there. They persistently sought to penetrate the nobility, which stood at the head of local self-government bodies. The "explanations" of the Senate came to the aid of Jews, which interpreted the laws on the inclusion of Jews in noble genealogical books in such a way that only Jews who had converted to Christianity did not enjoy this right. Jews, however, who remained faithful to the Talmud, i.e., alien to our statehood, proved worthy of inclusion in the noble books!.. Thus, from the point of view of the Department of Heraldry, it would appear that the government was concerned with granting Jews a privilege for preserving their initial isolation...

It would seem that the Jewish question had been finally and forever resolved in our country. Meanwhile, it only worsened, but did not move forward at all. The Achilles' heel of Jewry was revealed again. Moans rose again, complaints poured in. Even enmity between Jews and Christians appeared in a cruder form, in the form of violence against each other... Jews were so self-confident that they did not even pay attention to the historical turning point that began in the 1880s and caused national self- awareness in place of all corrupting cosmopolitanism a self-awareness that forced us to distinguish forms from ideas, phrase-mongering from the demands of common sense.

Under the influence of these demands and in defense of not the "persecuted," but the actually enslaved population, measures have been taken since the 1880s against obvious abuses of craftsmanship and against the boundless greed of Jewish usurers. But... all these measures are paralyzed by the concerted opposition of Jewry itself and many of its supporters, who see the highest cult in the full intervention of the government, for the world should be governed only by economic laws.

By virtue of these laws, capital is the main engine of civilization. In every country, the owners of gold must be masters, and that tribe, which is distinguished by a greater ability to profit by any means, has the right to rule over all peoples. Jews, as the least fastidious people in the choice of means of enrichment, must become the kings of the world.

Having seized a mass of organs of the periodical press and acting in one direction, with strict discipline of worldwide propaganda, the Jews achieved the identification of their aspirations with the cultural movement of all mankind the identification of Jewry with liberalism.

Under such conditions, when views on the Jewish question are formed

not only under the influence of material temptation, but also under the influence of persistent Jewish propaganda, it is impossible to count on the precise application of laws concerning Jews. How difficult must it be to develop and implement any new provision that could at least partially protect the population from further Jewish enslavement! Every compiler faces the most difficult task of unraveling the web of those abstract principles that are propagated by the "Universal Israelite Alliance," but which are least applicable to Talmudic Jews.

When resolving each issue, it is first necessary to establish firm fundamental principles. But when we encounter the Jewish question, there can be no talk of any firm principles. In the Jewish question, one has to either act blindly or wander in the realm of contradictions.

Would it not be desirable to ask oneself: is it possible to grant Jews access to inner Russia?

To answer this question, it is first necessary to establish the fact: do Jews destroy the material well-being of the Christian population? If Jews are at least harmless, then there is no reason to restrict their freedom to settle wherever they wish. But if they act destructively and corruptingly, then there is no reason to invent pretexts for their dispersal throughout Russia; on the contrary, means should be sought to facilitate their expulsion even from those places where they already impoverish the people. Freedom of the individual is a great thing, but the freedom of a people is above all else in the world. And therefore, to create freedom for a handful of newcomers at the cost of enslaving millions of the indigenous population, may be "cultural" in the Jewish understanding of the word, but it is inhumane from the point of view of broader humanity.

2.8 Sermon Of A Rabbi In A Lithuanian Town

One of the travelers, a Jew, writes in the article "A Trip to Lithuania" in the journal "Voskhod": "Let others boast of the immense number of their forces in the form of millions of armies and millions of bayonets and cannons. We still have their great spiritual invincible army! "Who with their chariots, who with their horses, but we by the name of God," as it is written in Scripture."

And looking at this army so beautifully armed with spirit, I exclaimed together with the great poet-king: "If armies encamp around me, my heart will not tremble! If war rises against me, I will not be afraid."

It is a pity, says the traveler, that the rabbi did not touch upon the immediate ailments of his local listeners, although there was often reason for it.

The sermon ended with repentance, which had a profound effect on me.

The rabbi, and all those present after him, with loud sobs began to beat their chests, uttering a prayer of repentance. Rav Ashi, it is recounted in the Talmud, read the Bible and came to the following verse (Jer. III, 27 30): "It is good for a man to bear the yoke in his youth. Let him sit alone and silent, for such is his lot; let him put his mouth in the dust, perhaps there is hope; let him offer his cheek to the one who strikes him, let him be filled with disgrace," etc.

Then he burst into tears and exclaimed: "So much and perhaps even more!" This exclamation was about to escape me (says the traveler) at the sight of these penitents. For what, for whom!

Oh, you poor, hungry, humiliated, spat upon ones. You are not guilty before anyone, but rather, everyone is guilty before you. You are so maliciously and incessantly accused that you truly consider yourselves terrible sinners. And if you really were such, then even then you would have nothing to fear from hell. For the Talmud says that three kinds of people are freed from the torments of hell: those who suffered from hunger, painful illness, and an evil wife. And you suffered from all three. For, if you did not always have evil wives, then there was always something more terrible an evil stepmother, who turned your life into a terrifying hell. Oh no, you have nothing to repent for, you, stepsons of the Universe. Not because you were saints. Oh no, far from it. But, in any case, you are not to blame for many of your sins. Let those repent who for millennia tormented you and tore your body, your souls into pieces, trampled your good, glorious name into the dirt, mocked everything that was dear and sacred to you. They disfigured you. And not them, these hypocrites, who spoke of meekness and filled the world with evil deeds, not them in any case to reproach you. You can always give them one answer: "If you were required to have even a hundredth part of those virtues that you demand from us, not one of you would be worthy of being a Jew."

After the sermon, a prescribed memorial prayer and "maariv" were performed. And only after the end of the last service did the parishioners slowly disperse, as if reluctantly. Some even remained after everyone else had left and, probably, will still be swaying over books.

The entire "gamedrash" (house of prayer) is for them a temple of religion, a temple of science, a temple of art, even something like the "corridors" of parliament and parliament itself, where if not finally decided, then, at least, all world issues are discussed. For these people, despite all the entrusting concerns, great politicians and generally possess endless curiosity. They are interested not only "in the holidays with a laid egg," but also in all sorts of trivial matters in the field of politics, war, etc.

From the said sermon of the rabbi to his chosen sinless children, it is clear that such a teaching is a clear encouragement for all lawlessness against Christians, and the rabbi blamed all their sins on the goyim. Then, after such a comforting sermon, the Jews are glad to try even more to deceive

and trick the goyim. To this, let us cite at least one fact:

In Warsaw, in the stable of Moshek Goldstein (Kostelnaya, 68, in Prague), 6 horses and 2 village carts were found, and Goldstein himself disappeared. Subsequently, it turned out that two horses were stolen in the village of Chentskovo from the headman Shreder, and three horses were stolen in the Falety gmina from Jan Nockiewicz and Pyotr Slabovich. The sixth stolen horse was not found.

It is becoming increasingly difficult for the Russian population to live within the Pale of Settlement. Jews are gradually displacing Christians from their lands. There are already cities from which people with means are moving to the central provinces. When asked what prompts them to do this, they give a categorical answer, which may seem vulgar, but in which a deep truth resonates: "Simply because life is rotten." And it is indeed so, and life is truly "rotten." More simply, this life "falls apart," as Jews bring demoralization into all its spheres. And then, having felt their strength, they begin a usual onslaught, whose insolence knows no bounds.

Thanks to this, not only for the common man, but also for agents of state power, it becomes twice as hard to live there than in the Russian provinces. The Jewish population, acting in solidarity and amicably, completely evades any administrative regulation, demoralizing the indigenous population by its example, paralyzing the energy of state power agents. Russian officials in the fight against Jews often throw up their hands, the police are exhausted, and, in the end, sometimes, despite all their desire, can do nothing, especially against the Jewish masses. How much this undermines the prestige of the foundations of Russian life goes without saying.

"Just run away," they complain in courts, overwhelmed with cases of various crimes committed by Jews, and in various government agencies. And there is no doubt that if this state of affairs continues, the time is not far off when officials will have to be called to serve in the Pale of Settlement by advertisements, just as rural doctors are now called, or assigned a double salary.

"The Jews have become impudent, there's no dealing with Jews," complaints are heard from all sides.

And how well-founded these complaints are can be shown by hundreds of correspondences appearing more and more frequently in recent years. Recall a number of such facts only recently: resistance to authorities and beating of Russian soldiers by Jews in Minsk, murder of a soldier by Jews in Vilna, beating of soldiers by Jews in Zhitomir, continuous clashes with the police in various cities, the beating of an excise official in Slonim during the drawing up of a protocol, with Jews throwing snuff into his eyes, the attack in Orgeev on excise official Bugaesko, who was mutilated and lost an eye, and a whole series of similar acts of violence by Jews.

In general, all these facts, increasing day by day, have long indicated the necessity of taking some measures to discipline Jews, not only in the inter-

ests of the indigenous Christian population within the Pale of Settlement, but also to protect the rights and dignity of officials subjected to mockery and humiliation by Jews.

And one of the radical measures that would allow disciplining Jews, restraining this criminal world at least somewhat within the bounds of legality, and at the same time most importantly, protecting the interests of the Russian population would be to strengthen the police force within the Jewish Pale of Settlement at the expense of the Jews themselves.

They are the main violators of the law; they supply the main contingent of criminals let them pay for the increased expenditure on augmenting the police force, which the state is forced to bear due to their fault.

Book Four. Section Four.

On Proselytism

1.1 The Oldest Method Of Jewish Propaganda

The high opinion of the Jews about themselves and their religion naturally led them to religious propaganda. Palestinian Jews, self-contained and full of aversion to all foreigners, were indifferent to other cults; but Jews, confronted with the Greco-Roman world, could not resist the desire to convince it of the superiority of Judaism. They were prompted to this by the very contempt with which Greeks and Romans regarded Jewish faith and nationality. However, writings directly in favor of the Jews could not succeed, and prejudice against Jews was so strong that their defense, coming from themselves, was ignored. Therefore, the Jews resorted to a very common means at that time: they began to disseminate apologetic works, presenting them as writings of ancient authors, and, hiding behind the authority of the latter, fought their opponents on their own ground. The 2nd century BC was particularly rich in such products; the place of origin of the apology was Alexandria, the capital of intelligent Jewish emigration the main point of contact with Hellenism. In one such work, attributed to Orpheus, Moses is presented as the only mortal who saw God and brought His law to earth, written on two tablets; in another Phocylides, a semi-mythical poet of Ancient Greece, preaches morality partly borrowed from Aristotle and partly from the Pentateuch of Moses. Later, in the 1st century AD, spurious letters of Heraclitus appeared in Ephesus, in which an unknown Jew, under the guise of an ancient Ephesian philosopher, ridicules paganism and highlights all the advantages of Jewish law. The Alexandrian Jew Artapanus attributes the invention of writing and its dissemination among all peoples to Moses. The so-called Sibylline Oracles enjoyed special respect among Greeks and Romans; to these predictions, the Jews added a whole series of new prophecies, so skillfully intermingling some with others that the deception was not unraveled by pagan writers or priests. In Virgil, for example, we find a reference to such Sibylline predictions, which undoubtedly belong to the number of tendentious Jewish additions. In these additions, Uranus is identified with Noah; Saturn, Titan, and Japetus with Shem,

Ham, and Japheth; the overthrow of the Titans is attributed to the God of Abraham. In a word, Jewish monotheism sought and found artificial points of support for itself in mythological tales, reworking and interpreting them in accordance with a given theme. The influence of these Jewish forgeries was twofold: on the one hand, they evoked a whole series of ideas characteristic of Judaism for example, the apocalyptic doctrine of the proximity of the end of the world, of a golden age (the pagan form of Jewish messianism); on the other hand, they aroused interest in Judaism, a desire to get to know it better, and thus served as one of the indirect tools of Jewish propaganda.

In 139 BC, the Chaldeans and Jews were expelled from Rome because they began converting pagans to Judaism and allowed Roman proselytes to celebrate the Sabbath. Even then, a Jewish kingdom existed, and Jewish communities were already present in almost all countries of the then civilized world, striving to attract natives to their faith.

During the reign of Emperor Tiberius, the Jews were subjected to equally severe persecution. He forbade them from performing their divine service and ordered their ritual clothing and utensils to be burned.

He transferred young Jews to provinces with an unhealthy climate under the pretext of military service; the rest he expelled from Rome and threatened them with eternal slavery if they showed disobedience.

The same story as now, hatred for Jews nourished all peoples long before Christianity. Consequently, the nation itself is to blame, not the Christians.

Flavius explains the reason for the expulsion of Jews from Rome by Emperor Tiberius as follows: three Jews converted a patrician woman, Fulvia, to Judaism. The crime consisted of the Jews committing sacrilege by convincing Fulvia to donate a large part of her property to the Temple in Jerusalem, but they did not forward the money as intended, instead fraudulently using it themselves. Fulvia's husband, Saturninus, was a personal friend of Tiberius and convinced the Caesar to expel the Jews from Rome. There were many other reasons besides this one that prompted the emperor to order the expulsion.

1.2 On The Influence Of The Jewish Teachings

Regarding the period of emperors and the influence of Jewish scholars of that time on Roman society, the rabbis, writing the history of their people during the reign of Trajan, transmitted the events of this reign in a distorted form they tried to highlight the influence that some Jewish legal scholars supposedly had on Trajan and his daughter Imru. According to them, Terentius Rufus, who commanded the troops in Syria during the Jewish revolt under Bar Kokhba, often visited Rabbi Akiva with his wife and benefited from his religious lessons. The accounts in Jewish chronicles about Anton-

inus Pius and his relationship with Rabbi Judah, whom the Jews call a saint, are even more astonishing. Of all the emperors, they praise only him, and while history marvels at Hadrian's successor's mercy towards Titus and Numa's justice, the Jews praise him for persecuting Christians and adopting circumcision[1].

According to these chronicles, Antoninus was initiated into the secrets of Jewish law by Rabbi Judah; every night he visited this saint and studied Jewish law and Kabbalah with him. Thus, the rabbis managed to turn the ruler of the world into a skilled Jewish legal scholar[2].

The Talmud states the following about proselytes:

ńFor a gentile who converted to Judaism after finishing the harvest in his field, the laws of leket, shikha, and pe'ah (offerings for the poor) do not apply. Rabbi Judah says: the law of shikha does apply to him, as the provision of this due to the poor only takes place during the gathering of sheaves into pilesż

ńGrain still standing, sold by a gentile to a Jew, is subject to the law of pe'ah, but if sold by a Jew to a gentile, it is not. If a Jew and a gentile, being partners, divide grain still standing between them, then the Jew's portion is subject to the law of pe'ah, but the gentile's portion is notż

ńRabbi Simeon says: grain belonging simultaneously to a Jew and a gentile is not subject to the law of pe'ah. From the property of a deceased proselyte, which was appropriated by a Jew, unharvested grain is subject to all tithes, while harvested grain is not subject to any tithesż (Tractate 'Pe'ah')

The Arabs brought the Jews deliverance from centuries of slavery.

Caliphs showered the Jews with honors and power, patronized their worship, and encouraged their pursuit of knowledge. As a result, the Jews competed with the Moors in acquiring wealth and knowledge, especially in philosophy, medicine, and astronomy. Having assimilated the spirit of the Arabs, the Jews not only did not abandon their faith but also strove to propagate and convert others to Judaism.

As a minister, Shapirut learned from the Slavic embassy that arrived in Cordoba about the existence of the Jewish Khazar kingdom in Eastern Europe. He sent a letter3 (in Hebrew) to the Khazar king and received the following reply:

ńKhazar King Joseph reports that the Khagan (prince) Bulan organized (732 AD) a dispute between a Christian, a Muslim, and a Jew, during which the learned Jew, Isaac Sanjari, so convinced him of the truth of Judaism, of the Jewish religion, that the Khagan, along with his subjects, converted to Judaism in the same year. It is said of one of Bulán's successors, Khagan

[1]Ganz Tsemah David, p. 107.

[2]Gemar tit Sanhed., c. XI, p. 5, 6 and 7 Coccenis duo Tract. be Thalmud Ganz (Chronicle, book 1, p. 18).

Obadiah, that he founded synagogues and schools and commanded the people to be taught the Holy Scripture." Joseph[1] affirmed, "that neighboring kings pay him tribute, that in his state there are many cities, villages, and mountains, and that he is the twelfth Jewish ruler in it." To Hasdai's question about what the Khazars know about the Messiah, Joseph writes: "Our gaze is turned to Jerusalem and the Babylonian academies," and about his ancestor Avdia, that "he summoned learned Jews who taught Holy Scripture, Mishnah, and Talmud." This proves that the Khazars were Rabbinists, not Karaites. This state was destroyed by the Russian prince Sviatoslav of Kyiv (969 AD) during the lifetime of Shapru, and many Khazar Jews were resettled in Kyiv and other Russian cities, which later became part of the Polish kingdom.

Under King Habus, Samuel Ha-Nagid (10271055) served as a state counselor and secretary. Samuel was at the same time a rabbi and the head of all the Jews of the state. He wrote an introduction to the Talmud, as well as several poetic works, imitations of psalms (Ben-Tehillim), proverbs (Ben-Mishle), and Kohelet (Ben-Kohelet). Judah Halevi (Abdul Hassan, 10851143) from Toledo (the Castilian capital). The number of his poetic-synagogal works exceeds 300. He also became famous for his religious-philosophical work "Kuzari (Khazare), or The Disputation of Isaac Sangari on the Superiority of Judaism." Being very wealthy, Yehuda undertook a pilgrimage to Palestine in his old age. It is said that upon his entry into Jerusalem, he was trampled by an Arab's horse at a time when Yehuda was singing his song about Zion (Eli Tzion Vearega). Rabbi Yehuda Shalevi, in his literary work, proves that in the VII or VIII century, the Khazar king with his entire royal house, his nobles, and a significant part of the Khazar people, who ruled on the Lower Volga, in the Caucasus, in Crimea, and in Kievan Rus', were converted to Judaism. According to the unanimous testimony of Khazar, Arab, and Jewish sources, this conversion of the Khazars was preceded by a learned dispute among experienced theologians from Jews, Christians, and Muslims.

The philosophy of Epicurus did not cease to rebel against Neoplatonism, even at his last breath, because he allowed the religious concepts of Jews into his system. Alexander Severus, among the brilliant titles with which emperors were adorned, prided himself on the name Archisynagogus. Decius, having declared a bloody persecution of Christians, ordered proconsuls and priests not to disturb Jews in synagogues; and according to the account of Dionysius of Alexandria, Valerian's persecution of Christians was caused by the suggestion of an Egyptian archisynagogus, who, as can be seen from his words, was a Jewish proselyte[2].

In the Justinian Code, among other things, there is the following decree

[1]The last Khazar king.

[2]Cazavbonde Script. rer. and in Alexndr. Sev.

from Emperor Theodosius to the prefect: "A new and almost unknown sect has arisen in Africa; impious people wish to convert Christians to Jewish superstitions; these apostates must renounce their heresies if they wish to avoid the punishments prescribed by law. Meanwhile, their synagogues must be destroyed or converted into the property of Christian churches"[1].

1.3 Nestorian Heresy

The Nestorian heresy was recognized by councils as a branch of the Jewish religion[2]. Bishop Proclus, denouncing Nestorius, presents him as a follower of the synagogue. "Jew!" he exclaims, addressing Nestorius. "Tell me, who could redeem us if not the Son consubstantial with the Father by divinity?" The Church declared that Nestorius's teaching was a renewal of Jewish superstitions, confirming the errors of the synagogue. From the acts of the Council of Chalcedon, it is clear that when the historian Theodoret, accused of Nestorius's errors, appeared at the assembly, the bishops unanimously exclaimed: "Out with the Jew who has come to us, remove the disciple of the synagogue!"

Past centuries were marked by an extraordinary abundance of prophets, martyrs, and spirits among the Jews. David Reubeni deserves special attention; in a fit of enthusiasm, he traveled to Italy, where he arrived to secure firearms for the liberation of Palestine from Muslim rule. This brave man boldly appeared on a white horse in the Vatican, where he was graciously received by Pope Clement. Then, in Portugal, David Reubeni entered, preceded by a silk banner on which the Ten Commandments were embroidered despite a brilliant reception with banners and processions given to him by the king a young Jewish prophetess, who had conceived a plan to return her suffering brethren to the Holy Land, was immediately handed over to the Inquisition for burning. David Reubeni barely escaped the pyre by fleeing.

Diego Perez, under the name of Solomon Molcho, converted from Christianity to Judaism, was so inflamed with enthusiasm, in the fervor of religious zeal, that he even tried to convert the Pope himself to the Jewish faith. Soon after, the martyr's death he so desired befell him during his stay in Mantua, where he was thrown, by order of the emperor himself, into a burning pyre.

However, it must be acknowledged that religious propaganda is not too akin and close to the spirit of the Jewish people; it always manifested itself through indirect paths, avoiding direct routes of immediate missionary work. The reason is that Jews have long held the belief that anyone who converts to Judaism has some ulterior motives. Thus, during the reign of

[1] Codex Theodos. de iudeis et coelicolis, leg. 1.

[2] Bartoloeci, bill rabbin., tom IV, versus 260, which speaks of a Nestorian who adopted the Jewish faith.

the Maccabees, when they achieved supreme power, strength, and might, many seekers of fortune, so-called royal advisors and servants, flocked to the royal palaces from various countries, who adopted Judaism to prove their loyalty to the sovereign; Jewish scholars did not want to recognize them as true proselytes and mockingly called them "proselytes of the royal table." They viewed converts who adopted the Jewish faith for the sake of a woman (migum ishus) or for some other purposes in the same way. "Converts are burdensome to Jews like boils," says the Talmud[1], for who can guarantee that they are sincerely believing? This reflects the fear of Jews that Talmudic morality of dubious quality, when confronted with any other moral-religious system, will not withstand the influence of the latter and will fall under the pressure of a fresher and deeper force. Confirmation of this is found in the Talmud itself: "Converts do not easily abandon their pagan customs and continue to live as before, and Jews, among whom they live, adopt their customs"[2]. Such is the Talmud's view on proselytism.

1.4 On The Conversion Of Orthodox Christians To Judaism

As for our Russian history, distrust towards the followers of the Mosaic law always existed in Rus' to a greater or lesser extent and was accompanied, among other things, by the fear that Jews would not entice into their faith both Christians and people of other confessions. Therefore, their civil rights were constantly, to a greater or lesser degree, restricted, and their resettlement to Russia from other states was forbidden; several times they were even subjected to complete expulsion from Russian territories[3].

The Venerable Father Joseph, Abbot of Volokolamsk, who lived in the 15th century, wrote a book titled "The Enlightener," in the compilation of which he was guided by materials from ancient manuscripts called "The Chronograph." This work narrates the initial phenomenon of schism. We will quote verbatim an excerpt from this book on proselytism. "Since Russian land was baptized, all of one mind with the Holy Trinity, nowhere has anyone seen a heretic or an evil person: and thus 470 years passed. It was in the year 6979 [1471 AD], during the reign of the great Prince Ivan Vasilievich, when the Novgorodians rebelled, then Prince Mikhail Olgovich came to them as their prince, and with him came a Jew named Skharia, who had previously lived in Kyiv. This Jew seduced; Denis brought to the same Jew Alexei, the protopope, who was then on Mikhailovskaya Street, and made him an apostate from the Christian faith. Then other Jews came from Lithuania,

[1]Tractate "Yevamot," 47.

[2]See Rashi.

[3]History of the Ministry of Internal Affairs. Vol. 2, part 12, p. 129.

whose names were: Moses, Shmoy, Joseph Khanushch. Alexei and Denis loved them so much that they always wished to be with them, and not only did they themselves incline to Judaism, but they also brought their children to it, wishing to be circumcised into the Jewish faith, but the Jews did not command it, saying that Christians would learn about you and you would be exposed. They changed their Christian names: Alexei they called Abraham, and his wife, Sarah. Then Alexei converted many to Judaism, his son-in-law Ivashka Maksimov, and his father, Pope Maxim; likewise, Pope Denis converted many people: then they converted Gavriil, the protopope of Sophia, and Gridya, the key-keeper; Gridya taught Judaism to Grigory Tuchin, whose father Tucha had great power in Novgorod, and many others were taught Judaism: Mishuka the dog, Vasyuk Sukhov, Lavresh, Fedor, Vasily, the priests of Pokrovsky; and Pope Iakov, and Yurka Semenov, Dolgov's son, Stefan Kryloshanin, Ivan, the priest of Voskresensky, Pope Naum; deacons, Makary Mukha; and thus they disturbed the Christian lineage, as no ancient heretics did; drinking and feasting, and not honoring the Lord's feasts... In the year 6988 [1480 AD], when the great Prince Ivan Vasilievich was in Novgorod, he took Pope Alexei to Moscow for the protopopate of the Church of the Most Pure Theotokos of Her Honorable Dormition; and Pope Denis to Michael the Archangel, and these vile ones converted a multitude of Christian people in Moscow to Judaism, as some fled and were circumcised into the Jewish faith. In the year 6993 [1485 AD], the holy Gennady was appointed to great Novgorod and Pskov. This one, like a lion, tore apart with his claws the full wombs of Jewish teaching, and crushing them, and breaking them against a stone: they rushed to flee, and came to Moscow, and there they found ready help from Protopope Alexei and Pope Denis, and many others who had already been seduced in Moscow; and from the monks, a certain archimandrite Zosima by name, and then a monk named Zakharia: then also from the court of the great prince, Fyodor Kuritsyn, and the cross-deacons, Istoma and Sverchok, and from the merchants, Semyon Klenov, and these and many others they taught Judaism. At that time, they had such audacity towards the Sovereign Protopope Alexei and Fyodor Kuritsyn, as no one else; for they were addicted to astrology, and many fables, and sorcery, and all kinds of black magic, and for this reason many inclined to them... After Metropolitan Gerontius, Deacon Istoma, before his death, approached the Sovereign with flattery and appointed the vile Zosima to the great episcopal throne in the year 6998 [1490 AD]... Then the holy Gennady became Archbishop of great Novgorod and Pskov; he sends to the Sovereign and to Metropolitan Zosima about blasphemy and outrage with the venerable cross and divine icons, for many heretics had appeared in Novgorod and Moscow at that time. Upon hearing this, the hierarchs of the Russian lands gathered; Rostov Archbishop Tikhon, Suzhdal Bishop Nifont, Ryazan Simeon, Tver Vassian, Sarov Prokhor, Perm Philotheus, along with archimandrites, hegumens, and the entire priestly council of the Rus-

sian Metropolis, came to Metropolitan Zosima, who was still unknown to them, as he was the leader and teacher of heretics. Zosima, feigning Christian wisdom, commanded the Novgorod heretics to be anathematized at the council. Gavriil the protopope, Alexy and Denis, priests of Arkhangelsk, and all heretics. Then many heretics were captured, and by sovereign decree, they were sent to Great Novgorod to Archbishop Gennady: he sent against them, for 40 versts, to seat them on saddles facing south, and commanded their clothes to be turned inside out, and their backs to the horses' heads, and on their heads he commanded sharp birch bark helmets to be placed high, with their faces turned towards the horses' hind legs, so that they might look to the west into the fire prepared for them, and on the helmets it was written in ink: 'This is the army of Satan'; and he commanded them to be led through the city, and commanded those they met to spit on them and say: 'These are the enemies of God and blasphemers of Christians, and of the Orthodox faith'; and then he commanded helmets to be set on fire on their heads. Thus, the good shepherd shamed the heretical regiment; and others were terrified, so that seeing this disgrace they might become chaste; and thus the evil heretics were condemned to imprisonment and exile... In the year 7013... the Novgorod heretics Volka Kuritsyna, and Vassian, hegumen of Novgorod, and many other heretics were burned.

1.5 Schism Caused By The Judaizing Heresy

According to the testimony of Saint Joseph, this first manifestation of schism was caused by Judaism. Despite all strict measures against the sect of Judaizers, it exists even today. Recently, this sect has even begun to spread openly. On this basis, it is impossible not to recognize as entirely fair the restrictions to which the government subjects Jewish settlers in the internal cities of Russia.

In 1676, by Alexei Mikhailovich's famous Code, the death penalty was decreed for Jews who converted Orthodox believers to their faith, and the passage of Jews from Smolensk to Moscow was forbidden.

In 1827, when Smolensk was annexed to Moscow, upon the collection of all customs and liquor duties into the treasury, the latter were leased to willing individuals from all estates, with the exception of Jews; at the same time, increased surveillance was imposed on them, and entry into Russia was forbidden. However, Jews, due to their inherent cunning, despite the strictness of supervision and law, by their usual and inherent means, visited not only all cities of Russia, but also Moscow.

1.6 Judah Boruch, Missionary In Moscow

In 1736, the Jew Boruch came to Moscow and converted Captain- Lieutenant Voznitsyn of the fleet to Judaism. Voznitsyn left with him for Smolensk and accepted the rite of circumcision from him. In addition, the same Boruch was accused of "the mortal murder of the priest Avraamy in Smolensk, of seducing other Jews to his faith among the common people, of building a Jewish school or prayer house, and of torturing a peasant girl who was in his employ."

The Jew Boruch and Lieutenant Voznitsyn were burned at the stake by court sentence. It can be assumed that on this occasion, in 1736, a Senate decree ordered: to immediately expel all Jews from Little Russia; this order was repeated in 1742, with the strictest prohibition against admitting any Jew into Russia. When some senators opposed this decree and submitted a report on the necessity, for national economic reasons, of allowing Jews temporary visits to Little Russia and Riga, Empress Elizabeth Petrovna issued the following resolution on this report: "From the enemies of Christ, I desire no interesting profit." In the past century, proselytism was widespread not only in Russia but also in other places. In 1831, Dr. Antoni Sanchez, one of the famous physicians of his time, invited to Russia as court physician and former member of the Academy of Sciences, was dismissed from service in 1849 and had to leave. The doctor assumed he had committed some offense against the Empress, but it later became clear that he belonged to a sect of secret Judaizers, as evidenced by the following friendly letter written to him by Count Razumovsky. "You did well to obey Her Majesty's orders. She was not angry with you for any transgression against her or her interests, but she believes that her conscience does not allow her to keep a man in her academy who has abandoned the banner of Christ and decided to fight under the banner of Moses and the Old Testament prophets"[1].

1.7 Rules On Subbotniks Approved

On February 3, 1825, "rules concerning Subbotniks or Judaizers and measures to suppress the spread of this sect" were approved.

These rules prescribed: wherever Judaizers were found, the leaders of this sect, their assistants, and seducers were to be apprehended to send those fit for military service, and those unfit for it to Siberia for settlement, so that they would be dispersed separately to remote places; wherever a Jewish sect was discovered, all Jews without exception were to be expelled; local authorities were to keep a close watch and hinder communication between Orthodox Christians and those practicing Judaism. Local authorities were

[1] "Russian Archive", 1870, p. 280.

to monitor and prevent the discovery of heresy to avoid temptation for Orthodox Christians.

The sect of Judaizers in Russia was very similar to Jewish beliefs, concepts, and expectations. According to the testimony of the expert on Jewish life S. V. Maksimov, Subbotniks, or Judaizers, consider Jews their brothers in faith they observe all Jewish rites, expressing readiness to enter into marital relations with them."[1]

As for the conversion of Jews to Christianity, this is mostly done out of selfish motives, and only a small percentage of them remain devoted to the Christian religion. The majority, however, return to Judaism, of course, due to the temptation of their fellow tribesmen and former co-religionists. Such deceivers even come from abroad with the sole purpose of making money, and then to mock Christianity and return home.

In ancient times, Christian sects, amidst their heated disputes, vied with each other in zeal for the conversion of Jews, to whom, as the historian Socrates says, monetary rewards were given if they agreed to accept Christianity. These rewards subsequently became a subject of speculation for Jews. A Constantinopolitan Jew intended to be baptized according to the rites of all Christian sects, in order to thus receive the rewards assigned by each of them to a new convert. He moved from the Orthodox Church to sects successively, one after another, until, finally, his deception was discovered by the Novatian bishop, who learned that the deceiver had been baptized in all Christian churches, and even by the Patriarch of Constantinople.

1.8 Baptized Austrian Jewish Missionary

Some time ago, an Austrian Jew appeared in Russia, under the guise of a baptized person, with some manuscript directed against the Jewish religion, and collected money throughout Russia for the publication of this work, assuring everyone that this method could convert Jews living in Moscow to Orthodoxy. He himself underwent a feigned baptism, remaining with his wife and child a faithful follower of the Talmud. His main task was to appear in the eyes of an Orthodox zealous missionary; indeed, many of our Russian zealots of Orthodoxy paid attention to him and donated considerable sums to this supposed zealot for the publication of his writings everyone donated: governors, metropolitans, archimandrites, merchants, priests, and so on.

This collection was as successful as the collection for the Serbs. Having letters of recommendation from various Orthodox archpastors, this supposed missionary showed them to wealthy merchants in Petersburg and Moscow; he received significant sums from them and, to gain trust and give even more importance to his cause, he explained his future plans concerning the con-

[1] "Otechestvennye Zapiski", 1864, vol. 4, p. 338.

version of Jews to Orthodoxy and promised the merchants to stop the influx of Jews into Moscow, assuring them that even Jews living in Moscow would flee the capital, specifically from the dangerous enemy of the missionary. Both the clergy and the merchants were captivated by his speeches, giving him a lot of money for the publication of a work written in an old jargon, with which he traveled to all the most important cities of Russia. In Petersburg and Moscow, where his main residence was, he collected, according to rumors, about 10,000 rubles. When collections began to decrease and many started refusing to subscribe for the second and third time, he then turned to the Rogozhsky Old Believers in Moscow, who, of course, received him with open arms. He even moved in with them permanently, starting a new work in favor of the schism, which, according to him, was supposed to be printed abroad, where he irrevocably departed, having extorted a considerable sum of money from the Old Believers. There is no need to mention his name and surname, as he will remain long in the memory of many Russian subscribers.

This missionary was a staunch adherent of his religion and the Talmud; he attended Sabbaths and holidays in the Jewish quarter of Zaryadye with his brethren; he performed all their rituals with his wife and child, speaking only in his favorite jargon. At the same time, a second similar missionary appeared, also a baptized Jew, who came from the Vilna Rabbinical School; he was accepted as a non-degree student at the Moscow Theological Academy, where he was supposedly preparing for a chair in Jewish language; but soon after, for an unknown reason, he was expelled from the academy. Then, due to the cunning inherent in his tribe, he was placed as a missionary in one of the missionary monasteries, where, wishing to establish himself as a useful figure for Orthodoxy, he began to publish articles in various spiritual journals and, pointing to his printed works, tried to collect funds for missionary purposes; but no sympathizers were found, and he abandoned his missionary calling and the Orthodox monastery. Later, he returned to his own, under his old and unconquerable banner of the Talmud.

There are many such deceitful proselytes in Russia, for every baptized Jew, if he does not achieve his mercenary goals with the help of Orthodoxy, returns to Judaism with full confidence that his co-religionists will protect him from punishment for betraying Orthodoxy.

"Private Katzman, a baptized Jewish cantonist, was brought to trial in 1862 for apostasy from Orthodoxy to Judaism. The Moscow District Court acquitted Katzman, taking into account, firstly, the law of 1862, which prohibits converting non- Orthodox individuals under 14 years of age without parental consent, and secondly, that although Katzman was baptized in infancy, he subsequently observed neither the rites nor the sacraments of the Orthodox Church and continued to profess the Jewish religion. The Moscow Judicial Chamber agreed with the prosecutor's opinion that the 1862 law has no retroactive effect, like all laws in general, and that Katzman's belonging

to Orthodoxy is undoubtedly proven by the fact that he received the sacrament of baptism and was obliged to perform rites and attend church. The Chamber therefore ruled: to send Katzman for admonition to the spiritual authorities, depriving him, until his return to Christianity, of the rights of his status and taking his property into guardianship. But this decision of the Chamber was overturned by the criminal cassation department of the Senate. The further fate of this case is unknown. From the very first glance at Katzman's case, it is clear that from a strictly legal point of view it is hopeless, and the acquittal of the district court is devoid of any legal basis. On the one hand, it is obvious that, according to the basic principles of law, the 1862 law cannot apply to a person baptized no later than 1855. On the other hand, there is no doubt that, according to the meaning of our law, an Orthodox person is precisely one who was baptized according to the rite of the Orthodox Church."[1]

As proof that baptized Jews remain adherents of the Talmud, Jewish rites and customs, we will cite the following case that occurred in Moscow. One Jewish family was baptized and, as usual, received money as assistance; but a dispute arose between the baptized father-in-law and son-in-law over a commercial division, and so, to resolve their dispute, they turned to the kahal arbitration Jewish court, elected three Jews imbued with Talmudic wisdom, who then rendered their decision on the case. The parties fully submitted to this decision.

1.9 Sect Of Judaizers

The sect of Judaizers existed from the very beginning of the Christian era. Even during the time of the apostles, the question was raised: are Christians obliged to observe the Mosaic law or not? After some deliberation by the apostles, it was decided that Jews who had accepted the Christian faith could, if they wished, observe the ceremonial Mosaic law, such as circumcision, Sabbaths, etc., and from this arose the sect of Christian-Judaizers, under the name of Mineans, and then Jewish "minim". By this name, hateful to Jews, they now call Christians. This name is often found in the Talmud. The minim even healed in the name of Christ, from which it is clear that the Minaeans were Christians. Saint Jerome in his letter (epistola ad Augustum) says: "Until now, among all Jewish synagogues in the East, there is a heresy among the Jews, called the heresy of the Minaeans, who are still condemned by the Pharisees, are commonly called Nazarenes, and who believe in Christ the Son of God; but they wish to be Jews and Christians, etc. ..." *(Usque hodie pertotas orientes Synagoges inter iudacis haeresis et quae dicitur Minaeorum et a Pharisacis usque nunc damnatur quos vulgo*

[1] Jewish Library, vol. 3, p. 134.

Nazareos nuncupant qui evodunt in Christum filium Dei, sed volunt esse et christiani et iudaei.)

This peculiarity of Christians from Jews did not last long, as the Jews themselves, through their persecutions and intrigues against Mosaic Christians, contributed to their complete union with Christians in all rites of the Christian church. But later, when the Jews, after their dispersion across the earth, regrouped, consolidated, and began to propagate their doctrine among Christians, this sect of Judaizers appeared in a new form, composed no longer of Jews converted to Christianity, but on the contrary of Christians converted to Judaism.

1.10 On The Revival Of The Sect Of Judaizers In Russia

Recently, due to a large influx of Jews into Russia, the sect of Judaizers has revived. Eyewitnesses report that sectarians even hire Jewish teachers (melameds) to teach the Jewish language using the Bible. In the "Voronezh Diocesan Gazette" for 1877, No. 9, a scholarly researcher of the Jewish sect writes that "the very name of the sect, in the mouths of its followers, shows that it essentially has a Jewish character. Sectarians call themselves followers of the Mosaic law or the biblical Mosaic confession, and their faith Jewish, more often Mosaic. They give themselves this name because they "adhere to the law of the radiant prophet of God, Moses." Therefore, they reject all New Testament doctrine, namely: they reject the Divinity of Jesus Christ, His Most Pure Mother, and all the holy saints of the New Testament; they do not venerate holy icons, which, after renouncing Orthodoxy, they removed from their homes and distributed to their neighbors; they do not wear crosses around their necks and generally do not make the sign of the cross. "We would rather agree to cut off our hands," they say, "than to make the sign of the cross." On holidays established by the Orthodox Church, they work; they do not observe the fasts of the Orthodox Church; even predominantly at this time, and as if with deliberate intent, they consume meat, contenting themselves with dry food at other times.

Their own dogmatic opinions are as follows:

Expectation of the Messiah not as God, but as a great prophet.

Sensual expectation of the Messiah.

The Messiah, when he comes, will destroy the enemies of Israel.

In the prophecy: ńbehold, a virgin shall conceiveż...1 by the name of the

Virgin, Israel in general is understood: ńhear, daughter of Zionż.

Belief in the existence of the ten tribes beyond the Euphrates, with whom the Sabbath-keepers will unite at the end of the world.

Expectation of perfect sensual peace after the expiration of the seventh millennium from the creation of the world (now they are in the sixth millennium. According to Jewish reckoning, it is now 5654 for them).

Jesus Christ is a simple man, but intelligent.

The teaching of the apostles is not the same as the teaching of Jesus Christ, but inferior to it. On this basis, the sect of Judaizers cannot be recognized as a Neo-Judaic sect. They do not recognize Kabbalah and Talmud as divine books, unlike Neo-Judaizers, and do not possess them at all, knowing about them only by hearsay.

However, regarding the Voronezh Judaizers, it should be noted that they are semi-literate peasants and for the most part do not know the basic tenets of their faith: ńAs our fathers believed,ż they say to those interested in their Orthodox faith, ńso do we believe; our faith is older than yours; your Christ forcibly entered into fellowship with God.ż Or: ńour faith is ancient, the faith of our forefathers and fathers, and therefore more important and salvific.ż Their belief is primarily reduced to the precise observance of the ritualistic features of Old Testament Jews.

1.11 Rites Of Judaizers

The ritualistic aspect of the Judaizers consists of the following:

They recognize the Sabbath, as a result of which they received the name Sabbath-keepers from their Orthodox neighbors.

They celebrate the days of Old Testament prophets.

They perform circumcision. Circumcision of male children is performed on the 8th day after birth. Adults, converting to the Judaizing sect from Orthodoxy, are circumcised (such a case occurred recently), and also change their names to Jewish ones. The performer of the circumcision is, apparently, a specific person for all sectarians-Sabbath- keepers of Pavlovsky and Bobrovsky districts. Thus, to the village of Gvozdu, Pavlovsky district, a peasant Efim Bocharenkov from the village of Ozerok, Bobrovsky district, came to perform circumcision, ńknown as a rabbi and performing all rites of the Jewish religionż.

They celebrate Passover according to the Jewish calendar. Thus, in 1875, they celebrated Passover on April 8th together with the Jews, when it was

Holy Tuesday for us. Before this holiday, the Judaizers fast for a whole week, eating only unleavened bread.

They do not consume pork or lard and do not even keep pigs at all.

On Saturdays, during Passover, and on other holidays, the Judaizers perform prayers. Prayers, for example, the Sabbath service, are performed three times: in the evening from Friday to Saturday, and on Saturday morning and evening. Also, apparently, during other holidays, prayers consist of reading and singing: they read from the Psalter and generally from Old Testament books and other books. There are several readers from local peasants; they read different books simultaneously, and each reads aloud, while the other attendees listen silently during the prayer. The reading lasts about two hours.

Then a general singing, which consists of one of the readers, taking some book the Psalter or the Bible beginning to read something from it in a mournful voice, so that to an outsider, this reading seems like some kind of wailing. After reading three or four words in this manner, the reader stops, and the attendees begin to repeat the words he said in the same mournful voice; then the reader again pronounces another 34 words in the same way, and the attendees, when he stops, repeat his words in a drawn-out manner. This singing also lasts about two hours. During the prayer, all participants stand in caps, hats, or skullcaps, and some in unusually shaped hoods. The place for such prayer meetings is not just any specially designated hut in a certain locality: every house, whose owner belongs to the Judaizers, can alternately be a place of worship. In the room, a table is usually set, covered with a tablecloth. Necessary books are placed on the table.

Once, from July 19th to 20th, from Friday to Saturday in 1874, on a table, besides books, a simple cup filled with earth was found, into which three candles were stuck two stearin and one wax; at another time a picture with an inscription not in Russian; once again under the Bible on the table was found a copper kopeck from 1801, from the time of Emperor Paul I. During the evening prayer, stearin candles are used, which are placed in copper candlesticks and on the table, in the front corner under curtains. After the prayer, there is a common meal, and the consumption of wine is not forbidden.

Having renounced Christianity, these sectarians renounced their Russian nationality, Russian customs, and try to separate themselves from the Russian language. They adopted the faith of modern Jews in its entirety and, together with Jews, are divided into Talmudists, who accept the Talmud, and Karaites, who reject it. Ashamed of their Russian origin, they call themselves newcomers to the Jews, one people with the latter, circumcise themselves and circumcise their children, celebrate Jewish holidays, wear tefillin and tzitzit, try to imitate Jews, and speak, if not in Jewish jargon, then Russian language gets distorted in a Jewish manner. Together with

Jews, they hate Christ, Christianity, and everything Christian. In Russia, they consider themselves captives, they call Russia Assur (the word "Assur" read backward), Babylon, and Gog, and everything the prophets spoke about these countries and peoples, they apply to Russia. What is said about Gog is read in the Viennese and Russian editions of the Bible: Gog, in the land of Magog, prince of Rosh, Meshech, and Tubal. This, according to the sectarians, means: prince of Russia, Moscow, and Tobolsk. Their dream is to await the Jewish messiah, a conquering king, to conquer and plunder pagan, i.e., Christian, kingdoms and resettle in Palestine.

Thus, the Judaizers had long cherished the idea of resettlement in Palestine, and attempts were made to realize this dream long before the emergence of militant Zionism.

In the 80s of the last century, the Astrakhan Judaizers, especially the inhabitants of Tsarev, Prishib, and Zaplavnoye, awaited the messiah day by day; they discussed this in bazaars, gathering in crowds, and directly on the ground they drew a "plan" of Palestine and divided it, sending emissaries to Palestine to scout out the best places. "We ourselves," reports Father Tiflov, a priest, "had to observe how sectarian women prepared for the journey, baked sweet buns or, locally, kokurki, dried rusks, to be ready when they came for them, to take them to Palestine."

In the 90s, the Transcaucasian Judaizers began to resettle in Palestine with the support of Rothschild and his agent, Rabbi Lyubetsky.

These Judaizing Russian peasants formed the agricultural core of the Palestinian colonies, indicating that Jews strive to refute the axiom of the absolute unsuitability of the "chosen people" for any kind of healthy agricultural labor.

1.12 Books Of Judaizers

As for the books used by the Judaizers in divine service, we have the opportunity to list them, namely:

1. The Bible in the Slavic language, editions of 1720, Elizabethan 1766 and 1791. In these Bibles there are notes indicating the use of some passages in them during divine service. The notes consist of the fact that small pieces of red cloth were glued with wax to some pages of the Bible (in one case, to 23 pages). These notes are found only in Old Testament books; they are not found in New Testament books.

2. The Psalter:
   a. in the Slavic language, editions of 1823, 1863, and 1872;
   b. in Russian, published by the Russian Bible Society in 1822;
   c. in Russian with Hebrew text, published by an unknown person.

3. The Book of Joseph, in the Slavic language.

4. Beginnings of Orthodox Christian Reading, in Russian, 1868 edition.

5. Prayers of the Israelites, 1869 edition, in Russian and Hebrew.

To explain why the Judaizers have books with Hebrew text, which, probably, most of them do not understand at all, we present the testimony of Mr. Maksimov about the Transcaucasian Judaizers. He, distinguishing two shades of opinion among them, which were the reason for dividing them into two parties into pure Jews, or gerim (in Russian, "newcomers/strangers"), and into Sabbatarians, and noting that the former in everything try to resemble Old Testament Jews, says about them: the gerim teach that "one must pray in the language in which God himself listened to human prayer for several thousand years and spoke with people from Mount Sinai and Horeb, and from the cloud, and in every place and at all times." He also testifies that these gerim pray entirely according to the book "Siddur," which contains morning and evening pre- and post-dinner prayers and the Passover service; they also diligently strive to have the "Siddur" with a dual text Hebrew and Russian; to read and pray in Hebrew; to understand in Russian. "Apparently, the local Sabbatarians also follow in the footsteps of these gerim." In addition to printed books, from which readings are taken on certain days, the Judaizers also have handwritten notebooks containing either excerpts from psalms for use in divine services, divided into headings: vespers, matins, and compline, or church songs. We have some information about two such notebooks containing church songs and used by the Judaizers of the village of Gvozdy. In them, the church songs begin with the words: "How You, Lord, Master," and end with: "have mercy on Your servants." The concluding words of these manuscripts are remarkable: "Save, Lord, from the oppressor"; in them lies the reason why this sect is legally classified as particularly harmful.

Such is the information about the Judaizers of the Voronezh Governorate contemporary to us.

1.13 Propaganda And Successes Of The Judaizers

Osman Bey, in his work "The Conquest of the World by Jews" (p. 37), states the following: "The Statistics of Austrian History (1872) reveals this

monstrosity to us and points to Judaism in a new form, namely, as a thriving force through proselytism.

Here are the figures.

Converted:

From Catholicism to Protestantism 80.

From Protestantism to Catholicism 20.

From Christianity to Judaism 200.

The eloquence of these figures replaces everything that could be said about the efforts currently being made by Jews to subjugate humanity to their ambition and greed.

How then, says the author, do Jews acquire proselytes, when the very thought of becoming a Jew is repugnant to the most skeptical and condescending people? The matter explains itself. Thanks to free thinkers, changing religion has become a monetary issue, and many are ready to become anything, just to receive a certain sum per month. Therefore, Jewish missionaries only need to exploit the poverty of the masses, and they, presenting a profitable offer, are confident of success.

In the agricultural and industrial districts of Austria, where there is a laxity of morals and principles, the poor classes are susceptible to proselytism. The Jewish missionary, always well-informed, proceeds as follows:

"How poor you are, my children, I feel sorry for you! Don't you have work to earn means to satisfy your needs?"

"We have work," answer the peasants, "but everything is so expensive that we don't know what to do."

"You are right, my dears," says the Jew to this, "but you will still live as you live now, you will not cease to be unhappy."

After a short silence, the missionary adds: "Look at our Jews, how they manage their affairs: everywhere they are rich and powerful. Among us, people love each other and mutually support co-religionists, whereas among you Christians, people devour each other. Become Jews, and you will lack nothing. In this world, my friends, there are two categories of people deceivers and the deceived. Be assured that it is much better to belong to the first class than to the second. Only a fool allows himself to be deceived, and smart people try to take advantage of his simplicity. Become Jews, I tell you, and you will be the happiest of people."

At these words, the unfortunate peasants look at each other, shifting their feet, but end up accepting the missionary's outstretched hand.

"You are right, father, we will come to you; at least you will protect us."

After such an explanation, the Jewish missionary adds neophytes to his phalanx of usurers and swindlers and forces them to make a fatal leap forever into the bosom of Judaism.

1.14 The Success Of The Jewish Mission In Poland

Poland has always been a hotbed of tolerance, which is why persecuted heretics from all over found safe refuge in Poland. The Inquisition could not take root there because it was contrary to its republican spirit. Polish lords considered themselves absolutely free in matters of conscience. The city of Krakow, in particular, was famous for its tolerance. Already in the 10th century, members of the Albigensian sect fled to Poland. The sectarian Dulcin preached in the 14th century the community of property and wives, and his preaching was received in Poland with great enthusiasm. The lords became Dulcinians, and this so frightened Pope John XXII that he temporarily introduced the Inquisition in Poland for the extermination of heretics. But the Inquisition burned only a few peasants, while the lords remained inviolable. This was the only Catholic country in Europe where the Inquisition could not fight against the heretical aristocracy. Hussites also took root in Poland, as did Lutherans, Calvinists, and finally, Jews. Among Catholics, Judaism spread quite freely. According to the constitution of 1552, after two three years, having angered the Polish nobility, the inquisitors were deprived of the right to even bring any religious accusations against the gentry. Socinians, or Anti-Trinitarians, had full opportunity to openly express their negative doctrine about the Holy Trinity. The pyre of Servetus had not yet died out when, at the council of Polish-Lithuanian Protestants, a loud and unpunished sermon of almost Jewish monotheism was heard. Two years later, a new council was convened in Pinchov, and the number of people in Poland who believed that God is one but not triune had already become significant. A certain Peter Statorius appeared, who gave Socinianism an even more Judaic hue. Some believe that Statorius himself was a French Jew. The owner of Pinchov, the nobleman Lesnitsky, was initially a follower of Calvin, but Statorius convinced him to adopt Socinian views. Without hesitation, Lesnitsky expelled all Calvinists from Pinchov and handed over their printing press to the Socinian temple. All enemies of the Holy Trinity flocked to Pinchov, and in a short time, it became the new Jerusalem of Judaizing Catholics.

Socinian propaganda began in Poland. At the next Sejm, the Socinians held a public dispute with the Calvinists and so successfully defended their doctrine that within just two years, hundreds of noble lords had joined them. The Socinians published a Bible in Polish in Nesvizh. The city of Raków emerged, overshadowing Pinchov. This is why our Old Believer dissenters, persecuted in Russia, found refuge in Poland; in one Suwaki Governorate, their number reached about five thousand. Thanks to the Jews, who were strong in Poland, and the proximity of the Socinian dogma to

Jewish monotheism, Socinianism in Poland gradually began to acquire features of the Judaizing heresy. Jews had long sought the spread of Judaism in Poland. Kyiv was the center of their movement. It was from Kyiv that the Jew Zachariah, founder of the Judaizing sect, came to Russia in the 16th century. Suppressed by severe executions, the Jewish sect continued to hide in Moscow, without losing its ties with Lithuanian Jewry. When, in the 16th century, persecution against the Judaizing heresy rose again in Moscow, and freethinkers Matvey Bashkin, Abbot Artemy, Feodosiy Kosoy, Vassian, Ignatiy, and others were imprisoned, some of them managed to escape to Lithuania. Feodosiy Kosoy and Ignatiy, having escaped, joined the Anti- Trinitarians.

1.15 Theodosius Kosoy, Judaizing Sectarian

Theodosius Kosoy recognized one God and the Ten Commandments, viewed the evangelists as narrators, denied the Holy Trinity, the divinity of Jesus Christ, the Incarnation, the Atonement, and all sacraments, the invocation of saints, the traditions of the Church, and called rituals idolatry and childish comedies, icons idols, temples shrines.

This "Judaism," or Socinianism, quickly spread in Poland and Lithuania. The Anti-Trinitarians were alarmed but were clever enough to seek a merger with the Theodosians. It ended with Socinus's nephew, Faustus Socinus, arriving in Poland, reforming Anti- Trinitarianism, and naming it Unitarianism. The reformed Socinianism and Theodosianism, having merged, began to be called "Polish Brethren." This was a Christian-Jewish rationalism. The "Polish Brethren" granted freedom to celebrate Sunday to whomever wished, and Saturday to whomever wished; later, various modifications of the Theodosian sect appeared, and sects that fell into Judaism existed. Thus, the sect of Sabbatarians arose.

By the end of the 16th century and the beginning of the 17th century, there were already many Sabbatarians in Little Russia. At this time, a fictitious letter from the Polovtsian Ivan Smera, court physician to Prince Vladimir, began to circulate. Smera was supposedly sent to Greece to investigate faith. In Alexandria, he found some "most perfect" Christians in faith and morals, completely different from other Greeks. He adopted their faith and, learning that Prince Vladimir had already been baptized according to the Greek rite in his absence, he did not return to him, but sent a letter on a copper plate with iron letters in the Bulgarian language. The plate was found in the Russian church of St. Savior near ancient Sambir by some deacon. This was in the second half of the 16th century. Onisifor Devochka ruled the Kyiv Metropolis. The Metropolitan belonged to the Anti- Trinitarians, but in his heresy went further under the influence

of the copper message. The "most perfect Christians" were the same Theodosians, but now definitively with a Jewish coloring. Following the example of the Metropolitan, clergy fell into heresy. Crosses began to be cut down in churches, the churches themselves were abolished, Christians fraternized with Jews and gave them their icons, ashamed of their former idolatry. When Orthodox people reproached Onisifor Devochka for indulging Jews and destroying temples, he dismissed it with empty excuses. Smera's letter contained a promise that there would come a time when the Slavic people would unite to praise and confess the one God of Israel, and with them, the last Jewish people, along with other peoples, would learn the teaching of Christ and receive salvation, because they would submit to the will of their God. With various versions, which are extremely difficult and hardly even possible to note by strictly scientific means, Christian-Jewish rationalism, adapting to the circumstances of time and place, flared up here and there in Poland and Ukraine, finding powerful patrons, and in the 17th century, its supporter was the famous Nemirich, who rose during the hetmanate of Vyhovsky.

1.16 Sect Of Frankists, Judaizers

In the 18th century, the mysterious Jew Frank revived the dreams of "most perfect Christians," merging them with the teachings of the Jewish sectarian Sabbatai Zevi, and his preaching had some success in Poland. Frankists recruited Jews. Outwardly, Jews adopted Christianity and assimilated Polish customs and traditions in all details, but inwardly they continued to consider only the Jewish people as chosen by God, secretly celebrated the Sabbath, and believed that Christ was the true Messiah.

S. Zevi, having returned from Turkey, died in Belgrade. After his death, the number of his followers did not decrease. His hypocritical system was developed and spread in North Africa, Poland, and Germany. In the East, all Sabbateans pretended to be devout Muslims, and in Western European lands, they pretended to be Catholics, and in our country, Lutherans. Sectarians have the right to join any religion, as long as it is profitable. Jewish anti-Trinitarianism, which rebelled against temples and crosses in southwestern Russia, could only sympathize with the Sabbateans; Sabbateans in their essence remained as intolerant as Jewish-Rabbanites or Pharisaic direction; outwardly accepting baptism, Sabbateans carefully avoided communion with Christians, and their hatred for gentiles was still great. Their main dogma was the same as that of the Talmudists: only Israel will be saved, and only Israel owns the world.

Frank revived Sabbateanism; he came from Turkey to Poland in the first half of the 19th century and brought with him significant funds. To the

government, he appealed with a proposal to preach Catholicism among Jews and to baptize them. Polish magnates began to patronize him and gave him their surnames. Almost all the most prominent Polish families were adopted by the newly baptized. In Lviv, in 1759, a public dispute was organized between rabbis and Sabbateans, or Frankists. The victory remained on the side of Frank's followers. Soon after the dispute, Frank himself arrived in Lviv and solemnly converted, although he had previously been a Muslim, remaining a Jew. In exchange for noble rights, the neophytes petitioned the Polish government for only one thing: that they be allowed to form an independent middle class, enjoying special trade privileges. Frank himself undertook the task and went to Warsaw. But since Catholics noticed that the newly baptized celebrated Shabbat on Fridays, and one of converts revealed the secrets of the sect in court, then Frank faced great unpleasantness in Warsaw he was imprisoned in the Czstochowa monastery as a heretic. With the election of a new king, Frank's fate changed for the better; he was released and recognized as a martyr. Privileges were granted to his followers. The wealth of the sectarians grew rapidly, and Warsaw became filled with a Semitic element. Neophytes walked in fashionable Polish clothes and with swords. Frank appointed Leib Notovich, who adopted the surname abcki, as the Warsaw Vice-Patriarch, and he himself went to preach in Austria, where he continued to deceive the people.

1.17 Extract From The Statutes And Decrees Of The Polish Kingdom

1. Jewish perfidy, being always perverse, is unfavorable and hostile to Christians and most diligently strives to harm not only in matters of faith and bodily life, but also by plundering their property and encroaching upon all good.
   Thus, for example, Wadysaw Jagieo of blessed memory, the most pious founder of the Chem Bishopric, in his statute, promulgated in Krakow in 1420, briefly informs us about the malice and perversity of the Jews.

2. Jews are the true enemies of our Christian faith, says Casimir the Great in his confirmation of the privilege concerning the freedom and rights of Jews. In Krakow, 1343.

3. All perverse efforts of the Jews are directed at always destroying and taking away the property and wealth of Christians. Ibid.

4. We desire that no one should lodge in a Jew's house. Ibid.

5. We have determined for mandatory execution that it is neither proper

nor permissible for Jews to manage any customs affairs, considering it unworthy and contrary to Divine law for people of this kind to hold any honorary positions and duties among Christians. Thus decreed Sigismund I in Krakow in 1538.

6. So that Jews do not hold any customs, metal mines, salt mines, or even taverns in the state, either in their own name or in another's, Sigismund Augustus forbade this under penalty of the statute of Sigismund I, in Krakow in 1438.

7. Furthermore, we desire that Jews in our state should not have the opportunity to freely trade all goods, but that they should everywhere adhere to the measure established by us, both in the purchase of goods and in the acquisition of means of livelihood. Sigismund I in 1538, and Sigismund Augustus in Piotrków in 1562 and again in 1567.

8. Likewise, the rights of the state must prohibit Jews from conducting trade and monetary transactions with Christians in hamlets. We believe that Jews should be allowed less; on the contrary, we order and forbid them, under the most severe penalties, not to do anything of the kind, risking the loss of all their possessions, subject to confiscation according to ancient statutes. Sigismund I. Petrokov, 1538.

9. In the decree of 1562, volume 28, it was determined that Jews should not engage in trade contrary to the conditions concluded with the cities. According to the statutes of 1538, volume 84, they should not lease salt mines, nor customs duties, nor other tax farms.

10. In the decree of 1567, volume 3, it was determined: that Jews, contrary to the conditions concluded with the cities, should not dare to engage in trade. They should not hold customs duties, salt mines, inns, nor other properties in the state, either in their own name or in another's, and that under threat of punishment expressed in the statute of Sigismund of the same year 1538.

11. No Jew shall dare to keep in his house, as a permanent servant, a Christian of either sex, and that under threat of exacting one hundred marks from the Jew, and imprisonment for the Christian. Sigismund Augustus entrusts the precise execution of this to the chiefs and authorities (rulers) in his decree in Petrokov 1562.

1.18 Decision Of The Poznan Diocesan Synod (1720) Concerning Jews

Translaion from Latin

The perfidious Jewish tribe, burning with ancient hatred against our Lord and Savior, always proves to be hostile in the highest degree to the Christian name. The more strictly it is subjected to restrictions based on the canonical and civil laws of our state, the more it seeks arbitrary power for itself, and, relying on protections, disregards everything and leaves nothing untouched. By unjust usury, Jews impoverish people; by various kinds of cunning and interference in customs affairs, they cause losses to the public treasury. Engaging in trade of precious items, selling meat, foodstuffs and beverages, leasing taverns (inns), hotels, and sometimes even property, they not only take away the means of livelihood from Catholics, but do not even hesitate to appropriate dominion over them. Having already flooded all of Russia, Jews are spreading further throughout most of Great Poland and even strive to infect Little Poland, once free from such filth.

Therefore, every Christian, caring for the public good, loving honesty, and taking to heart the honor of the Christian name, should not only avoid all mixing with Jews, but, on the contrary, to restrain others from this, and finally, to take all precautionary measures against this tribe hostile to the Christian name. A Christian should not buy from Jews any meat, nor foodstuffs and drinks, nor goods that he can acquire from Catholics. He should not only not lease taverns, inns, and properties to Jews, but is in every way obliged to remove them from our country and contribute to such removal, so that it does not appear that he, favoring Jews for temporary gain and preferring them to Catholics, by this act allows the revered Christ to be reviled and becomes unworthy for the name of the Lord to be invoked upon him and for him to receive any blessing for himself and for his children.

We wish that these excerpts from canon and civil law, and especially from the laws of our state concerning Jews, be read and observed by everyone as often as possible for better acquaintance with them.

(Book of Archpriest Zhukhovsky, p. 342, from the Sandomierz Library).

Treatise II. On Measure To Prevent The Spread Of The Jewish Sect Called Subbotniks.

2.1 Decreees Of Holy Synod Of July 29, 1825

Regarding precautionary measures in the first half of the XIX century, under Emperors Alexander I and especially Nicholas I, the best guides can be the official documents which we present here in their authentic form:

The Most Holy Governing Synod heard: firstly, two proposals from the Synodal Chief Procurator. The first with appendices of the following content. Considering the measures set forth in the decree of the Most Holy Synod of August 4, 1819, against the sect of Judaizers, which arose in the Voronezh Governorate, the former Minister of Spiritual Affairs and Public Education added his opinions to some of these and forwarded a complete note compiled on all of this for further submission to the Governor of the Ministry of Internal Affairs, who, having collected additional information on this subject from the papers of the Ministry of Internal Affairs, submitted a proposal to the Committee of Ministers. Now, following the Committee's permission and His Imperial Majesty's approval of the above measures, the Governor of the Ministry of Internal Affairs has forwarded to him, the Chief Prosecutor, a list of the Imperially confirmed regulations on them for the orders of the Holy Synod. Of these proposals, the list from the regulations of the Committee of Ministers states: that, in connection with the various submissions submitted by the Ministry of Internal Affairs to the Committee of Ministers, Ministers concerning the Judaizing sect known as the Sabbatarians, which was spreading in various provinces, the Committee reasoned that, having repeatedly encountered in its affairs examples of such deviation from the Christian faith to the Jewish law and finding that such a clear deviation from the national law should not be tolerated at all by the

Government, which is obliged to protect the prevailing faith and to guard its members from temptations harmful both to themselves and to society, it is considered necessary to erect a barrier to this evil and to take reliable measures against it; and consequently, the journal of April 6, 1820, decided to submit to His Imperial Majesty whether it would not be pleasing, if possible, to assign someone in particular to deal with this matter, so that, taking into account the current circumstances and state regulations, means would be found and rules would be drawn up to avert and eradicate this evil. The Emperor, having approved the Committee's statute, deigned to order that the necessary information regarding this harmful schism and the means that might be used to prevent its further spread be collected and submitted to His Majesty's discretion. Meanwhile, in response to complaints received from Subbotniks in Voronezh Province regarding oppression by local authorities, His Imperial Majesty deigned to order the Minister of Spiritual Affairs and Public Education to conduct appropriate spiritual investigations into this matter. Having duly considered all the relevant information and instructions, along with the conclusions communicated by Prince Golitsyn and the proposals of the spiritual authorities, Count Kochubey submitted a detailed memorandum to the Committee of Ministers on February 23, 1823, explaining the following:

Regarding the Duties of Civil Authorities

1) To order the provincial authorities, without any participation of the ecclesiastical authorities and in the form of an ordinary police order, to take the leaders of this sect and their assistants from those villages where this sect is located and send them immediately for military service, those fit for it, and those unfit for military service - to be resettled in Siberia. The same procedure is to be followed subsequently with those who turn out to be leaders and disseminators of sects..

2) To instruct the authorities of the Siberian Governorates that these people should be placed in remote locations and as separately as possible, and that the local police should maintain strict surveillance so that they do not draw anyone into their delusion.

3) For peasants thus converted into military service or settlement, belonging to landowners, issue recruitment receipts to the landowners.

4) If, when sending these people to settlement in the Siberian Governorates, their wives and children do not wish to follow them, they should not be forced to do so and should be left in their former place of residence.

5) The measures explained in the first point should not be extended to the Subbotniks residing in the Alexandrovsky Uyezd of the Caucasian Governorate, since their existence has been somewhat affirmed by the Government's decrees; but all the strictness of these rules will apply to them: a) if an attempt to draw others into the delusion of this sect is discovered, and b) if external manifestations of the sect or temptation arising from it are revealed. In such cases, act with the leaders of the Subbotniks residing

in the Alexandrovsky Uyezd strictly according to the aforementioned rules.

6) The leaders of the sect are considered to be those who perform any rites, or occupy the first place in worship, or give instruction in Jewish rules.

7) From the uyezds where the Subbotnik or Jewish sect is located, and neighboring uyezds, all Jews without exception, wherever they may be, should be expelled, and their stay there should not be permitted under any pretext in the future. Those who appear, contrary to this prohibition, should be treated as stateless persons, subjecting those who give them shelter to penalties, as defined by ǧǧ 35 and 39 of the 1804 Statute.

8) To make it the duty of local authorities to hinder as much as possible the communication of the Orthodox with those practicing Judaism, and for this purpose not to issue passports to anyone belonging to this sect for departure to other places.

9) To prohibit any external manifestation of the Jewish sect and any action that could give rise to obvious temptation, imposing strict supervision over this by the civil department, without the participation of spiritual authority.

10) External manifestations of the sect are understood to mean: gatherings from different houses into one for prayer, circumcision, marriage, burial, and other rites that do not resemble Christian ones; temptations are understood to mean: any action in the presence of a Christian, contrary to his faith, and especially blasphemy and mockery of the rules of the Church and those who follow them.

11) To establish as an unalterable rule that these apostates should not be elected to any public offices, based on the approved rules concerning schismatics.

12) To make it the duty of provincial authorities to have accurate information about their increase or decrease in number, through their return to the Orthodox Church; but this information should be collected with all possible discretion and without explicit orders, so as not to give rise to any inconveniences, such as: or the public disclosure of a large number of these Russian Jews, hitherto probably hidden, or the spread of rumors, as has already happened during investigations on the number of schismatics.

13) As nothing can have a great influence on the delusions into which they seek to draw people, and that this very means is used by schismatics of various sects, as well as Sabbatarians, in relation to the Orthodox faith, then in communications with local authorities, Sabbatarians should be called the Jewish sect and declared that they are truly Jews; for their current name, Sabbatarians or adherents of the Mosaic law, does not give the people an accurate understanding of this sect and does not produce in them the aversion to it that can be produced by the conviction that they are trying to convert them to Judaism.

2.2 On The Duties Of The Clergy

Regarding the duties of spiritual authority: when observing the above-mentioned rules, the civil authorities are to oblige the clergy to:

1. Use methods of persuasion, consistent with the sacred rules of religion and our own, for the return of apostates to the bosom of the Church.

2. For this purpose, special attention should be paid to the priests of those parishes in which the Judaizing sect is rooted, striving, through their conduct, meekness, and firm knowledge of the Law of God, to correspond to their important purpose.

3. Parish priests, having care for the preservation of their flock in the faith of the Church, should not seek to denounce apostates by any overt actions and efforts. They should only use appropriate occasions for gentle admonition; and in the dispositions belonging to the civil authorities, they should not take any part.

4. If, independently of the parish priests, the spiritual authority deems it beneficial to entrust the conversion or admonition of apostates to persons chosen by them for this purpose, in the form of missionaries, then this should be carried out without any participation of the civil department, which is obliged to provide protection to missionaries, if the diocesan bishops require it.

5. The education of children in schools is a means by which the greatest success can be achieved in averting and gradually stopping all kinds of religious delusions, and therefore it only remains to wish that, according to the teaching of necessary considerations, the Ministry of Spiritual Affairs and Public Education finds it possible to put this beneficial intention into effect.

Regarding those dispositions, however, which may be made to ensure the precise execution of the above-mentioned measures, Count Kochubey believed:

1. that governors, in measures dependent on civil authority, and diocesan bishops, in measures dependent on spiritual authority, should monitor their success, report monthly on the progress of the matter, and be responsible for the precise fulfillment of the duties assigned to them.

2. If clergy and church servants allow themselves omissions or abuses in the duties entrusted to them, the diocesan authorities must strictly proceed in their consideration based on the secret decree of the Holy Synod of March 22, 1800.

3. That civil governors, strictly punishing every omission on the part of the officials they employ, must bring them to justice as soon as they notice omissions resulting from negligence and especially from abuse.

4. That, if through the efforts of diocesan archbishops and civil governors, the Jewish sect is completely eradicated, in accordance with the rules prescribed here, then the officials and spiritual persons who assisted in achieving this goal should be rewarded according to their participation. The Committee of Ministers, having considered this conclusion of Count Kochubey, finding nothing on its part to add to it, resolved: to fully approve this proposal and to request the Highest Imperial consent for its implementation. At the meeting on February 3 of this year, the committee was informed that His Imperial Majesty approves the committee's resolution. The second proposal of the Synod's Chief Procurator, which states: the manager of the Ministry of Internal Affairs informed him that the Saratov civil governor, reporting on the decisive measures taken by the local provincial authorities in dealing with the leaders of the Jewish sect and their assistants, based on the aforementioned resolution of the Committee of Ministers, adds, among other things, that the implementation of these measures had such an influence on the Molokans, who call themselves Voskresniki (Resurrectionists), and who even inhabit the Saratov province in significant numbers, that 11 of them have already joined the Orthodox Church, and another 13 people intend to follow suit; and therefore the Saratov civil governor concludes that success in such a case will certainly be significant if the diocesan authorities promptly arrange for priests in those parishes where Subbotniki (Sabbatarians) and Voskresniki exist, who by their conduct, meekness, and firm knowledge of the Law of God would correspond to their important calling. The manager of the Ministry of Internal Affairs, having in mind the beneficial dispositions of the Holy Synod regarding the Jewish sect in the Voronezh province, refers this circumstance to the discretion of the Spiritual Government. Secondly, a reference from previous cases - On the Jewish sect existing in the Voronezh diocese.

According to a report in the newspaper ńRigas Awiseż, in Old Mülgraben, as well as in Hagensberg, on Dorofein Street, in Riga, a Baptist religious sect called ńSubbotnikiż (Sabbatarians) has recently appeared, which got its name from Saturday, which the sectarians celebrate instead of Sunday. The religious gatherings of the sectarians, taking place in private apartments, with their noisy and elevated mood, have long annoyed neighboring residents. At the gatherings, rituals of ńfoot washingż and ńfraternal kissingż take place, testifying to the questionable moral foundation of the new teaching, which the sectarians proudly call the only true faith. Men and women accepted into the sect are first asked: when will you repent? Then,

they are obliged to contribute a tithe of all their income to the leaders and preachers of the sect. The disseminators of the sect are some immigrants from Prussia, who have already acquired many proselytes among Latvian workers. According to the correspondent, the sectarians have already managed to disrupt several families, attracting one family member to their side, despite the clear unwillingness of others. As a result disputes and even fights between husbands and wives, parents and children.

In the chamber of one of the justices of the peace in the city of Zhytomyr, a case was recently heard concerning the accusation of Jews Kirzhner and Rozenshtein of assaulting Mrs. S-va, who facilitated the adoption of Orthodoxy by the daughter of the Rozenshtein couple. On June 5, at 8 PM, Mrs. S-va was returning home from an all-night vigil, having sent the baptized Jewish woman Anna Rozenshtein from the church in a closed carriage. At this time, among a large crowd that had gathered and, apparently, was lying in wait for her, she noticed a boy, who worked in Kenis's shop, who ran past her from the church to the store. Immediately after, the mother of the baptized girl Rozenshtein ran out and began to shout: ńYou b...ch, you baptized my daughter, my bloodż, and rushed at her with her fists. Then the Jews Kirzhner ran up and also began to curse and beat her, holding her from behind by her arms. A policeman and Kononov, a bank guard, with some soldier, freed her, and she disappeared into Ochikovsky's pharmacy. The crowd of Jews blocked the entire street from the gymnasium to the boulevard. Following Sidorova's testimony, Gersh Rozenshtein asked the judge to dismiss the case due to the lack of jurisdiction of his justice of the peace.

The justice of the peace ruled: Leia Rozenshtein was to be arrested for two weeks for hooliganism, and for insulting Sidorova with words and actions for 20 days. In total, for two months. Kirzhner Srulya, 19 years old, for hooliganism for 20 days, Avruma, 16 years old, for 10 days; he acquitted both of causing insult by words and actions.

2.3 On Judaizers In Voronezh Governorate

In 1818, when a most humble petition was submitted to His Imperial Majesty by the odnodvortsy of Pavlovsky Uyezd, Voronezh Governorate, complaining about the oppression they suffered from local authorities, both spiritual and civil, for their adherence to the Mosaic law His Imperial Majesty ordered a most rigorous investigation, instructing the former Minister of Spiritual Affairs and Public Education to make a conclusion regarding the sect of Judaizers itself and to submit it for His Majesty's consideration. In fulfillment of this Highest command, Prince Golitsyn addressed the Most Reverend of Voronezh and the then civil governor Dubensky, so that they

might enter into the closest consideration of all circumstances relating to the mentioned sect, and upon due consideration of this matter, they submitted their opinions to him on how to set a barrier so that its actions would be destroyed and not only those who converted to the Mosaic law sect would be returned to Orthodoxy, but also the temptation arising from those who had already joined the mentioned sect and were spreading the rules of their apostasy would be eliminated. Consequently, the Most Reverend of Voronezh reported to him that this sect arose among Orthodox Christians around 1796 from native Jews, living among Christians, and spread in the Voronezh province, Bobrovsky and Pavlovsky districts, in six settlements: Kozlovsk, Titanka, Gvazda, Klenovka, Verkhny and Nizhny Mamonakh, and Chigolka. Its essence, not directly representing Old Testament-Jewish worship, is contained in some rituals, such as: celebrating the Sabbath and circumcision, arranging marriages and divorces at will, burying the dying, and gatherings for prayer. People infected with Judaism create temptations and resentments for their neighbors, the Orthodox, namely: on holidays and fasts, they mock Christians and secretly instill in young people that their faith is better than Christian; that they have no fasts, that they can marry whomever they want, even relatives; they marry themselves and divorce at will; with these and similar temptations, they sow depravity, which causes many odnodvortsy (single-homestead peasants) to secretly adhere to their customs, deviating from the church. The number of overt apostates in state and landowner settlements at that time amounted to up to one and a half thousand souls of both sexes, and secret ones hardly less.

2.4 Opinion Of Voronezh Bishop

To destroy the sect, the Bishop of Voronezh proposed: 1) to remove all ministers or leaders of the sect from those settlements where they currently reside, wherever the government deems fit, as well as soldier Anton Rogov, a persistent spreader of it, to transfer him from the Voronezh battalion to a more distant place, not to grant him home leave and not to return him to his former residence. 2) To strictly forbid those remaining in apostasy, involved in this depraved false teaching and seduction by others, from now on to hold Sabbath assemblies and perform circumcision on infants; and for this, the local police, rural authorities, and parish clergy and church servants should diligently monitor this. 3) The diocesan authorities, through spiritual pastors and prudent admonishers, should make every possible effort to enlighten the erring and convert them to Orthodoxy. 4) In every state settlement where there is a sect, establish one school, and in landowner settlements, make this the duty of the landowners themselves. In these schools, commoners' children, besides teaching reading and writing, to teach Sacred

History and catechism.

1. If, despite all this, false teachers or representatives of the Levitical order appear, they should be dealt with according to the Imperial Decree of January 8, 1807 (this decree ordered that Skoptsy be conscripted into military service, counting them as recruits for landowners and their villages); and the former Voronezh civil governor Dubensky added from his side to these measures:

a. So that the appointed venerable pastors, while performing their service, would not be tempted by shortcomings into bribery, their maintenance should be ensured and obstacles placed before them.

2. All false teachers fit for active military service should be sent to military service with credit, and those unfit for active service without credit, should be sent to a remote Georgian corps, from where they should never be discharged, granted leave, or seconded to Russia. Those unfit for any service should be exiled to settlement, and

1. all true Jews should be expelled from the districts of Pavlovsk and Bobrovsk, as well as adjacent districts, and not allowed into them in the future. The former Minister of Spiritual Affairs and Public Education, without taking any decisive measures in this matter, proposed it through the Synodal Chief Prosecutor to the Holy Synod for consideration in conjunction with previously existing examples relating to the aforementioned sect of the Mosaic Law. The Holy Synod, having considered this matter, found such apostasy from the Christian Church to be always dangerous and tempting for the common people, more so due to its visible nature, and generally offensive and harmful to Christianity, and therefore, having considered the instructions regarding schismatics in general, by its resolution of August 4, 1819, approved the aforementioned measures for the eradication of the Jewish sect, presented by the Voronezh Primate and the Civil Governor, in the following form:

1. To grant the Eparchial Bishop, based on the secret decree of the Holy Synod of March 22, 1800, fifth point, the discretion to select spiritual persons with more experience and skill in bringing hardened hearts to repentance, learned in prudence, meekness, humility, and good morals, sufficiently tested, and send them to those settlements where the sect exists, so that they, with civil officials who will be seconded by the provincial chief, would properly admonish the apostates, and those who convert should be reunited with Orthodoxy according to the ecclesiastical order.

2. The civil government, having reliably ascertained who among the apostates are ministers and leaders, should immediately conscript such individuals into active and non-active military service, and those unfit for any service should be sent to remote state factories and other similar places.

3. After that, neither these individuals nor those sent to military service should be returned to their former places of residence, so that the Orthodox would not again be tempted by their presence there, and the said sect could

not arise again through their secret machinations.

4. Thus, those designated for military service should be sent, according to the opinion of the former Voronezh civil governor Dubensky, to the remote Georgian corps, where Private Rogov of the Voronezh internal guard battalion, who, as mentioned above, was a stubborn propagator of the sect, should be escorted.

5. Those who remain, despite the aforementioned admonition, persistent in apostasy, are strictly forbidden from any external manifestation, as stated in the Highest decree of February 1803, of their apostasy from faith and any temptations, for which the local police shall observe; and parish clergy, in their efforts to bring them to the true path, must be guided strictly by the laws issued on this matter, for which the diocesan authorities shall observe. 6) If, in the future, despite the proposed removal of false teachers and corruptors, among those who remain in apostasy, leaders or prominent figures of the sect appear, without whom it cannot sustain itself, then such individuals shall be dealt with as stated above in point 2 regarding the false teachers themselves. Furthermore, regarding the position of the clergy in those places where the sect exists, which the former Voronezh governor touched upon in his opinion, the Holy Synod will not leave this matter aside in the future, having requested the necessary information from the diocesan hierarch, to make appropriate considerations and determinations based on it. Subsequently, the Holy Synod, having requested information on this matter from the Most Reverend Bishop of Voronezh, along with his opinion, approved all its provisions by a decree of February 25, 1824. These provisions consisted of the following: first, to replace unreliable priests from those parishes where the Jewish sect exists, and their vacancies with other worthy ones. Second, since in those villages 33 desyatinas of land are insufficient for the maintenance of priests, not only for those residing there with families, to provide for them in the following ways: 1) to make the churches in the villages of Klinovka and Gvazda, whose parishioners reside in one place, into two-parish churches instead of three-parish ones, and 2) to always have experienced and excellent priests in these churches, as well as in the churches in the villages of Verkhny and Nizhny Mamonakh, and to enroll them and deacons in other parishes with three-staff churches, priestly and diaconal positions; this is all the more necessary because they will be engaged both in converting apostates to the Church and in teaching the children of the local residents in the proposed schools.

2.5 Decree Of The Holy Synod To The Bishop Of Voronezh

Along with the approval of these provisions, the Holy Synod, by a decree of February 29, 1824, instructed the Most Reverend Bishop of Voronezh to give pastoral instruction, based on existing regulations and circumstances, to the priests chosen to replace those removed, as well as to other priests remaining there, for the purpose of achieving the goal acceptable for the eradication of the aforementioned sect. And in March of this year, the Synodal Chief Procurator proposed to the Holy Synod to establish schools in villages where, according to the assumption of the Voronezh Archbishop, a Jewish sect had arisen, where, in addition to teaching children to read and write, they would primarily teach Sacred History and catechism with an explanation of the divinity of the New Testament from Old Testament books. The former Minister of Spiritual Affairs and Public Education requested a conclusion on this matter from the curator of Kharkov University. The curator, and in agreement with him, the current Minister of Public Education, among other things, believed: these schools should be subordinated to the spiritual department, on the assumption that through its deans and worthy clergy, who are not far away, it can have more means to eradicate this sect, and more vigilant supervision and influence over the villagers themselves, by virtue of their rank, than the supervisors of civil schools, who have no means at all to visit such schools due to lack of funds for travel. To this, the Chief Prosecutor added that, according to information on the number of followers of the Jewish sect, it is evident that in 1818 it comprised 503 souls, and by 1823 it had grown to 3771 souls, and therefore such a rapid increase in schism requires, in his opinion, prompt and reliable measures to remedy this evil, so that in the future greater difficulties are not encountered in its further spread. The Holy Synod, having considered the opinion of the curator of Kharkov University and the Minister of Public Education, along with the opinion of the Most Reverend of Voronezh and the existing regulations in public schools, found that the proposed schools, being of the same kind as those that should exist in all parishes, must, according to the rules of public education approved by the Highest Authority, be under the jurisdiction and complete dependence of their district supervisors and directors of Voronezh schools; that this dependence on the district school supervisors is all the more imperative because they must educate not only youth originating from people infected with Judaism, but also everyone generally residing in the same parishes; that the substantial benefit of establishing schools, in relation to the eradication of the Jewish sect, should stem from the good instruction of youth in the Law of God, a clear and intelligible explanation of the divinity of the New Testament from Old Testament books, and for this purpose it is sufficient to have good teachers in the schools, who can be

the same parish priests, whom the Holy Synod, when appointing measures to suppress the said sect, prescribed to assign from the best clergy; that the supervision of schools by the deans, who often perform other duties in addition to their duties as parish priests and receive no money not only for travel, but for nothing else, will constitute a burden, more sensitive for them than for the supervisors of district schools, who receive a fixed salary of 300 rubles per year, and that finally, with the assignment of these schools to the spiritual department, a new type of school should have been introduced, intermediate between secular and spiritual schools, a type of school that would require a special order of administration and supervision, whereas schools, such as parish or rural schools, according to ğ 31 of the preliminary rules of public education, they must be governed by their own statutes. Therefore, the Holy Synod, based on ğ 20 of the rules of public education, by which the establishment of such schools, where none yet exist, is made the essential duty of the university trustee, by its resolution of April 6, entrusted all care and concern to the Minister of Public Education, with the understanding that when, through the efforts of the school administration, schools are established in places inhabited by those who have fallen into Judaism, and permanent means are determined for their maintenance, and salaries are assigned to future teachers for their work as an aid to those means, which are intended for them by the diocesan authorities: then the Holy Synod will not fail to make the necessary arrangements regarding the appointment of teachers there and appropriate instruction and for the guidance of youth in the Law of God and for its protection from all opinions contrary to Christianity, which may be instilled in it by parents, relatives, and outsiders who have apostatized from Christianity to Judaism.

2.6 On The Sect Of Jews In The Oryol Governorate

In 1814, the Most Reverend Dositheus, Bishop, formerly of Oryol, reported to the Holy Synod that two brothers, merchants Boris and Ivan Yakovlev, residing in the city of Yelets with their families, and their son-in-law Joseph Ivanov, having apostatized from the Christian faith, profess Judaism; they circumcise themselves, observe the Sabbath, disdain all Christian sacraments and rites, and revile holy icons. Into such apostasy from faith, they also drew Ivan Zhigulin, a peasant who lived with them as a worker, who also, having departed from Christian law, accepted circumcision. He, the Most Reverend, reported this to the Oryol civil governor for investigation with a deputy from the spiritual side and for proceeding against the guilty according to the laws. Due to the importance of this case, the Holy Synod instructed the then Synodal Chief Procurator to approach

the Minister of Police to take appropriate measures to suppress this pernicious delusion. Then, at the request of the Governing Senate of the general assembly of the Moscow departments, by a decree from the Holy Synod of June 21 of the same year, it was prescribed to the Most Reverend of Oryol that he should choose, for the admonition and conversion to orthodoxy of the aforementioned merchants Yakovlev, the burgher Mikhailov, and the peasant Zhigulin, either from their parish clergy, according to their place of residence, or from another place, an excellent clergyman who would possess such qualities, abilities, knowledge, and enlightenment as an admonisher should have, as set forth in point 5 of the secret decree of the Holy Synod of March 22, 1800, and entrusting this matter to him, giving him a special pastoral instruction, with the aim that this clergyman should be presented in the conversion of these people or their obstinacy in their delusion, he reported to him, the Most Reverend, weekly, and he, the Most Reverend, upon consideration of those reports, was to give the admonisher the necessary guidance for bringing the erring to the path of truth, having set a final term for the admonition at his discretion; and in case of their sincere conversion to the Orthodox faith, to make arrangements for their admission to it according to the rite and to report all this in detail to the Holy Synod. Subsequently, the Most Reverend Orlovsky reported to the Holy Synod in April 1821 that among those apostates, the peasant Zhigulin had died, and for the admonition of the merchants Yakovlev and the townsman Mikhailov, the Yelts Cathedral Archpriest Gorokhov was chosen, who, to convince them, explaining to them the difference between the Old and New Testaments, and presenting to them various passages from Holy Scripture for conversion to Orthodoxy, conversed with them for almost 9 months; but they responded by saying that, without condemning the Christian Faith, they did not consider themselves apostates from it, but firmly maintained that they had never been Christians, but held the faith of their fathers, i.e., the Jewish faith, which they now profess and which they refuse to change under any circumstances. Therefore, the Holy Synod, on May 13, 1821, prescribed to him, the Most Reverend: to cease their admonition; and upon a new report from the Most Reverend, that these apostates were entrusted to the Yelts city governor under strict supervision, the Holy Synod was informed of the intention, under which they, Yakovlev and Mikhailov, remained, after the admonition given to them, to the Governing Senate on July 22, 1822. What resolution followed concerning them in the Governing Senate is unknown to the Holy Synod.

2.7 On The Jewish Sect In The Tula Governorate

Regarding the Jewish sect in the Tula Governorate, the Most Reverend Avraam, former Bishop of Tula, reported to the Holy Synod in 1819 that in five settlements of the Kashira district, various landowners' peasants and Kashira merchants Mikhailov and Krasnov, along with their families, totaling about 150 people, were found to adhere to Judaism. Among other things, the investigation conducted on this matter by the Tula Consistory with a secular deputy revealed: the content of their faith is that they expect salvation solely through the Law of Moses, do not attend the Orthodox church, do not make the sign of the cross, do not receive church sacraments, and celebrate Passover according to Jewish law on March 15; that they have held this faith, according to the declaration of their elders and families, from ancient times, but until 1811 they concealed themselves to avoid reproach from Christians, and from that year they openly declared their confession, and that their sole guide and mentor is the peasant Ivan Oskin from the village of Lyublino, and after him, the villagers.

Verkhne-Rezhkina, peasant Nikolai Demidov and merchant Krasnov, of whom Oskin usurped the position of Jewish rabbi, buries the bodies of the deceased, even those who died an unknown death, in a self-established cemetery, performs marriages and other rites, and in his absence, his children attend to these matters. These Oskin and Krasnov were summoned through the Tula Governorate Board to the Consistory for admonition to accept the Christian faith: but Krasnov, due to infirmity and illness, could not appear, and Oskin, during the admonitions, due to blindness of mind and hardening of heart, remained unyielding in his delusion, and especially in his non-recognition of the Tri-Hypostatic Godhead, in his rejection of the Messiah, even in the sense in which Jews expect him, in the Jewish observance of the Sabbath, in the carnal understanding of the future Kingdom, in the non-worship of Holy icons, and in other delusions; and therefore he was sent to the Governorate Board for consideration regarding him and his actions, concerning his assumption of the rabbinical office. Among his followers, 74 people, after admonitions, turned to the path of truth, and, at their request, were joined to the Orthodox Church according to the established order, while other families, numbering up to 70 people, after many admonitions, remained unyielding in the Jewish faith; therefore, their unyieldingness was also submitted for consideration by the Governorate Board.

However, a large part of these give hope for their conversion to Christianity, but are held back by the false teaching of the aforementioned peasant Oskin. To this, the Most Reverend added that during his visit to the diocese in 1819, while in Kashirsky Uyezd, he made it his indispensable duty to seek out those led astray by the false teacher and, by the word of truth, return them to the bosom of the Church of Christ, and in case of their unyieldingness, to instruct their parish priests to continue the appropriate

admonitions over them, providing them with a bishop's instruction on this matter for the parish priests, in a decree from the Holy Synod, dated March 22, 1800, which stated, with confirmation to them, to report to him in detail every three years on the success in this matter, so that he, in case of their lack of success, could see whether it would be necessary to change them to more capable priests. The Holy Synod, by decree of July 3, 1819, approved the Most Reverend's disposition made for the conversion to the path of truth of those who remained in delusion. At the same time, he instructed the former Minister of Spiritual Affairs and Public Education to make the appropriate communication with the police ministry regarding the content of the said report.

2.8 On The Jewish Sect In Saratov Governorate

Regarding the Jewish sect existing in Saratov Governorate, the Holy Synod was informed by a report from the Most Reverend of Penza in 1822 that those living in Balashevsky Uyezd, in Inyasevo village, Molokans perform their pseudo-worship on Saturdays, in the Jewish custom, with the unruly shouting of singers, and as for the structure where their gatherings take place, it is located 39 sazhens from the altar of the local church, so with their shouting they disturb church services and disrupt those present. Therefore, the hierarch reported this to the head of the Saratov Governorate, and the Holy Synod, based on this report, by a decree of April 14, 1822, instructed the former Minister of Spiritual Affairs and Public Education to secretly contact the Minister of Internal Affairs regarding such scandalous and intolerable actions of the Molokans, for the adoption of appropriate measures to suppress them as external evidence of apostasy from the Church, in accordance with the Imperial decree in the rescript of February 21, 1803, given to the Tambov Civil Governor. Consequently, the Molokan worship, by order of the Minister of Internal Affairs, was abolished, and the Molokans themselves were obliged by signature not to spread their heresy in any form and to conduct services in their homes without any external rituals. It was ordered: concerning this Imperial-approved regulation of the committee of ministers, which contains rules for preventing and eradicating the Jewish sect, for due and indispensable execution, to send decrees to the Moscow and Georgian-Imeretian Holy Synod office, to the synodal members and other most reverend diocesan archpriests, prescribing thereby: 1) that diocesan authorities, for the prevention and eradication of this evil, paying special attention to parish priests, should undertake a thorough review and examination of the moral state, knowledge, and experience of these priests regarding whether they can, in their dealings with those who have strayed from the path of truth, comply with the rules prescribed for parish priests in

the secret decree of the Holy Synod of March 22, 1800: during such review, it should also be considered whether any of them have been or are currently under trial or punishment, and based on this review and examination, those priests found unreliable should be replaced by other worthy priests, and then information and circumstances related to all the aforementioned matters, along with their findings and conclusions, should be submitted to the Holy Synod for consideration, attaching thereto service records of priests who will be chosen to replace those appointed for change. 2) Regarding the exhortation and conversion of such apostates (where they exist or, rather, are expected to appear) by persons chosen for this purpose in the form of missionaries: having now selected from the clergy those who are worthy and known above others in learning, prudence, and abilities, proven by experience, to lead the erring to the path of truth, as many as are deemed necessary, send them to those places independently of the parish priests, and they should remain there for as long as circumstances and the success of conversion require; and then return to their former places with a detailed report to the authorities on everything that will be fulfilled by them. 3) Such missionaries, when sent out, both now and in the future, when circumstances require it, should be provided with instructions that primarily contain the following rules: a) to act upon the minds and hearts of apostates with meekness and humility; b) to choose appropriate occasions for this; c) in their denunciations and persuasions, not to show any kind of insistence or effort, but to exhibit more simplicity and naturalness, characteristic of ordinary conversation; d) in explaining to them the divinity of the New Testament, not to be guided so much by their own reasoning, as by indications from the books of the Old Testament and the writings of the Church Fathers, which are distinguished more than others by clarity of thought and purity of word. Copies of these instructions should be prescribed to the Holy Synod. 4) In dioceses where a Jewish sect existed or still exists, what measures were used to suppress it, and were they truly effective? Was nothing applied later in the Tula diocese to those measures that were used for the Kashira Jews! Provide the Holy Synod with detailed information about this, as well as the number and location of such apostates who still exist. (P. P. S. Z. T. XI, No. 30, 436).

September 15. Report of the Synod, approved by His Imperial Majesty. On an additional decree concerning measures to prevent the spread of the Sabbatarian sect.

2.9 Report On Voronezh Sectarians

When a Jewish sect, called Judean, appeared among the peasants in the Bobrovsky and Pavlovsky districts of the Voronezh Governorate, and

upon its first persecution, complaints of oppression by local authorities were received from its apostates, Your Imperial Majesty was pleased to order the former Minister of Spiritual Affairs and Public Education, Prince Golitsyn, to conduct a proper investigation into this matter.

Prince Golitsyn, having gathered all necessary information about that sect through the Bishop of Voronezh and the local civil governor, presented it, along with their opinion, for the consideration of the Synod.

Based on these opinions and other considerations, the Synod proposed the following measures for the eradication of the Jewish sect: 1) To all who have apostatized from the Christian faith to Judaism, a proper exhortation should be given in their villages by the most worthy people from the local clergy, with officials from the civil authorities present, and those among them who convert to Christianity should be joined to Orthodoxy according to the established rite. 2) Their false teachers and leaders to assign to military service, both combat and non-combat, and send to troops located in Georgia, where they are to be escorted from the Voronezh battalion of internal guard, and Private Rogov, who is a persistent disseminator of the Jewish sect; those unfit for any military service are to be sent to distant state factories and other similar places. 3) After that, all such individuals are not to be returned to their former places of residence, so that the faithful are not again tempted by their presence, and the Jewish sect cannot re-emerge. 4) Those who, after the aforementioned admonition, remain stubborn in apostasy, are strictly forbidden from any external action demonstrating deviation from faith and any temptations.

These measures were included in the resolution of the committee of ministers, approved by Your Imperial Majesty on February 5th of this year, according to which, although the leaders of this sect, where it is located, and their assistants are appointed, those fit for military service are to be immediately sent...

And in appointing these two measures, the Synod based its decision on the following experience: when this sect appeared in the Voronezh province in 1806, after admonition from spiritual apostates, three instructors were sent to military service. The consequence of this was that out of 66 people comprising that sect, 59 converted to Orthodoxy; only four people remained in disbelief, in addition to those assigned to military service. Subsequently, the sect did not openly re-emerge until 1814, and it would have hopefully been eradicated forever if, among the false teachers, three odnodvortsy (single-homesteaders) who did not incline to piety had been removed at that time. One of them, Rogov, who had deceived with a semblance of feigned conversion to Orthodoxy, did not remain there for a long time before being assigned to service. Later, instead of being sent to a distant command away from Voronezh, he was left in the local internal guard battalion and, at the same time, still enjoyed domestic leaves, which provided him with opportunities to restore that sect.

Such an experience gives rise to a just apprehension that even now, despite all the rules established for the suppression of the Jewish sect, this evil will not be completely eradicated unless the leaders of the sect and their assistants are definitively assigned service in Your Majesty's troops, located further away from those provinces where the mentioned sect exists, and unless they are still allowed to enjoy temporary domestic leaves, and especially discharges from service, with the right to settle in their current places of residence.

2.10 Resolution Of The Ministers

Furthermore, in the resolution of the ministers regarding the duties of spiritual authority, it is stated: "If, independently of parish priests, the spiritual authorities deem it beneficial to entrust the conversion or admonition of apostates from the people chosen by them for this purpose, then this should be done without any participation of the civil department.

The rapid spread of the Jewish sect in the Voronezh province and its appearance under various names in other places require that this rule be put into effect; therefore, the Synod has already decided to send missionaries from the clergy with appropriate instructions to all places where this sect exists.

But since missionaries will be appointed from the clergy, receiving maintenance from the income of service in their current churches and parishes, upon their assignment, the service will be entrusted to the remaining priests of the same churches, and those nearby, who will receive half of that income for themselves, and give the other half to the missionary's family; the assignment must include travel to the designated places with payment for travel expenses and sustenance, but few will be found to satisfy such expenses. Moreover, since they cannot limit their actions to certain places and times, then, both for this reason and to prevent any unjust accusations that may follow from these apostates against the missionaries, it is necessary to determine an allowance from the treasury for such missionaries for travel to the designated places and for their maintenance during their stay there.

Under these circumstances, the Synod deems it necessary, in addition to the provision of the committee of Messrs. Ministers, Most Graciously approved by Your Majesty, to add:

1. to send the instructors of the Jewish sect and their assistants, who are being sent into military service, only to the corps located in Georgia, with the understanding that, not knowing the Georgian language, they cannot spread their false doctrine among the local inhabitants, and among their military comrades, strict supervision by the authorities

will not allow them to do so;

2. upon their assignment there, not to dismiss them from service and not to grant them temporary leaves to their homes, for such removal from their homeland and permanent separation from their relatives and acquaintances may instill fear in the followers of their sect to remain further in their apostasy, and even more so, to support or spread anything else;

3. finally, to issue, upon the demands of the diocesan bishops, from the local treasury chambers, at the expense of the State Treasury, for travel in both directions, two horses for each, travel allowances, and for maintenance, one ruble, assuming this during travel for 50 versts, and during their stay in places daily.

Most Gracious Sovereign! The Synod, most humbly submitting these additions to Your Imperial Majesty's discretion, requests a decree from Your Imperial Majesty.

2.11 Second Highest Document On Sectarians

Resolution. Let it be so[1].
Second document.

During the reign of Emperor Nicholas I, this provision of the Holy Synod, dated December 18, 1825, announced by the Chief Procurator to the Minister of Internal Affairs, concerned married individuals converting from the Jewish sect to Orthodoxy.
Here is its content:

Having received your Excellency's communication dated September 10 of this year, No. 943, regarding the resolution of the question: whether married individuals of both sexes converting from the Jewish sect to Orthodoxy may enter into other marriages according to the rules of the Greek-Russian religion, I submitted it, in accordance with your request, for the consideration of the Most Holy Governing Synod.

The Most Holy Synod, having thoroughly considered the aforementioned question, found it necessary to distinguish between marriages of natural Jews and marriages of those who, having once been children of the Orthodox Greek-Russian Church, through their delusion and ignorance, fell into Jewish impiety. In the first case, one should proceed as follows: if a Jew, married while in Judaism, embraces our Orthodox faith, and his wife remains in her former Jewish law, then regarding the exhortation of his wife to accept the Orthodox faith, communication should be made with the diocesan bishop;

[1]P. P. S. Z., vol. 40, No. 30, 488.

if, after proper exhortation, she remains in her former law and wishes to live with her husband, then they should be left in matrimony without dissolution, based on the 1st Epistle of the Holy Apostle Paul to the Corinthians, chapter 7, verses 12, 13, 14, which state: "If any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her. For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband." Furthermore, by virtue of the provision of the Holy Synod, issued in 1721, concerning marriages of non-Orthodox individuals with Orthodox ones, they must be bound by written pledges: the wife, that she will not, by seduction, threats, or any other means, bring the children born to her with that husband into Judaism, and that she will not reproach or blame her husband for maintaining the Orthodox faith; and the husband, that he will diligently endeavor to bring his wife, through exhortation, to embrace the Orthodox faith. If the wife, due to her husband's conversion to the Christian faith, remains steadfast in her former law and does not wish to live with him, then in such a case their marriage shall be entirely dissolved, allowing her husband to enter into another marriage with an Orthodox person, based on the same chapter of the epistle of the Holy Apostle Paul, in which, moreover, in 15 verses it is said: "If the unbeliever departs, let him depart; a brother or a sister is not under bondage in such cases," etc.

This is how they act even if a wife converts from Judaism to the Orthodox faith, but her husband remains in unbelief.

As for those persons who, due to their error and ignorance, having departed from the Orthodox Greco-Russian faith, fell into Jewish impiety, and being in it, entered into marriage according to the Law of Moses, with such impiety, and then, being enlightened by the light of God's grace, return to the bosom of the Orthodox faith, but their wives remain in their former error, such persons, through a learned and capable priest, should be exhorted according to the 31st rule of the local Council of Laodicea, the wife to abandon her error and join the Orthodox faith, and the husband to remain in marriage with her, provided that if they both express mutual consent to all this, they will be remarried in the church according to ecclesiastical order. Otherwise, their marriage, by virtue of the same rule of the Council of Laodicea, as having been performed outside our Orthodox church, should not be recognized as a marriage, but as an adulterous cohabitation; and the husband who holds the Orthodox faith should be allowed, if he wishes, to enter into another marriage according to the rules of the Greco-Russian church.

Regarding such a position of the Holy Synod, which has already been communicated to all the Most Reverend diocesan bishops for due execution, I consider it my duty, gracious sovereign, to inform you[1].

[1]Deut. full coll. of laws, vol. I, No. 4.

This year, as reported by the Voronezh Diocesan Gazette and other newspapers, the sect of Judaizers has become widespread in the Voronezh diocese. These individuals, outwardly considered Orthodox, until recently performed all the rites of the Orthodox Church, not recognizing, of course, the enlightening significance of its sacraments. Recently, sectarians began, one after another, to appeal to the Minister of Internal Affairs with requests for permission to separate from the Orthodox Church, to which they had previously belonged deceptively, and openly became followers of the "Biblical Mosaic confession." Such declarations were received at various times from all adherents of Sabbatarianism living in both Pavlovsky and Bobrovsky districts. Naturally, the petitions submitted to the minister were returned to them without satisfaction; after which the Sabbatarians completely refused to outwardly perform Orthodox rites and even began to avoid meetings with Orthodox priests. Along with their renunciation of Orthodoxy, they openly began to perform their own religious rites. The number of Judaizers totals over 900 souls of both sexes. Recently, an entire family from the village of Mechetki converted from Orthodoxy to the Mosaic faith in the Mikhailovskaya stanitsa, Don region. The performer of circumcision is, apparently, one specific person among all sectarians from Pavlovsky and Bobrovsky districts. Thus, in Gvozda, Pavlovsky district, he came to perform circumcision from the village of Ozerok, Bobrovsky district, peasant Efim Bocharenkov, known as a rabbi and performing all rites of the Jewish religion. This was the reason for the restriction of the rights of Jews to freely choose their place of residence in the Great Russian provinces.

2.12 Punishment Of Jews For Seducing Two Christian Maidens

The fourth document refers to the reign of Emperor Nicholas I and was issued on December 9, 1826. It confirms the punishment imposed on Jews for their seduction of two Catholic women into the Jewish faith, and prescribes strict observance that Christians should by no means be in the service of Jews. Its content is as follows: The Governing Senate heard the proposal of Mr. Chief Prosecutor Volkov, in which he explains: according to the decision of the 3rd department of the 5th department of the Governing Senate, by which more than 9 Jews are sentenced to punishment for converting two maidens of the Roman Catholic faith to their faith. Mr. Minister of Justice submitted a note to the committee of ministers, which, finding the decision of the Governing Senate on this matter correct from its side, proposed to put it into execution; and at the meeting on the 31st of last August, it was explained to the committee that by this article, His Imperial Majesty's personal order followed: ńAgreed, if there are Jews un-

der 30 years old, then send them as soldiers to Georgia.ż Regarding such a Highest order, following the instruction of Mr. Minister of Justice, which came to him, Mr. Chief Prosecutor, on the 14th of last September, he proposes it to the Governing Senate for due execution. According to the inquiry in the Governing Senate, it turned out: the case of the Jews of Vidzy and Solotsk kahals, tried for converting two maidens of the Catholic faith, Sapitskaya and Savitskaya, to the Jewish faith, was presented by the Vilna civil governor, and the Governing Senate, having considered the circumstances thereof, determined: the conversion of Savitskaya and Sapitskaya from the Roman Catholic faith to the Jewish law took place in the city of Vidzy; they served in Jewish homes from an early age, and when Savitskaya was 18 years old, and Sapitskaya 16, the former, enticed by the promises of the Jews that through the adoption of their law their poor condition would change to a happy one, instilled this in Sapitskaya, and both, out of thoughtlessness, decided to abandon the Christian faith and adopt the Jewish law; this happened in May 1817 during the Catholic feast of Corpus Christi; and in order for such an unlawful act to be committed without hindrance and the crime to have no witnesses, the Jews hid the Catholic women in their cemeteries; here they performed the initial rites of conversion, they called Sapitskaya Rivka, and Savitskaya Sarka. They kept them for several more days in Vidzy, then took them out of that town and, escorting them from one settlement to another, completed the conversion in one, and in another, gave Sapitskaya in marriage to a Jew, performed a marriage contract, naming her a Jewess who had converted from Christianity to the Jewish faith. To further conceal the crime, both were sent to the Courland Governorate, to the town of Grubino, where Sapitsky's husband, having left her, disappeared; and she returned to the Vilna Governorate, where Savitskaya was subsequently summoned. Here, repenting of their delusion, they both died in the spirit of Christianity. This event is proven by the circumstances of the case; and although many Jews were implicated in it, only the following Jews were found guilty of committing the crime among co-religionists: Meer Beniaminovich. According to Savitskaya, he was the first to persuade her to change her faith with mercenary proposals and informed the Jewish spiritual leaders about it; and according to his own testimony, he spoke with her about his law, to instill its rules, offered her to convert to their faith, and when he learned that she wished to accept it, he advised her to go to the kahal elders and declare her desire to them; which he himself promised to report to the rabbi and assistant rabbi, but at the beginning of the investigation, he fled from Vidzy, specifically out of fear of responsibility. The Vidzy residents: Rabbi David Ginzberg and assistant rabbi Omer Abramovich, who, according to the explanation of Savitskaya and Sapitskaya, asserting their intention to change their Christian confession, converted them to their law; the Jews Girsha Kushelevich accused these rabbi and assistant rabbi that, by their order, he took Savitskaya and Sapitskaya into his house in the

cemetery, and they gave him a certificate, by which he escorted the converts from one place to another, and received assistance from the Jewish kahals; Meer Beniaminovich testified that the assistant rabbi is the main culprit in this matter, in which, although Ginzberg and Abramovich did not admit it and the certificate itself was not found; but since they did not refute the accusations made against them in any way; the conversion could not have taken place without their knowledge, as spiritual persons; and in the certificate issued by Savitskaya from the Grubinsky rabbi, it is written that Savitskaya and Sapitskaya had in their hands papers given by the Vidzy spiritual leaders Ginzberg and Omer stating that they had converted to the Jewish faith; consequently, all such reasons and the flight of assistant rabbi Omer sufficiently reveal their crime, and by virtue of the decree of April 28 (May 1), 1775, a single stubbornness in admission cannot be a reason for their justification. The assistant rabbi of the town of Solotsk Paftalovich and his wife: the former completed the conversion; and the latter participated in it; in which they, like the aforementioned two Jews, did not admit it, but by arguments consistent with military processes, they were found guilty, for, besides the testimonies of Savitskaya and Sapitskaya, the Jews Kushelevich and Itzka testify against them that they completed, with other Solotsk spiritual leaders, the rites of conversion, which is confirmed by the written certificate of the Grubinsky rabbi, in which it is explained that from this assistant rabbi Paftalovich and other Solotsk spiritual leaders, having concealed during the investigation, a notice was received that the conversion was completed at the Solotsk spiritual assembly.

2.13 Testimony Of The Jew Kushelevich And His Wife

The Jew Kushelevich and his wife, by their own admission, took Savitskaya and Sapitskaya into their home, taught them Jewish prayers, and after the performance of Kahal rituals, Kushelevich took them out of Vidzy, and was present at the completion of the conversion. The Jew who married Sapitskaya, his father David the barber, Solotsk residents, Vernik Abramovich, schoolboy Yakheliovich, assistant rabbi Poseliovich and Zelviolovich, who performed the marriage and signed the marriage contract, are therefore clear accomplices to the crime. But of these, Yakheliovich and Zelviolovich have already died, and the others have fled. In addition to these main perpetrators of the crime, Leizer Abramovich and Movsha Kelmanovich Gurvich with their wives were involved Savitskaya and Sapitskaya were in the service of these Jews, and although they themselves did not admit that they persuaded Savitskaya and Sapitskaya to change their religion, or knew about it, the following circumstances prove that they could not have been unaware

of such a case. By their own admission, until the very day of the conversion, Savitskaya and Sapitskaya were in their service, and according to the latter, the Jew Kushelevich and his wife, Abramovich and Nelshanovich, came to Kushelevich for these girls and took them to the city, even staying overnight there so as not to arouse suspicion by a sudden, unexpected disappearance. The investigation, however, revealed that after the conversion began, Savitskaya spent the night with Abramovich, and Sapitskaya with her father, to whom she was brought by Gurvich's wife, and the next day both of them, returning to Kushelevich, were taken out of Vidzy. In addition, the Jew Beniamovich, who seduced Savitskaya, then lived with Abramovich, and during face-to-face confrontations with him, he was exposed as knowing everything. Thus, the denial of these participants cannot be respected, especially Abramovich, judging by the fact that he had already been tried and remained under suspicion in two very important cases, namely: an attack on Kazirsky's farm and the murder of landowner Sabetsky. Schoolboy Berko Yugman, despite his denial of knowledge of the present case, is exposed by the testimonies of Kushelevich, his wife, and Meer Beniaminovich, for during face-to-face confrontations with him, the former explained that he came to the cemetery to Savitskaya and Sapitskaya to learn about their intentions, announced the Kahal's order to accept them into the cemetery, and was present at their departure from Vidzy; and the latter said that the rabbi and assistant rabbi issued a certificate of conversion to Catholicism. Since Yugman did not refute these evidences in any way, and given his status as a member of society, his denial cannot be trusted, and he cannot be exempted from legal punishment. Finally, having knowledge about conversion of the aforementioned girls and failure to report it, the cantor Borukh and the hospital attendant Itska of the Solotsk kahal are exposed; the former is accused by the testimonies of the Jews: Kushelevich and Itska, and by the fact that he gave reasons for the converts, and the latter by his own admission that out of curiosity he was present during the performance of conversion rites, and did not report it, considering this matter unimportant. Considering the importance of the crime of each of the persons listed, by virtue of the 22nd chapter, 24th point of the Code, the decree of June 3 (July 3), 1838, the 12th section, 9th article of the Lithuanian Statute, and the 242nd article of the Statute of Decency, the Governing Senate finds that, in accordance with these, the Vilna Chief Court decided: to punish Meer Beniaminovich with 10 lashes, and the assistant rabbis Osher with 15 and Neftaliovich with 10 lashes with a whip, and then to exile them to hard labor; to exile Neftaliovich's wife along with her husband to the same labor without punishment, and to punish the Jew Itska with 50 lashes with a whip, leaving him in his former residence. As for the cantor Borukh and Girsha Kushelevich with his wife, although the exemption of the first two from corporal punishment, due to old age, in accordance with the decree of November 19, 1798, and the sentencing of the latter to punishment of

25 lashes with a whip corresponds to her crime, however, the exemption of those due to old age from exile to Siberia, with their retention in the Vilna province, is contrary to the aforementioned decree and the subsequent one of April 9 (30), 1814. Likewise, it is impossible to agree with the intention of the civil governor to leave Leizer Abramovich under suspicion alone and with the decision of the chief court regarding Movsha Gurvich and Berka Yugman, that they too should be under suspicion, and moreover, the former should be fined one hundred rubles for keeping a Christian woman in service; since it has been stated above that all three of these Jews not only knew about the conversion of Catholic women and did not report it, but by their actions they are revealed to be participants in the crime, therefore, leaving them under suspicion will be inconsistent with the importance of the crime, nor with the legal punishment to which the main criminals are subjected.

By these considerations, the Governing Senate determines:

1. To uphold the decision of the chief court regarding the Jews Bengeminovich, Osher, Neftaliovich, by virtue of this last one, and the Jew Itska.

2. To exile the Jews Borukh and Kushelevich to Siberia for settlement, together with the latter's wife.

3. To punish the Jews Abramovich, Gurvich, and Yugman, each with 40 lashes with a whip, and exile them to Siberia.

4. Other involved or participating parties, namely the Vudzsk and Solotsk Jews: Berka, Zyska, Rozenberg, Leiba the butcher, Leizarovich, and Yogeliovich, although none of them confessed to anything and there is no legal evidence against them; but since it is unacceptable that the kahal elders, as leaders of the Jewish community, could be unaware of such an important case; and the other Jews completely failed to justify themselves in the denunciation of some of them, Savitskaya and Sapitskaya, and other Jews by Beniaminovich and Kushelevich: therefore, all of them are to be left under suspicion under the supervision of the local police and not allowed to hold any public positions.

5. In other articles, to leave the decision of the chief court in force. And since the conviction of the criminals occurred before November 19, 1825, by the Most Gracious Manifesto, on January 1st of this year, it was decreed: "Criminals condemned up to the day of Our ascension to the throne, i.e., up to November 19th last, to commercial execution, or corporal punishment, and to exile to hard labor, or to settlement in Siberia, shall be freed from execution and punishment, and sent only to labor or to settlement." Therefore, on the basis of this manifesto, without subjecting the aforementioned criminals to the decreed commercial

execution and corporal punishment, send Beniaminovich, Osher, and Neftalionovich with his wife to hard labor, and the others to settlement in Siberia. Regarding the execution of this, instruct the Vilna provincial government and the chief court, with reference to the last original case. Furthermore, the provincial government is to be charged with the indispensable duty of subjecting to legal penalty those guilty of releasing some of the accused on bail in such an important case. Meanwhile, all possible measures are to be taken through the provincial government to find the hidden criminals and others visible from the testimony of Rabbi Gruben, and upon discovery, to subject them to the full rigor of the law; about which the Courland provincial government should especially report concerning the aforementioned rabbi; finally, this present case and the specific punishment determined for the guilty party, to prevent the future commission of similar crimes against state decrees, are to be published in those provinces where, by the Highest approved regulation of December 9, 1804, concerning Jews, residence is permitted, namely: Lithuanian, Belarusian, Little Russian Kiev, Minsk, Volyn, Podolsk, Astrakhan, Caucasian, Kherson, and Taurida, as well as the Belostok region; and regarding this, send decrees to the provincial governments, with the instruction that the aforementioned should be uniformly announced in Jewish kahals; moreover, strictly confirm to the governments that local police, according to the decree of April 22, 1820, and the fundamental laws depicted therein, strictly observe that people of Christian faiths should by no means be in the service of Jews. Regarding this, inform the Little Russian and Lithuanian military and Belarusian governor-generals, chief courts, and judicial bodies equal to them in the mentioned provinces by decrees, and report information to the 1st and 2nd departments of the 5th department and the 2nd department of the 6th department of the Governing Senate. And since by the present conclusion more than 9 people are condemned to punishment, therefore, on the basis of the Highest decree of December 22, 1817 (January 9, 1818), without executing this conclusion, request the Highest approval through the Minister of Justice. They ordered: concerning the due execution of the personally signed Highest decree of His Imperial Majesty, announced on August 31st of this year to the committee of ministers, with the depiction of the Governing Senate's resolution, instruct the Vilna: provincial government and chief court by decrees, with reference to the last original case; and concerning the described case and the punishment determined for the guilty party, to prevent the future commission of similar crimes against state decrees, publish in those provinces where, by the Highest approved regulation of December 9, 1804, regarding the position of Jews, they are allowed to reside, namely: in the Lithuanian, Belarusian, Malorussian Kyiv, Minsk, Volyn, Podolsk,

> Astrakhan, Caucasian, as well as Bialystok regions, and regarding this, to send decrees to the provincial governments of those provinces and the Bialystok regional administration, with the condition that this be uniformly announced in Jewish kahals. Moreover, strictly confirm to the administrations that local police, according to the words of the decree of April 22, 1820, and the state regulations depicted therein, strictly observe that people of Christian faiths should by no means be in the service of Jews. About which the chief administrator of the civil part in Georgia, Astrakhan province and Caucasian region, Malorussian and Lithuanian military and Belarusian governor-generals, chief courts and equal judicial bodies of the mentioned provinces, are to be informed by decrees...

Not without reason, assuming that through printing all sorts of delusions can be most conveniently propagated and among other things, Jews can most easily use it for spreading their false teachings the government paid attention to this, and, in prevention of this inconvenience, legalized on June 10, 1826, the following regulations concerning the censorship department, regarding Jewish books.

> ğ 194. Jewish books published in Russia until now without censorship permission are prohibited.
>
> ğ 195. The following Jewish books are allowed to be printed in Russia: 1) books of sacred scripture without interpretations and 2) prayer books without additions on extraneous subjects.
>
> ğ 196. When considering other Jewish books, censors, in addition to general rules, are guided in particular by the following:
>
> ğ 197. Books containing blasphemy against Christianity and its Divine founder are prohibited.
>
> ğ 198. Likewise, the printing of books is prohibited if they instill hatred or contempt for people of a different faith, or teach rules contrary to morality and public order, such as: it is forbidden to testify in favor of a Christian, or it is allowed to deceive a Christian.
>
> ğ 199. Controversial books between Jewish sects may be approved for printing if they do not contain rules contrary to censorship.

2.14 On The Propaganda Of Jews In Poland

When Jews in Poland, having gained strength and freedom, engaged in converting Christians to the Jewish faith, the Catholic clergy involuntarily undertook to counteract, primarily through literature. In the 1540s, a book

appeared: On the amazing delusions of the Jews. ńDe stipendis erroribus judaeorumż. (Czacki, Rozprawa o ydach, p. 46, 1860). The author demands severe measures against Jews, such as the destruction of newly erected synagogues and the limitation of the Jewish population in cities to a certain number[1]. In 1543, Father Stanisaw Lwowczyk published a book in Krakow titled ńOn the Holy, Murdered Jewsż (De sanctis interfectis a judaeis). He concludes his book with a reminder that Jews should be completely expelled from Poland[2].

Another precautionary measure against the ńinfection of Judaismż consisted, in the opinion of Catholic zealots, in the segregation of Jews from the Christian population. The then-head of the Polish church, Piotr Gamrat, was particularly concerned by such ńsanitaryż considerations. He was extremely troubled by the fact that in some Polish schools, Jewish children studied alongside Christian children. In his epistle of July 15, 1542, he argued for all the harm that arises from such joint education for the Christian religion, due to the spreading Jewish ńepidemicż[3].

In view of a general and systematic opposition to Jewish heresy, the clergy decided to urge secular authorities to restrict the rights of Jews and, moreover, to restore ancient church decrees aimed at humiliating Jews in the eyes of the Christian population, segregating them in all spheres of life, and instilling in them contempt as outcasts. Many of these decrees had been introduced in Poland long ago and were especially solemnly confirmed by the Kalisz Synod of 1420 (under Wadysaw Jagieo); but over time, they fell into oblivion, and only some of them (laws on distinctive Jewish clothing) received renewed confirmation at the Piotrków Sejm.

It was necessary to refresh and supplement them with new elements, in accordance with the demands of the time. This was done at the Synod of the Polish clergy, held in 1542 in Piotrków, under the chairmanship of Piotr Gamrat. The ńConstitutionż of this Synod concerning Jews, circulated among the dioceses, is distinguished by an extraordinary strangeness of tone and harshness of expression. Here is its content:

ńThe Most Holy Synod, taking into account how many dangers threaten Christians and the Church from the mass of Jews expelled from all neighboring states and admitted into Poland, who do not hesitate to mix the sacred with the profane, resolved:

1. So that, due to their large accumulation in the country, something worse, which is to be feared, does not yet occur, it was decided to petition His Majesty the King: that the number of Jews in the Gniezno province, and mainly in the city of Krakow, be reduced to certain sizes,

[1]Czacki ibid.
[2]Czacki, O Litewskich I polskich, vol. I, p. 106, ed. 1861.
[3]Czacki, Rosprawa, p. 99.

precisely those that the allotted district can accommodate.

2. So that in other places where they, the Jews, have not resided since ancient times, they should not be granted the right of residence, and they should be forbidden to buy houses there from Christians, and those purchased must be compelled to sell them back to Christians within a specified period, after which, if these houses have not yet been sold, they shall become the property of the royal treasury.

3. That new synagogues, even those built by them in Krakow, were ordered to be destroyed.

4. Since the Church tolerates Jews only to remind us of the sufferings of the Savior, their number should by no means increase; according to the decrees of the holy canons, they are only permitted to repair old synagogues, but not to build new ones.

5. Christian wet nurses are forbidden to nurse Jewish infants, and vice versa. To petition the king to prohibit this under pain of severe punishment, although, incidentally, diocesan priests also have the right to forbid such things.

6. Furthermore, Jews should be forbidden from displaying their goods for sale in public places, in cities and towns, as well as at fairs: they should sell them only in their own homes.

7. Jews are obliged to wear clothing that distinguishes them from Christians; as it once was and as it is still done in all other countries.

8. Jews are forbidden to keep Christian servants and subordinates; if they have any, they must immediately set them free.

9. Jews in Krakow may have no more than six warehouses among Christians for their goods, according to long-standing agreements approved by the king.

10. Jews in many places, with the permission of secular lords, occupy administrative positions, so that those who should be slaves of Christians acquire power and jurisdiction over Christians through this.

11. Jews openly work and trade on holidays, contrary to the holy canons and the statutes of earthly law, which leads to general temptation for Christians, to their oppression and humiliation. Therefore, it is necessary that His Majesty the King prevent this and forbid it by his royal edict."

In this document, both of the aforementioned goals of the clergy found clear expression. On the one hand, forgotten canonical rules aimed at protecting the Christian population from "temptation" by Judaism are renewed

(prohibition of keeping Christian servants and wet nurses, working and trading on church holidays), isolating Jews and instilling contempt for them (law on distinctive clothing, on the allocation of a special district for Jews in cities). On the other hand, a petition is raised before the king to restrict the personal and public rights of Jews, to reduce the number of Jews in cities, and especially in Krakow, to assign them a special "Pale of Settlement," outside of which they have no right to live and acquire real estate, to destroy new synagogues, to prohibit trade in public places, etc. Of all these pia desidera of the clergy, some have already entered into legal force, and others were soon to be realized. Thus, laws stating that Jews have no right to hold managerial positions, and canonical rules regarding distinctive clothing were approved, as we have seen, by the Sejm constitution of 1538. The prohibition against keeping Christian wet nurses and restrictions concerning Christian servants were renewed by Sigismund I in a charter to Lithuanian Jews in 1540. Other desires of the clergy were gradually implemented through royal decrees concerning individual Jewish communities in Poland. Thus, in 1544 and 1545, Sigismund limited the number of Jews in Pozna, ordering all newcomers, "foreign" Jews, to be expelled; a few years before that, at the request of the magistrate, he forbade Pozna Jews from living outside their quarter, walking in crowds on the streets during Christian holidays, etc. Similar restrictions were gradually introduced in other places. By the beginning of the 17th century, the aforementioned program of the clergy had already been legalized in most of its points...

Treatise III. General Overview Of Preselytism.

3.1 Jewish Martyr Ger-Tzedek (Saint), Count Potocki

In conclusion, we deem it not superfluous to reproduce a literary history in which the aspirations of Jews to spread their religion were expressed, and which, by the very names of its heroes, accurately indicates the tastes and inclinations of Jewry. The proselyte of Judaism in it is Count Potocki, one of the representatives of the most famous and, most importantly, wealthiest Polish family. With obvious emotion, almost at every word, the legend narrates that his parents sent him money... he demanded money from them... they sent him a huge sum of money. The story is called "Ger- Tzedek" (a tale from the 18th century). The Talmud recognizes three categories of foreigners: 1) "Ger-Tzedek" a righteous foreigner in Judaism; 2) "Ger-Toshav" compared to Jews in all civil relations; 3) "Shivo-Beisach" seven Canaanite tribes who do not enjoy their rights.

We borrow a legend from the famous writer Kraszewski, who translated it from Hebrew. This is what Kraszewski recounts: ńIn Vilnius, the memory of the so-called Abraham Abrahamovich is highly revered. He, coming from a noble Christian-Catholic family, adopted the Jewish faith in Amsterdam and, upon returning to "the land," was burned near the castle; his ashes were buried in a Jewish cemetery, and a willow tree was planted on that spot, which still stands today in the old Jewish cemetery (for those who died an unusual death are not buried in the cemetery itself), where this tree grows on his grave. His memorial feast is celebrated on the second day of Pentecost in the Vilnius synagogue. Having heard the story of his life, and learning of the existence of a manuscript in which this entire history is laid out, we endeavored to acquire the original, which cost us no small effort, and we present here the translation in all the originality and naivety of its form and language. In a note to the text, Kraszewski adds: ńI acquired the original manuscript for its weight in gold, or perhaps even more, and had

to promise not to "reveal" from whom I have it. I translated the story with the help of Alexander Ellenbogen. I was forced to omit several places. The story is written in pure Hebrew.ż

3.2 Translation Of A Jewish Document About Count Potocki

In the year 479 of the sixth millennium (according to the common era, 1719), there lived a great lord in the Polish land who had a wise son. The boy grew up. His father loved him and sent him to the royal city of Paris, the city of the French king, full of wise men and writers, where for every wisdom there is a special school where young people learn. At the same time, another lord, not of great importance, named Zaremba, lived in the Samogitian land, and a son was born to him. The boy grew up and became a great sage, curious about everything his eyes saw. And his father sent him to the capital, Vilnius, to study, and the youth quickly learned all sciences and knew them ten times better than all his peers, and his good fame spread among all lords, and they gave the youth much money and sent him to the city of Paris, the capital of the land of the French, to study there at the academy. The youth arrived in Paris, was received with great honors, and became a companion to the son of the great Polish lord, by the name of Potocki.

One day, the companions went for a walk around the city, to see its buildings and palaces; and they wanted to drink. They entered a wine house and sat there and drank. There, in the distance, in a garden, they saw a small tent, and in it an old German Jew, sitting and reading some book. And the companions went into the tent to see what he was studying so diligently; they looked at the book and did not know what was written in it. And the son of the pan asked his wise companion if he could read this book. And Zaremba replied: "I don't know, I've never heard of this language until today." The companions began to ask the elder what was in this book, what kind of writing it was, and what language the book he was reading was in?

And the elder answered them:

This language is a sacred language, the Hebrew language.

And they asked him to tell them what was written in the book. The Jew conveyed a few words to them with a clear explanation. And these words seemed good in their eyes. And they asked him if everything written in this book was true?

And the elder replied:

All this is true, indeed.

And the youths said to him: "Why doesn't our rabbi teach us from this

book?"

And the elder answered them:

We have been given a different faith from Christians.

And his thought was to strengthen their faith in them. And he told them that all the pans strengthen their faith, and therefore pronounced a great curse so that no one from their people would teach their son from this book. That is why your rabbi does not teach you from this book. But the companions began to strongly implore the elder to teach them, and the magnate's son even promised to pay him well, and the elder agreed to teach them and appointed them for an hour, three times a week.

Within six months, they learned the entire Pentateuch, and the words of the Law entered their hearts, and they became completely different people: they began to study the Old Testament in a special room. Because of these studies, they did not find time for learning at the academy and did not go to their temple for prayer.

And their rabbi called the young men and began to admonish and reproach them, to which the magnate answered his rabbi with strong words.

One day, both companions went for a walk in the field (outside the city); their servants followed them. And they both sat down in a secluded place, and the magnate's son said to his companion:

Brother! I want to reveal all the secrets of my heart to you, do not reveal them to anyone.

And Zaremba replied:

God forbid I should do such a thing.

And the magnate said:

I gave myself a word in my soul to flee from here to Amsterdam and adopt the Jewish faith there.

And his companion replied:

As you, so I. And I will do so when I receive money for travel expenses.

And they both swore and kissed each other and said: ńMay God be a witness between us!ż And they rose and returned to the city, and for a long time they consulted with each other and, finally, decided that the magnate's son should go to the city of Rome, for they were still unsure (they were still wavering between two paths) whether the Jewish faith was true, to live by it, or whether papal reverence was more truthful, to abide in it; there, in Rome, he was to learn the truth, whether there was truth in Roman worship.

And the magnate's son wrote a letter to his father-magnate, asking him to send money, for he wished to go to the city of Rome. And he went, and arrived in the city of Rome, and the Pope received him with great honors, and he began to study at the Pope's academy, and every week he gave a feast for all the lords (papal magnates) and for all the Pope's servants, and distributed rich gifts to them. And he had a friend, a papal confidant; and he once asked this papal servant: ńTell me, please, something about the customs of the Pope and his holiness, and the sacred rites, and how he ascends

to heaven?ż And the papal servant answered him: ńFor a good gift I will tell you everything clearly that all this is untrue and that the Pope does not ascend to heaven at all, and on a holy day (a day of sorrow, which they call fasting), when people say that he sits in profound tranquility, immersed in thought, and then ascends to heaven all this is not so at allż... ńThat's how he acts throughout the fastż.

And the magnate's son took the speech to heart and said to himself: ńNow the hour has come for me to emerge from darkness and turn to God blessed be His name! who led me to the path of truth!ż And he fled from Rome, arrived at the seashore, and boarded a ship. Arriving in Amsterdam, he converted to the Jewish faith. And he stayed there for several months, and his companion and friend had no news of him, the magnate's son, for he could not write, lest their secret be revealed.

3.3 Companion Of Count Potocki Zaremba

Thus Zaremba remained in Paris until he finished his studies, and then returned to the Lithuanian region and, en route, visited the city of Hetman Tyszkiewicz, who was one of his father's friends and had previously given him money for his stay in Paris. He arrived at the Hetman's castle to spend the night there, and Tyszkiewicz received him with great honors and detained him for about a month, and then the clever Zaremba wished to leave. And Hetman Tyszkiewicz said to him: ńI will reveal to you the secret of my soul I want to give you my only daughter in marriage, for I have loved you very much!ż The youth bowed twice to him and said:

What have I done to deserve such grace in your eyes? My father, you know, I am from a poor and humble family, and you are my great sovereign and lord!

And the hetman said to him:

If you are small in your own eyes, you are great in mine. And the hetman sent a letter to the youth's father. And his father arrived at the hetman's, who hosted a grand feast. The youth, for good fortune, took the hetman's daughter as his wife and became great among all the lords. And all the affairs of the region depended on his will.

Some time passed, and his wife became pregnant and bore him a son. His father-in-law hosted a grand feast for all the lords of Lithuania. A month later, and due to great peace and happiness, Zaremba forgot the condition and the oath he had given to his comrade, the magnate's son.

During these days, letters arrived by post from the Polish land, stating that the son of the great magnate Potocki, who had gone to the city of Rome, had perished, and it was unknown where he was.

Hearing this, his comrade was greatly saddened and began to reproach

himself for having forgotten the debt of the oath made between them, for he guessed that his friend had surely fled to Amsterdam to convert to the Jewish faith; and it was grievous for him to break the oath, for it became clear to him that the magnate's son had truly learned papal veneration. And he was very grieved in his heart, and his face changed from great sorrow. His father-in-law understood that he was in great grief and trouble. And he asked him: what is wrong with him? He replied that he was unwell and asked his father-in-law to allow him to go to his father. His father-in-law went out and ordered a carriage and horses to be given to him. And he, his wife, and his son went to his father and, after spending a month there in sorrow, he wrote a letter to his father-in-law, saying that he wished to go to Königsberg to distract himself. And his father-in-law sent him a lot of money. And he, his wife, and his son went, and they arrived in Königsberg, and stayed there for about a year. They liked the customs of the Prussian people, and that their rural dwellings were more beautiful than Lithuanian dwellings, and that a rural inhabitant there lived in a better house than a Lithuanian lord. And he said to his wife: let's write a letter to your father to send us money, and we will buy an estate here. This speech pleased his wife, and she wrote to her father, who indeed sent them a lot of money. And when the money was received, Zaremba announced to his wife that he was going to the Dutch land, and there was a ship departing for Holland. And she said to him: I will go with you, and we will look at the beauties of the country. They boarded a ship and arrived in Amsterdam, where they rented a beautiful dwelling.

3.4 Zaremba And His Wife Accept The Jewish Law

On the morning of the second day, Mr. Zaremba went to the city's rabbi and declared to him that he wished to convert to the Jewish faith. And they took him to a special hut and circumcised him and his son, who was about five years old when he was circumcised. And his wife waited for her husband all day, but he did not return. In the evening, she went with a servant to look for her husband and son. And he sent her to meet them, so that she would not search, for he had converted to the Jewish faith. When she heard this, she fell to the ground unconscious. And people helped her to her feet and asked her: "What's wrong with you?" And she cried out in a loud voice: "My husband has become a Jew!" And people laughed at her and told her: "Here everyone is free to act as they please." And she went, and came to the hut where her husband was. And he shouted loudly at her not to approach him, for a Jew is a lowly person, and you are a great lady, a hetman's daughter. She cried and began to beg him and said: "I

too will accept the Jewish faith!" And her husband told her: "Very well, if you wish to convert to the Jewish faith, then you must study Jewish law, and you will see that there are many burdensome commandments, not like in other faiths, where everything is permitted. When you learn everything, know everything, and still wish to convert to the Jewish faith, you will be accepted with love." And this speech pleased his wife, and she went to her mistress and asked her to send for a woman who could instruct her in the Jewish faith. And when the days of study ended and she had learned well, she went to her husband and sent for the judge. And he declared to her the strictness of the commandments, what punishment awaited their transgression and what reward for their observance. Then he ordered the women to immerse her in water. And she became a Jewess. Then she sent for her husband and with joy announced: "Now I am like you, and you are like me." And her husband told her: "You did well to accept this faith, but I will tell you that my desire is to marry a woman from among the Jews, and you you marry a Jew, for together with you we will not know well how to perform the rituals, therefore I will take a Jewess, and she will instruct me in the law, and your husband will instruct you the Jew for whom you will go."

And she answered him:

I will tell you a story that I read in chronicles: "Two people went into the forest and got lost, and they walked for several days in great fear, not finding the way. But suddenly a miracle happened to them, and they found a straight path. But as soon as they came out onto the path, one said to the other: 'Now let's part, husband from husband, I will go right alone, and you go left alone.' Then his companion replied: 'Where is the justice in that? When we were wandering, we walked together, and now that we have found the straight path, you wish to separate from me. Now it is proper for us to walk together and rejoice in the miracle that God created for us.' And you wish to act this way. When we wandered in the wilderness of ignorance, you were my husband; now that we have found the true path, you wish to separate from me. This is unfair! On the contrary, let us be together and rejoice in the miracle that happened to us by the grace of God."

And the husband saw the goodness of her heart, and took her as his wife, and lived in Amsterdam for a long time, and then went to the land of Israel (Palestine).

And Ger-Tzedek, meanwhile, first traveled from Amsterdam to German land. But he could not endure the customs there and traveled from German land to Russian land, and from Russian to Lithuania, and lived there for several weeks. One day in the synagogue he saw a boy, the son of a tailor, who was jumping noisy in school, shouted loudly and misbehaved. And the humble Ger-Tzedek shouted at him to stop misbehaving, but the boy answered him proudly, with great insolence.

And Ger-Tzedek said: "I see by everything that he will not grow up in the Israelite faith and will change it, for his insolence is great." Hearing this,

the boy's father became very angry at what he said about his son: that he would change his faith.

And he went to the nobles and reported to them that Ger-Tzedek lived there.

Immediately they sent servants, and brought him to the courtyard, and shackled him in iron chains, and sent him to the capital, to Vilna. And the great nobles, learning that he was the son of the Polish magnate Potocki, fell before him and said to him:

Where did you get such foolishness?

But he did not listen to their words, answered them nothing, and his silence greatly angered them, and they said to him: "Who are you laughing at, who are you joking with, for your life is at stake here?" And he answered them:

You are fools that's all; how can I answer you! You did not call me by my name, for I am a Jew, and my name is Abraham, but you called me Potocki, and that is not a Jew's name, and you considered me not a Jew, and therefore I did not answer you.

And they put him in prison, and the bishop sent him a golden cross and came to him himself and said:

Show me due honor! And he answered:

It would be fair for me to show you honor and take off my hat before you, for you are a great lord, and I am a Jew, a miserable, lowly, despised, poor outcast; but you hold a cross and I cannot take off my hat before you.

And this greatly angered them, and they left him in anger. And they sent a beautiful woman to him to persuade him. But he did not listen to their words and remained in prison for more than a year, and worms bred within him.

And he said: "Eat my body, for my body was nourished by unclean meat."

And on the second day of the holiday of Shavuot (Pentecost), a verdict was issued to burn him; they strongly urged him before the burning to return to their faith, but he laughed at them.

Then they ordered the executioner to cut out his tongue and tear it out from the back of his head. When they tortured him, he loudly and joyfully praised God, saying:

"Blessed be You, God, who sanctifies Your name publicly!"

3.5 Jews Retrieve The Ashes Of The Burned Ger-Tzedek (Potocki)

And on that day, great fear and darkness fell upon the Jews, and no one left their homes. Only one came out, and his name was Rabbi Leizer Ziskes

of blessed memory for he had no sign of a beard, he went to the place of burning and became among others. And he managed, with the help of a bribe, to give the executioner's assistant, who brought him a little ash from the body of the pious and pure one, and everything was destroyed by fire. And he got a little blood from his body. One woman laughed and opened her lips when the executioner cut out his tongue and twisted his mouth, and that woman became mute, and for those who gave wood for his burning, their houses burned to the ground. So may all Your enemies perish for the blood of Your servant! The next day a letter arrived saying that he should not be killed, but it was already too late.

And in those days, a man lived in Rus' who recounted that Ger- Tzedek was in the city of Vilna, and there he publicly suffered martyrdom...

3.6 Conversion Of Three Christian Women By Jews To The Jewish Faith

We borrow the account of the murder of a Christian boy from the Velizh case, which is placed in our book "On the Use of Christian Blood by Jews." In the decision on this case, it is proven that Jews converted three Orthodox women to the Jewish faith. In 1825, during the passage of the blessed memory of Emperor Alexander I through Velizh, a soldier's wife Terentyeva sent a request to His Majesty, in which, calling the boy Fyodor Emelyanov her son, complained that he had died at the hands of Jews. On this matter, the case was reopened: the investigation was first entrusted to a special official; then, by the highest command, Flügel-Adjutant Shkurin was sent, an entire investigative commission was formed, and finally, an Ober- Procurator was sent from the Senate, and the case was ordered to be submitted directly to the Governing Senate.

Being already extensive and extremely complicated in itself, it became even more complex when, in connection with it, six or seven other similar cases were revealed: concerning the abduction of an antimins by Jews, its desecration and that of the Holy Mysteries, the conversion of three Christians to the Jewish faith, and the murder of several more infants. The veil was lifted from a whole series of horrific crimes.

In Velizh, Paraskovya Pimenova was a worker for the Jew Berman, Avdotya Maksimova for the Jew Tsetlin, and Maria Terentyeva for the Jew Arons all three, although Christians, had settled among Jews, accustomed to their way of life, customs, and rituals. Kozlovskaya was still very young at the time of the incident; Kovaleva was from childhood an unquestioning serf of the Aronsov Jews, so unquestioning that, as she later testified, she did not even dare to declare her very well-founded suspicion regarding the murder of her own brother by her masters. Maksimova was an energetic and

immoral woman, a faithful servant of the Jews for money and wine; Maria Terentyeva, a peasant woman of dubious reputation, also lived in Velizh, served mostly among Jews, and was as ready for anything as Maximova, for the same money and vodka, had long been the main accomplice of Jews in all suspicious affairs. The Jews used these dissolute women as tools in all atrocities, where they participated in the murder and theft of Christian infants, and then solemnly converted them to the Jewish faith.

Terentyeva, during the investigation, remorsefully stated that the Jews, by flattery and threats of exile to Siberia for the murder of a boy, forced them to adopt the Jewish faith, and described in detail the entire ritual of their conversion within the synagogue walls. After long instructions, they were led to the ark where the commandments are kept, with many lit candles. Here, all three women were simultaneously read the confession of the Jewish faith in Jewish jargon, as they understood Jewish well, having been devoted slaves of the Jews for many years. Among other rituals performed on these women, and which they described, Terentyeva stated during the investigation that in the synagogue they were placed on a hot frying pan, forced to swear that they would not betray to Christians the secrets they had been initiated into, and at the same time their mouths were covered so they wouldn't scream, as all this happened at night in deep silence; then their burned soles were bandaged, smeared with ointment, and after this entire ceremony, as a sign of equality with the Jewish faith, they were given a piece of canvas soaked in the blood of a child who had just been tortured in their presence, in whose torments they actively participated. These women were renamed with Jewish names instead of Christian ones.

In the Governing Senate, during the consideration of this case, a disagreement arose, which is why the case was brought before the State Council, where on January 18, 1835, a Supreme opinion was approved: "Christian women: peasant woman Terentyeva, soldier's wife Maximova, and noblewoman Kozlovskaya, for apostasy, which they themselves confessed, to be exiled to Siberia for settlement, depriving Kozlovskaya of her nobility. Then Yeremeyeva and others were to be freed, subjecting the former to strict penance.

3.7 Provincial Secretary Krueger - Judaizer

Regarding proselytism, we present an excerpt from the Saratov case concerning the murder of two Christian boys by Jews. This case was considered in the Senate, and then in the State Council, in whose decision it is stated: on May 4, 1853, retired provincial secretary Ivan Ivanovich Krueger, meeting with collegiate registrar Vyrypaev and clerk of the 1st rank Kudryavtsev, as the latter testified under oath, began, during a conversation they had

about two boys who went missing in Saratov, to say that he knew the culprits, that he himself was present at the murder of one boy by Jews in a synagogue; and that he himself observed the Jewish law and received 25 silver rubles monthly support from unknown Jews. The provincial governor, having been informed of this, ordered Vrypaev, a collegiate registrar serving in his chancellery, to explain everything in detail to the investigator, Mr. Durnovo. Consequently, and by order of Durnovo, Vrypaev persuaded Kruger to submit a written statement to the investigator about the incident in the Jewish synagogue. In his statement to Court Counselor Durnovo on May 7, 1853, Kruger explained that on February 19, 1853, a barber, Private Mikhail Shlifferman, brought a 13-year-old boy to the Jewish synagogue, where he was circumcised in the presence of Zaidman, the synagogue caretaker Berman, and that after that the boy was tortured to death. During questioning by the investigator, Kruger affirmatively stated the following circumstances: in the autumn of 1842, he, Kruger, while visiting the widow, provincial secretary Beloshapchenkova, with whom he had a brief relationship, learned about Private Ezdr Zaidman of the Guards crew, who lived with her in the same courtyard and visited her regarding money accounts for pledges, received from her and belonging to her as well as other persons.

Beloshapchenkova, wishing to marry him, Kruger, and hearing from him that he was hesitant to marry her because her minor son was with her, informed the Jew Zaidman about this circumstance, who offered her to give him her son for money, explaining that he would send him far from Saratov. Agreeing to Zaidman's proposal and receiving an advance of 150 silver rubles from him, Beloshapchenkova informed Kruger about it, asking for his advice. Kruger volunteered to speak with Zaidman himself and conversed with him at Beloshapchenkova's two or three times. In the last of these conversations, Zaidman told him that, being convinced of the justice and truth of his faith, he wanted Beloshapchenkova's son to become a Jew. During the conversation with Zaidman about the Jewish faith, he, Kruger, not only listened to him attentively and did not contradict his evidence regarding the merits of the Jewish faith, but even agreed with him. Zaidman also offered him to convert to the Jewish faith from Christianity, promising wealth and respect from his brethren, the position of a rabbi, because he knew from Kruger's stories that he had studied the Hebrew language, and various honors and respect from the Jews. Having informed Zaidman of Beloshapchenkova's doubt as to whether her son could endure the necessary rite of circumcision for entry into the Jewish faith at such an age, Kruger said that Beloshapchenkova had asked him and he himself would like to see the circumcision of Jews, to hear and understand what prayers are read and what ceremonies take place. His convincing requests for Zaidman to inform him of the time when the circumcision would be performed and his promises that if he saw that there was nothing dangerous in the circumcision, he would not only advise Beloshapchenkova to give her son, but he

himself would join the Jews they made Zaidman promise that he would tell him about it in due time. Soon after this, Zaidman, asking him if he had ever been to their synagogue, and learning that he had never been to synagogues before, invited him to see their service, and he went with him. This time there were quite a few Jews in the synagogue, including Yankel Yushkevich, with whom, after the ceremony, when almost everyone had dispersed, Zaidman introduced him to Krueger, probably as a result of their prior conversations about him. Yankel asked him how he liked their service and rituals, and then, turning to the Jewish faith, said that it was true, and then went into a detailed explanation of the necessity of circumcision and propitiating God by offering even bloody sacrifices, etc. In mid-February 1853, on the 18th, Beloshapchenkova sent him a note, brought to her by Zaidman. In this note, sent by the barber Shlifferman to Zaidman and written in colloquial Hebrew, they asked him to come to the synagogue "together with the invited guest."

3.8 The Ritual Of Circumcision Of A Christian Boy

Upon Krueger's arrival at Beloshapchenkova's, at 3 o'clock in the afternoon, she told him that Zaidman had been waiting for him to go with him to the synagogue to witness the circumcision of a Jewish boy, but, not having waited, he had left alone. Then he, Krueger, went directly to the synagogue, where he arrived at 5 o'clock, when it was still light; the gates were open, and he did not notice any guards in the yard or at the gates. Approaching the entrance hall, he saw that they were locked; but when he knocked and said the established words: "Bara-raki aresh shamaam yam togemo" (He created the firmament, heavens, earth, sea, and abyss), Zaidman opened the doors for him.

These words were spoken to him by Zaidman the day before the circumcision, as a password for entry into the synagogue. In the synagogue, he saw four more Jews: Shlifferman, Yankel Yushkevich, and two soldiers, Vogelfeld and Berman, whom he had seen in the synagogue when he came there with Zaidman, and even earlier, when they passed by his apartment. The Jews all stood together around a bench, and in the middle of them was a boy, 11 years old or more, in a white shirt, barefoot. Yankel read aloud from a book some prayers before a kiot, i.e., a small cabinet, which stood in the corner of the room and contained Jewish commandments, covered with something. To his right stood a small table, on which lay several books of large and small format, some of which were bound, and others unbound. They read from Moses, as well as chapters 4, 5, and 6 from the prophet Isaiah or Jeremiah; he doesn't remember exactly, but only knows that the

passages read contained the prophet's regrets at the sight of the neglected temple of Jerusalem, appeals to the people for repentance and appeasement of an angry God, descriptions of the oppression of Jews by pagans, and so on.

On the small table, candles of yellow wax burned, quite tall, thick at the bottom and thinner at the top, conical in shape, three or four in number.

In front of the boy stood a bench. After the prayers, the boy was laid face up on the bench, and Schliefferman began to perform the circumcision with a peculiar arc-shaped knife, which was somewhat thicker at the end.

After the circumcision, which lasted two or three minutes, the boy's nails were not cut. The boy at first, as he was laid down, did not cry out, but then began to scream, but the Jews holding his hands covered his mouth with a handkerchief. After the circumcision, the Jews began to consult with each other about something.

3.9 Bloodletting From A Boy According To The Ritual

After that, the boy, standing after the circumcision in front of everyone next to Yankel, was again led to the bench, so that it was in front of him; then, taking him by the head, they bent him over some clay vessel, like a cup, placed on the bench, while the boy stood on the floor, and all the Jews, except Schliefferman, held him by the head and hands. Schliefferman took a knife, but not the previous one, but some other one, like a lancet, and cut his skin below the right shoulder, as a result of which blood flowed. Schliefferman also cut a vein below the back of his head at the same time, from which blood also flowed into the same vessel. Blood flowed from the boy for several minutes. Both before the bloodletting from the boy and during the performance of this ritual and after it, all the Jews sang prayers and psalms. Schliefferman stopped the boy's bleeding by bandaging him. After the blood flow, the boy was very agitated and cried, but could walk quite freely, although he was very pale; he was entrusted to Schliefferman to take him to a hut located near the prayer house. At this time, Yankel, approaching Krueger, said that the circumcision ritual they had witnessed was very important for the Jews and that he should not tell anyone about it. Krueger, understanding that any contradiction on his part to Yankel could be suspicious and, consequently, dangerous for him, promised to keep silent. Yankel further said that the boy circumcised today, through bloodletting, represented a sacrifice of atonement. The blood released from this boy, as the blood of a sacrifice offered to God, is holy and is used in holidays. Women can use it during childbirth, those with poor eyesight to smear their eyes with it, and it not only helps in these cases but also with

all other diseases.After that, the boy, standing after the circumcision in front of everyone next to Yankel, was again led to the bench, so that it was in front of him; then, taking him by the head, they bent him over some clay vessel, like a cup, placed on the bench, while the boy stood on the floor, and all the Jews, except Schliefferman, held him by the head and hands. Schliefferman took a knife, but not the previous one, but some other one, like a lancet, and cut his skin below the right shoulder, as a result of which blood flowed. Schliefferman also cut a vein below the back of his head at the same time, from which blood also flowed into the same vessel. Blood flowed from the boy for several minutes. Both before the bloodletting from the boy and during the performance of this ritual and after it, all the Jews sang prayers and psalms. Schliefferman stopped the boy's bleeding by bandaging him. After the blood flow, the boy was very agitated and cried, but could walk quite freely, although he was very pale; he was entrusted to Schliefferman to take him to a hut located near the prayer house. At this time, Yankel, approaching Krueger, said that the circumcision ritual they had witnessed was very important for the Jews and that he should not tell anyone about it. Krueger, understanding that any contradiction on his part to Yankel could be suspicious and, consequently, dangerous for him, promised to keep silent. Yankel further said that the boy circumcised today, through bloodletting, represented a sacrifice of atonement. The blood released from this boy, as the blood of a sacrifice offered to God, is holy and is used in holidays. Women can use it during childbirth, those with poor eyesight to smear their eyes with it, and it not only helps in these cases but also with all other diseases.

3.10 Attempt To Convert To The Jewish Faith - Governor's Secretary Krueger

During Krueger's stay in the prayer house, he took no part in the crime, but was only a witness. From the conversations that took place then, he learned that this boy, whose name was not told to him, had been stolen and brought to the prayer house by the Jew Schliefferman. In the evening, around 7 o'clock, everyone began to disperse; at the same time, he (Krueger O. P.) also left the prayer house with Zaidman, who had been given to him as a guide, and with whom they came to Beloshapchenkova. Dear Zaidman persuaded him to accept the Jewish faith, and said that he had informed all the Jews present in the prayer house of his desire to join the Jews, and that his consent had been unanimously approved by them; he also told him not to disclose this, because it was a secret sacred to the Jews; otherwise, he, Krueger, would never escape vengeance.

Having come with Zaidman to Beloshapchenkova, he told her, after

Zaidman's departure, about the incident in the prayer house, and, being greatly distressed by it, became very ill and stayed with Beloshapchenkova for several days. On the 4th or 5th day, when he felt better, he left Beloshapchenkova's apartment with the intention of reporting the incident to the authorities, met Schliefferman, and after some conversation with him, without going anywhere else, he, Krueger, returned to Beloshapchenkova and informed her of his firm intention to report everything to the authorities the very next day.

But Beloshapchenkova, fearing responsibility for her dealings with Zaidman, begging him to keep silent about everything, did not let him go to the apartment and finally said that he would be killed if he did not abandon his intention. He, Krueger, stayed with Beloshapchenkova until the evening of the next day; at this time, Zaidman came, followed by Schliefferman and Vogelfeld. All of them began to demand money from Beloshapchenkova, given to her for her son, from which it could be concluded that this money belonged not only to Zaidman, but was common; then, turning to Krueger, they reproached him for deception, because he had given no reason to hope not only for the acquisition of Beloshapchenkova's son, but also that he himself would become a Jew. Having become enraged by his objections and his expressed intention to report the crime to the authorities, they rushed at him and began to beat him. He shouted as much as he could, but with double window frames with shutters locked from the outside and closed doors, it was impossible for anyone to hear his cry; after some time, he managed to break free, grabbed a coat that was in the hallway, and ran away. When one of the Jews grabbed him by the coat, he tore it from top to bottom, and he ran from the yard to the street, then to his apartment.

Upon his arrival at his hosts' apartment, his hosts, the Sevastyanovs, and their cook were very surprised to see him completely disfigured and bloodied from the blows he had received. They asked about the cause and location of everything that had happened to him, but he explained nothing to them and did not answer. From that time on, he lay in a complete stupor for two weeks, but after that, he felt much better and began to leave the house, although he was still very weak. Krueger heard that Durnovo, a court counselor from St. Petersburg, would soon arrive, and did not want to inform the then-Saratov authorities before his arrival, about whom he had heard rumors everywhere that they had taken a lot of money from the Jews. Meeting with official Vyrypaev, he, Krueger, told him in a few words about the incident. Vyrypaev advised him to report what he had seen, and since he himself already intended to report to the investigator from St. Petersburg, and not to the local authorities, about what had happened to him, he went with Vyrypaev on May 7 to the investigator, court counselor Durnovo, where he found a notice.

3.11 On The Aspiration Of Christians To Convert Jews

In our time, the aspiration of Christians to convert Jews has changed. The practice of many centuries has convinced them that this work is useless and in vain. First of all, Jews must be freed from the shackles of the Talmud, and only then can they be useful brothers to all humanity. In Europe, this is not paid attention to, especially in those states where there are very few Jews. But where a large mass of Jews lives at someone else's expense, it would be worthwhile to take care of their enlightenment. In England, for example, the 69th report of the London Society for the Propagation of Christianity among the Jews was recently published. The information contained in this report covers the society's activities from April 1, 1876, to March 31, 1878. In the reporting year, the society had its agents in thirty cities of Asia Minor and Europe, including two Russian cities Warsaw and Chisinau. Such a wide area of the society's activities does not satisfy it. The constant influx of Jews into Palestine and their acquisition of various privileges there as landowners a fact, according to the report, connected with recent events in the East compels the society to consider the necessity of expanding its missionary activities in Asia Minor. With regard to Russia, the society would not want to limit its activities to only two cities. Although the sympathetic reception given last year in St. Petersburg to the society's authorized representative allows one to hope, according to the report, to extend the society's mission to other cities of the Russian Empire, under less formal conditions, in which it would be possible to organize such missionary work has not yet been defined. From whom the London society expects such conditions is not stated in the report.

The "Church Herald" contains a curious list of religious communities independent of the Orthodox Church existing in St. Petersburg. Among the multitude of diverse schismatic sects, we will cite one related to our subject. On Pochtamtskaya Street there is a prayer house of the "Herrnhuters," also known as the "Brotherhood Community." The main concern of the "Herrnhuters" community is the conversion of Jews to Christianity.

Another society, called the "Ryabinovtsy," has a prayer house in Chubarov Lane, in Borisov's house. The teachings of this sect were spread by Isaiah Antipov, a native of Perm. On Volkovskaya Street (behind the Moscow outpost) there is a female schismatic skete, where elderly schismatic women live. The skete has monastic order and rank. The superior is Mother Apollinaria. There is also a shelter with a "mentor" from among the Jews.

Let us conclude our essay on proselytism with a few words about a religious circle known as the "Children of Jeremiah." These Children of Jeremiah gather for prayer in a choral synagogue located between the Egyptian and Kalinkin bridges. Almost all Jews come to pray in the Synagogue; it is very

often visited by Subbotniks, called Judaizers, who enjoy great respect from the Jews. In this synagogue, psalms are sung in Russian translation. This, of course, is very attractive both for Judaizers and especially for new converts; thanks to this, Jewish missionaries easily entice newcomers, trying to convince them of the importance and superiority of the Mosaic religion over all others.

Nevertheless, Russia, having become a new Palestine for the Jews, should seriously consider, for the sake of the good and benefit of its subjects, the sons of Jacob, freeing them from the heavy chains of the Talmud, for which all would later be heartily grateful to her, just as they are grateful to her for freeing Jews from unsightly peyos and ugly yarmulkes, thanks to which Jews have now become equal to the peoples of the educated world, at least outwardly. If a beneficial reform were to free Jews from the Talmud, then Jews would become equal to educated peoples not only externally but also internally, and Jews would become brothers to humanity.

The "St. Petersburg Spiritual News" reports the following fact: during a visit by His Eminence Sergius, Bishop of Uman, to the village of Novaya Greblya, Uman district, Jews men, women, and children, about 40 people, presented bread and salt to His Eminence. One of the Jews delivered the following greeting: "We ask you, God's chosen one, accept from us, Jews, bread and salt. As an expression of our deep respect for your sacred person. Once, Jews were a great people, and from them came the greatest kings, prophets, and holy hierarchs, but now, by God's will, we are scattered throughout the world, and from our lineage there are no kings, no judges, no hierarchs. But we, living under the rule of the Orthodox Russian Tsar, have learned to love Him, to pray for Him and fulfill His sacred commands, they learned to respect the Orthodox superiors appointed by Him. We also ask, pray for all of us and bless all of us with your holiness." Having accepted bread and salt, the most reverend addressed those presenting with the following words: "Your great people awaited the coming of the Messiah, having prophecies about Him, but when the Messiah came, they did not recognize Him, not seeing in Him an earthly king. The Messiah has come, and you can be assured of this by reading the prophecies that are preserved among you, as among us, and which clearly depict Him. The Apostle Paul, who says of himself that he is a Jew of Jews, said that until now, when you, Jews, read the books of the law and the prophets, a veil lies upon your hearts, which is removed by Christ our Savior. I pray that this veil may be removed from your hearts; then you and we would be one with the Messiah- Christ." According to the testimony of a local priest, his fellow villagers Jews show full sympathy for the Orthodox priest, constantly coming for advice, and sometimes for arbitration, upon meeting the priest, they kiss his hand.

3.12 Jewish Propaganda In Poland In 1539

After the conclusion of the case of the Krakow burgheress, the Judaizing Ekaterina Zaleshovskaya, a much more complex case arose concerning the conversion to Judaism of an entire group of Christians in Krakow and other places in Poland. Around 1538, rumors spread that in various parts of Poland, people of the Christian faith had converted to Judaism and undergone circumcision. These converts, for greater safety, either left or were taken to the Grand Duchy of Lithuania, where they found safe haven with the local Jews. (From the Lithuanian metric in "Acts of Western Russia", vol. II, No. 194, and in "Russian-Jewish Archive", vol. I, No. 175.)

Alarming rumors about the secret propaganda of Judaism prompted the clergy to subject the proselyte Ekaterina Zaleshovskaya to public execution under an un- usual inquisitorial setting and thereby create a terrifying impression on segments of society infected with the Jewish heresy. The Judaizing Ekaterina Zaleshovskaya was publicly burned at the stake in Krakow; Jews placed her among their holy martyrs and commemorate her in their prayers, especially on the day of her execution, as did the Vilna Jews "gertzedek" of Count Potocki.

The Polish writer Bielski, in his chronicle, states (under 15391540 years): "The Jew of that time, seeing that people began to reason and dispute about their Christian faith, as if doubting its truth (Lutheranism), turned many Christians among us to the Jewish faith, having performed circumcisions on them" (Bidski Kronica, II, 1983. Another chronogr. XVI c., A. Gwagnin, Kronica, Sarmacyi Europejskiej, str. 158).

These rumors reached King Sigismund I and his officials. Sigismund's words in the decree of 1539: "Firstly, We have been informed that some people of the Christian faith in Our present dominion, the Polish Crown, from the city of Krakow, from our crown lands, have converted to the Jewish law and adopted circumcision." ("Russian-Jewish Archive", I, No. 175.)

The King also paid attention to Protestant propaganda in Lithuania. Learning that converts to Judaism had also gone there, he became indignant. For this purpose, he sent two authorized commissioners to Lithuania, noblemen Sila Antonovich and Jan Korchius, with the instruction to conduct a strict search for persons converted to Judaism. The commissioners were ordered to diligently search here for "those people who, from the Christian faith, converted to the Jewish law and were brought from Krakow or other places and cities." The search was ordered throughout the Grand Duchy of Lithuania: in castles, towns and hamlets, royal and noble estates, spiritual and secular. Upon discovering any of the aforementioned criminals, the authorized persons were to inform the local authorities, who were obliged to immediately apprehend the guilty and imprison them. If it was discovered that any Jew harbored such apostates, or, knowing their whereabouts, did not report it to the authorities, such a harborer was subject to imprisonment

and confiscation of property. Similar lists of places where the presence of converts seemed most probable were handed over to the nobleman-detectives by Chancellor Maciejewski. The King's decree on the search was ordered to be announced not only in these places but throughout the entire Grand Duchy so that the entire population would know that in case of discovery of any converts, no one had the right to intercede for them. ("Russian-Jewish Archive", I, No. 175, p. 225.)

It is known that under Sultan Soliman (15201566), who brought Turkey to its might, Jews in the East enjoyed a much better position than their co-religionists in the West, including Poland. Jews, expelled from the Iberian Peninsula and persecuted in Germany and Italy, emigrated en masse to Turkey. Some emigrants settled in Palestine, which was then in ruins.

The contemporary chronicler Bielski connects this new phenomenon, dating back to 1540, with the religious ferment in Poland and Jewish proselytism, which had previously manifested itself particularly in Krakow. Encouraged by religious strife within Christian society itself, Jews, according to Bielski's account, began to convert Poles to their faith, and so that the new converts would not repent and could not return to their former faith, cunning Jewish missionaries sent them from Poland to Hungary and Turkey. When King Sigismund strictly drew attention to Jewish proselytism, the Jews resorted to the patronage of the Turkish Sultan, asking him to intercede with the Polish king to grant the Jews free exit to Turkey. The Sultan replied that "there is no need to intercede for this, for soon I myself will come to Poland, drive out the Christians, and calm you, opening a free path everywhere."

Further, it is evident that the king himself recounts in his charter to the Lithuanian Jews from 1540.

3.13 Charter Of King Sigismund I On Jewish Proselytism

"Being last time in Our Lordship, the Grand Duchy of Lithuania, we received a report through a certain Jew, a resident of the Polish Crown, named... that all Jews who reside in Our Lordship, the Grand Duchy of Lithuania, both Our royal and princely and noble subjects, gathered to commit the following offense: firstly, contrary to the law of the Christian faith, and also contrary to Us, their Sovereign, and the entire good Commonwealth, they supposedly intended to leave Our Duchy with all their property for Turkish lands. Furthermore, they secretly took and bought small children born into the Christian faith, decided to circumcise them, convert them to their Jewish law, and send them out of Our Duchy across the border to Turkey; about 50 such children, Jews, were beaten to death

in Tykhotyn and other places. The aforementioned circumcised individuals were sent abroad through several carriers (carters) whom they hired for that purpose, according to the testimony of the said Jew, who provided Us with a list of names of five such persons."

Very important details regarding this matter were simultaneously reported by the king in his private letter from Vilna to the Krakow Voivode Piotr Kmita, dated July 9, 1540. "Last year," writes Sigismund, "certain individuals testified under oath before us (juvatorum hominum testimonis fuimus aedocti) that many Christians were circumcised by Jews. In the same year, a certain Jew was in Kilia (on the Danube, near the border of then-Poland and Wallachia). Immediately upon Our arrival in that city (Vilna), he informed us that he had seen many hundreds of circumcised individuals in Kilia who had been taken there from Our state. And since many of them (circumcised Christians) did not want to part with their wives and children, they were brutally killed by Jews in synagogues. Furthermore, the Jews sent a message to the Turkish Emperor and asked him to write to us so that we would allow them to emigrate to Turkey, for which they would render him considerable services. To this, the Emperor (Sultan) replied that there was no need for letters. For someday he himself would come (to Poland) and act here as in Hungary, i.e., he would resettle not only Jews but also Christians from Our state. Although we should not have disregarded these reports, they were further confirmed by testimonies from our Turkish translator, an Armenian, who showed that he saw at Tyagini (Bender) fifteen Jewish wagons, heavily loaded with goods, which were transported from our state to Turkey. To this was added the flight of the cantor and some other Jews who, learning what was being said about their mentioned crimes, disappeared. (Excerpt from Sigismund's letter, in Volume XVI of "Acta tomiciana", stored in the manuscript department of the Imperial Public Library in St. Petersburg.)

The rising spirit of Jewish missionary work, in connection with the influential position of Jews at the Sultan's court (physician Moses Hamon, Don Joseph Nasi, prince, etc.) Many dreamed of the restoration of Jerusalem, of the imminent return to the Holy Land, of the fact that the Sultan, then advancing on Europe, would free the Jews from Christian captivity. Around 1540, the Jewish chronicler Joseph Hakohen recorded news that Suleiman decided to restore the walls of Jerusalem, its ruined buildings and decorations, and that this work had already begun.

3.14 About Jewish Martyrs

In the old cemetery of Lutsk there is a monument to a Jew, named a martyr of the last century. The monument on his grave has been preserved to this day, and the inscription on it reads as follows (translated):

"A monument over the grave of a saint who endured terrible torments and glorified His (God's) great and mighty name. This scholar, named Judah-Ze'ev-Wolf, son of Rebbe Poviah, ascended to heaven on a Sabbath day, and accepted his verdict with bitterness, on the 28th of Tammuz 522 (July 176)."

Jewish tradition tells the following about this: The holy Wolf was a handsome young man, very devout and learned. Thanks to these qualities, he had the misfortune of displeasing the local Catholic priests, who decided to convert him to their faith at all costs. They often engaged in religious disputes with the learned Wolf, but he always emerged victorious. This further incited them and strengthened their desire to bring the gifted Jew into the true church. But, having finally convinced themselves of the futility of their efforts, the priests decided to resort to force. They threw a slaughtered pig into Wolf's house. According to the customary law of that time, a Jew in whose house a pig was found was obliged to compensate the owner with millet in such an amount that it would cover the entire pig, placed vertically on its hind legs. Such an expensive ransom was beyond Wolf's means and he was thrown into prison. After several months of imprisonment, he was offered a choice baptism or death. He, of course, chose the latter. The unfortunate was executed by quartering. Tradition adds that the persons who took part in the accusation and execution of Wolff were terribly punished afterwards, that God's wrath fell upon them, etc.

In Nesvizh, a large synagogue preserves an ancient prayer book, written on parchment, containing the following historical prayers: 1) a prayer for the repose of the souls of the martyrs of 1648 in an extensive version; 2) concerning the Jewish martyrs of the cities of Pavoloch and Yudorkov in 1753, on the 19th, 20th, and 21st of Iyar; 3) concerning the Jews killed in Mogilev (on the Dnieper); 4) concerning the saints from Tavrov; 5) concerning the saints from the village of Senyavka, near Nesvizh, about whom a folk tradition tells. All these Jewish saints were publicly executed for crimes: various blasphemies against the Christian religion and for the torture of Christian infants, etc.

Mr. Dubnov published his article in the journal "Voskhod". It refers to the content of the Pinchevsky prayer book, which he received from a "sholnik" of the local Jewish community. This is an ancient prayer book, written on parchment in square script.

The content of the manuscript is as follows: about half of the book is occupied by ordinary prayers, blessings, and finally, texts of "cherem" (formulas of major and minor anathemas) against apostates. The other half of the book consists of memorial prayers for Jewish martyrs who died for their faith in Poland and Ukraine in the 16th and 17th centuries, as well as for many famous rabbis and public figures, ascetics mainly from the Krakow district (to which the city of Pinchov belonged). Here are prayers, namely: 1) for the martyr Mordechai, son of Meer, executed in Lublin in 1636; 2)

for the czyca martyrs of 1639; 3) for the seven saints executed in Krakow in 1637; 4) for those who died accused of murdering Christian infants in Krakow in 1596, in Lublin in 1598, in Sandomierz, and elsewhere, concerning those killed in Rus' and Krakow in 16481649; 6) for the victims of massacres and war in Poland in 16541660, etc. (Polish spies- Jews were constantly hanged during the war.)

Jews, remembering their ascetics and holy martyrs who suffered for their fanatical idea of exterminating anti-God Christians, do not pray for them, but for those who are blessed in Abraham's bosom and pray for their followers, that they may be firm executors of the Talmud's teachings and exterminate the goyim.

3.15 On The Propaganda Of The Viennese Community's Rabbi

The well-known preacher and rabbi of the Viennese Jewish community, Dr. Adolf Jellinek, once recounted how strictly he treats those who approach him with requests to be accepted into the fold of Judaism (in Austria, as is known, this is permitted) and what measures he takes to deter them from this transition, among other things, he added: "And you know why? Besides the fact that Judaism is generally alien to proselytism, besides the fact that I generally do not believe in the sincerity of transitioning from one religion to another without ulterior motives, I do this also because I know very well that, by communicating to them the rules of Jewish doctrine, I am, however, by no means able to instill in them a Jewish heart, which, in fact, is the most important thing."

If this statement by the esteemed Viennese preacher is true, then, on the other hand, it must apparently be acknowledged that abandoning Judaism does not always entail the loss of a Jewish heart. And perhaps, in this sense, one should understand the Talmudic position that "he who abandons Judaism still remains a Jew." The most brilliant proof of this is Heinrich Heine, in whom, as in every genius, the typical features of his origin are particularly prominent.

3.16 Historical Conversion Of A Jew To Christianity

Joseph, a young Jew, was an inhabitant of the Roman ghetto, a young man with a beautiful appearance, brilliant abilities, and a thoughtful mind. He had long lost the naivety characteristic of ghetto children, and, having

grown into a stately youth, to the great annoyance of his parents, he equally refused both a bride and the title of rabbi.

One day Joseph, who generally loved to wander the streets of Rome, disappeared and did not return home by night. His mother and father, his fiancée Mariama all were beside themselves with fear for their beloved. The time was then difficult and dangerous. Jews were blamed for all the calamities and misfortunes that had then befallen Europe. A Jew found outside the ghetto gates after midnight was therefore almost certainly doomed to death. A walk through the Roman streets was especially dangerous for Jews on that particular night, which fell on Christmas Eve, when the superstitious feelings of the Catholic crowd in Rome were greatly heightened and exacerbated. A Jew caught outside the ghetto walls on such a night could expect no mercy at all.

The night passed in anxious and futile anticipation Joseph did not appear. Only in the morning, when his father had already gone to the shop, did he return. He entered the house in some ecstatic mood and loudly pronounced in Latin: "Pax vobiscum" (peace be with you!).

What, are you drunk? his mother exclaimed in fright. But Joseph continued in the same strangely solemn and ecstatic tone: "Gloria in altissimis Deo! (Glory to God in the highest and on earth peace). Today is Christmas, mother!"

Poor Rachel, his mother, couldn't believe her ears. She covered her son's mouth with her hand, calling him a blasphemer, but the son replied that it was not he who blasphemed, but her, his mother. "Rejoice, be glad," he said, "today was born Tot, Who was destined to die for the sins of the world."

"He's gone mad," his mother decided in despair.

But the son declared that, on the contrary, if he had ever been enlightened, it was precisely now, this very night. And, answering the anxious questions of Miriami, his former fiancée, he recounted how he had entered St. Peter's Basilica at night during a service. "I didn't intend to pray," he said, "I was drawn only by strong curiosity; I wanted to see with my own eyes and hear with my own ears this worship of Christ. But I was swept away by a powerful wave of organ music, rising to the heavens, to the foot of the Almighty's throne in crystal heights. And suddenly it became clear to me what my soul was striving for. I understood the meaning of these anxious desires, always devouring me, these strange moods, these vague attractions, and, as if illuminated by lightning, I understood the secret of spiritual peace."

"And what exactly?" Miriami asked.

"The secret of self-sacrifice," Joseph pronounced ecstatically, "to suffer, to give oneself entirely as a sacrifice to the world, to perish at the hands of one's brethren, to die in sweet torment, like the fading notes of that pleasant young voice singing the Magnificat. Oh Miriami, if only I could lead our

brothers out of the ghetto, if only I could die for their happiness, in order to make them free sons of Rome!"

Then Joseph directly announced that he had decided to convert to Christianity and also to convert all Jews to Christians, for they must understand that self-sacrifice and martyrdom constitute the highest good, the only divine and important thing. In vain his mother and fiancée tried to prove to him that Jews themselves sacrifice themselves, that if there is talk of voluntary martyrdom, it can only be found among them, and reminded him of all the insults and persecutions suffered by Jews from Christians. All this was in vain. The ecstasy ignited in the young man's soul by solemn music and hymns full of grandeur made him deaf to all admonitions, pleas, and arguments; he left his parental home and accepted Christianity.

Joseph's baptism was particularly solemn. The Pope himself was present at the ceremony, after which the newly converted, dressed all in white, was driven through the streets of Rome, to the ringing of bells and the singing of hymns. And in his mystical fascination, Joseph, now bearing the name Giuseppe de Franchi, felt immersed in a sea of love and universal brotherhood, imbued with divine holiness and heavenly rapture, while his brothers in the crowd looked at him with sad and sorrowful faces, as at a hated renegade.

Having embraced Christianity solely out of a spiritual inclination and with the sole thought and hope of revealing the great truth of self- sacrifice to his brothers, Joseph decided to renounce all the blessings that his new position could offer him. He refused to marry the passionately loving, rich, and beautiful Elena de Franchi; he refused positions, from wealth, from all worldly things, and embraced monasticism. But his monastic cell did not satisfy him. His nature demanded active love, apostolic service, self-sacrifice. A fire burned in his chest, demanding an outlet, and Joseph believed in himself, in his strength, and in the truth he recognized. He was convinced that he only needed to pour out his soul before the Jews, to speak to them clearly and fully, so that they would understand him, be convinced of his righteousness, and come over to his side. But the Jews did not want to listen to him. He could not preach in the ghetto itself, as baptized Jews were forbidden not only entry into the ghetto but also any communication with its inhabitants. He had to limit himself to preaching outside the ghetto walls, but instead of Jews, the audience he preached to was filled only with Christians.

To make the Jews listen to him, Joseph asked the Pope to issue a bull that would oblige the Jews, under threat of severe punishment, to attend his sermons.

The Pope agreed and issued a very strict bull, but by this time a terrible plague had broken out in the ghetto, and indeed throughout Rome, from which people were dying like flies. The ghetto gates were locked, and Jews were forbidden any exit from it. The plague lasted several months,

and when the gates were finally opened, there were more dead than living in the ghetto, and although the bull was not revoked, by this time the Pope had relented so much that he no longer forced the Jews to listen specifically to Joseph, whom they particularly disliked, but allowed other monks to act as preachers.

Meanwhile, Joseph himself had changed greatly during the plague. He was therefore very glad when he was relieved of the duty he himself had devised, but instead, another duty was imposed upon him, one he had not thought of before and which he found even less appealing than delivering sermons: namely, he had to sit at the doors of the auditorium and record all the Jews who attended the sermon, and those who did not. He personally knew all the Jews in the ghetto, so who better than him could handle this responsibility?

And so, instead of playing the exalted role of an apostle, he had to sit with a list in his hands, verify the identity of each Jew, and be present during the mockery, taunts, and other humiliations with which the Jews were driven to sermons they hated, and often he had to witness the humiliations suffered by his own parents and the lovely Miriam.

Suddenly, Joseph declared that he repented of betraying his faith and was returning to Judaism. He publicly announced before the entire Christian and Jewish assembly that, to atone for his transgression, he wished to suffer public execution by the Christian authorities according to existing rules. The astonished Catholic clergy tried to influence him with admonitions, but it was in vain, and finally, he willingly accepted martyrdom, to the extreme regret of even the Pope himself. In his death agony, he loudly cried out that he was happy to have been deemed worthy of dying as a Jew.

Book Five. Section One: Theoretical

Treatise I. Jewish Woman

1.1 The Dignity Of A Jewish Woman

In daily prayer, the Talmudic Jew prays: "Blessed be the Lord our God, who has not made me a woman."

The Jewish woman must daily say the following words: "Blessed be the Lord our God, King of the universe, for having made me according to His will."

The Old Testament law commands a son to honor his mother in a woman, but beyond that, we have many examples of women exalted by God, for instance: Sarah, Rebekah, Miriam, Deborah, Anna, etc.; they were granted divine revelation and the high gift of prophecy.

The biblical woman enjoyed all the rights of a man. Turning through the Bible, we see that women of that time often appeared quite independently in the public arena as prophetesses, priestesses, holy ascetics. Thus, Aaron's sister, Miriam, possessing the gift of prophecy, exerted a significant influence on the Jews. Deborah was not only a prophetess but also a judge of the land of Israel for several years.

Judith played a purely political role, beheading Holofernes and thereby saving her people from certain destruction.

Esther also became the savior of her people from civil calamities and oppression. This was not the case for women in Judaism under the influence of Talmudic teaching. She falls in the perception of Jews to the denial of her great human dignity, whereas God's law placed woman on an equal footing with man in the following touching words: "Honor your father and your mother."; the Talmud, however, limits her sphere even of family influence to the last possibility.

The biblical woman was not subordinate to man, but was juxtaposed with him, as it is said: "I will make him a helper suitable for him" (Gen. 2:18). Man, like woman, was equally created in God's image (Gen. 2:27); God said to both: "Rule over..." (Gen. 1:28-30). True, in the history of cre-

ation, Adam precedes Eve, but this does not give him any right to subjugate and humiliate her. Eve always influences Adam's morality; she is the main culprit of his fall, and she suffers most from it. A husband recognizes his wife as part of his own body, as it is said: "And the man said, 'This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man'" (Gen. 2:23), and she bears the same name as him, "Adam," and must share with him the path of life all this gives a full and clear assessment of the woman's position.

A wife is not considered a person subject to the arbitrary will of her husband; she reigns independently within the bounds of her calling, which is perfectly characterized by the following words of Holy Scripture: "Whatever Sarah tells you, listen to her voice" (Gen. 21:12). The Jewish woman did not live, like other women of the East, a life secluded from the surrounding world. Being placed in a completely free relationship with him, she did not cover herself with a veil (Gen. 12, 14, 24, 11), was not deprived of the right to be in the company of men (1 Sam. 9:12; 2 Sam. 21:22), was present at public gatherings (1 Cor. 14:4; 2 Cor. 6:20), unhesitatingly participated in all national holidays (1 Sam. 18:6; Judges 16:27), the solemnity of which she tried to enhance with singing, music, and dancing (Judges 11:34; 21:22; 1 Sam. 18:16). Her domestic activity consisted of performing household duties.

Women in Jewish history often occupy a prominent place and display commendable activity. Sarah, Rebekah, Rachel, and Leah, even in later history, are presented as examples of women and took an active part in the creation of the house of Israel. Moses owed his salvation partly to his sister Miriam. And again, the same Miriam, during the crossing of the Red Sea by the Jews, solemnly strikes the strings of the harp and sings an inspired song. During the construction of the tabernacle of the covenant, women donated luxury items to the sanctuary gold ornaments, metal mirrors (Exodus 35:25-26, 38).

Deborah, in the era of the judges, heroically arms Israel for the fight against the Midianites. The armies of Israel solemnly follow her, overthrowing the age-old, shameful yoke of slavery (Judges 9:52, 56). The woman's determination frees the city of Shechem from the tyrant Abimelech (Judges 9:52-53). After the battle, women with songs of victory and joy go out of the city to meet the hero-warriors (1 Sam. 18:6-7). Their song has such an influence on the people that Saul begins to fear for his throne, hearing how they praise David's heroism. Michal's loyalty saves David's life, and Abigail restrains him from bloodshed. Joab orders a wise woman to be summoned from Tekoa, who wisely with a parable influenced the return from exile of Absalom (2 Sam. 14. 2 20). The hand of a woman quelled Sheba's rebellion (2 Sam. 20, 2223).

When asked by Elisha if she needed intercession with the king, the Shunammite woman replied: I dwell among my own people. (2 Kings 4. 3).

Among the prophets, we also encounter many female names, among whom Huldah stands out. The mother of King Asa long governed the state. During the second political independence of Judea, women, the widows of Hyrcanus and Alexander Jannaeus, also governed the state. The Talmud says this about women: The sole purpose of a woman is to bear offspring (Tractate Ketubot, f. 59).

Rabbi Elazar, son of Azariah, says: Whoever refuses marriage, thereby violating the commandment to multiply the human race, is considered a murderer, diminishing the number of God's likenesses, for it is said (Gen. 1. 27); 'He created man in His own image' and immediately thereafter (ibid.) 'be fruitful and multiply' (Tosefta Yevamot, 8. 8).

1.2 About The Talmudic Woman

A Talmudic woman cannot be a participant in the full covenant; she is not capable of circumcision. She has no direct part in the assimilation of the covenants and is therefore, as it were, placed outside the law by God, which, according to the teaching of the Talmud, commands teach your sons the law, but not your daughters[1]. The purpose of a woman, according to the Talmud, is only to provide a man with the opportunity to fulfill the commandment to procreate. The Talmud forbids teaching daughters the law of God and giving them education, limiting it for women to knowledge of household management and the ability to knit stockings[2]. To teach one's daughter the Law means to teach the art of deception[3]. The first article of Hilchot Talmud Torah states the following: Women, slaves, and young children are exempt from studying the law.

Further, it is said about the Talmudic woman: A woman who studies the law receives a reward, but her reward is not equal to that which a man receives, because it was not commanded to her; and whoever does what was not commanded to him will not receive such a reward as one who does what was commanded to him. And although a woman is rewarded, nevertheless our sages commanded that no one should teach his daughter the law, for the reason that most women do not have sufficient understanding of the law and, due to the limitations of their mind, can get confused in the words of the law. That is why our sages said: "He who teaches his daughter the law, it is as if he teaches her transgressions." However, this applies only to the study of oral law; as for written law, he should not teach her that either, but if he does, such an act is considered equivalent to if he had taught her (his daughter) a transgression 1. The purpose of the Talmud is to instill in

[1]Tractate Menachot, f. 43, 2; and Kish, f. 30.
[2]Tractate Yoma, f. 66, 2.
[3]Tractate Yoma, f. 20, 1.

a woman the awareness of her insignificance and to accustom her to perfect obedience. A pious Jew is even forbidden to speak publicly not only with another man's wife, but even with his own wife; according to the definition of the Mishnah, a husband who has a quarrelsome wife or one who is not diligent in fulfilling her duties towards him and does not please him, may deduct 7 dinars from her dowry each week for his own benefit. The rabbis of the Talmud prove that a husband, having transferred all his wife's dowry to himself, must still continue to make penalty deductions from her account, because a wife can receive an inheritance after relatives, and then the husband can claim what is due to him from the account[1].

"Our rabbis command every man to strive by all means to marry the daughter of a scholar, even if it means selling all his property; but if a Jew cannot find such a one, he must take the daughter of a community elder; if he cannot find even her, he may marry the daughter of a guardian; if he cannot find even her, he must try to take the daughter of a teacher. Only in no case should he marry the daughter of an unlearned man, because the unlearned are despicable, their wives are like insects, and concerning their daughters it is said: 'cursed be he who lies with an animal'[2]. The 'Eagle of the Synagogue' among later philosophers, Maimonides, teaches the following:

"No one can say: 'Behold, I want to study and fulfill the law of God and His wisdom, so that I may be a participant in all His blessings and inherit future life'; and further: 'I want to refrain from transgressions that the law forbids, so as to avoid the curses mentioned in the law and be worthy of participating in future life.' If anyone serves God from such motives, he is unjust, because to serve God only out of fear is far from how our wise prophets stood; thus, no one can worthily serve God; only the unlearned (amgaretz), women, and children become accustomed to serving out of fear, until their reason is able to understand the service of God out of love"[3].

The Talmud defines its legislation in words commanding: "A woman cannot be a judge (tractate Yerushalmi, Shevuot, ch. 4. Galacha 1). As for the aforementioned Deborah, according to the Talmud Tosfet (Tr. Nida l. 50 a), she supposedly did not judge, but only expounded and interpreted laws. According to common understanding, this should have greater significance than a judge who judges according to certain ready-made laws.

Furthermore, the Talmud restricts the rights of women, equating them to the rightless status of slaves: She cannot be a witness where the testimony of two witnesses is required. Or where special mental effort is needed (Rosh Hashanah, 22, p. 1); (Tr. Pesachim, l. 4, p. 2; Tosfet). Women are equally not allowed to take an oath (Tr. Yevamot l. 88, art. 2, l. 117, p.

[1]Ketubot 5, 7.
[2]Tractate Pesachim, p. 49, 2.
[3]Hilchot Teshuvah, l. 10, c. 1.

1).

A woman, due to her physiological nature, is endowed with a weak will, strong impressionability, and for this very reason she is more inductive than a man (Midrash Rabbah, 1 vol. M. 18; Tr. Nida, l. 45, p. 2).

It is said that once Rabbi Hiyya was asked: what is the dignity of women? He replied: In that they accompany their sons to school and patiently await the return of their husbands from the rabbinical audience (Tr. Berakhot, l. 17, p. 1). Elsewhere, the same Rabbi Hiyya expresses himself as follows: Their merit is sufficient if they raise our children and save us from sin (Tr. Yevamot, l. 63 p. 1).

It is a woman's business to be at home, a man's business to be outside the home. (Toldot Rabba to verse 26.35). I always called my wife nothing else but home (Tr. Gittin, l. 52).

Yaysi, son of Yohanan of Jerusalem, used to say: Do not talk much with your wife. If this is said about one's own wife, then even more so about the wife of one's neighbor. Therefore, the sages taught: whoever spends time in conversation with women harms himself. He is distracted from studying God's word and eventually goes to hell. (Avot 1, ch. Mishnah). The Rabbis taught: those who give money from their hands into the hands of a woman with the intention of looking at her, even if he is like Moses, who received the Torah on Mount Sinai, will not escape punishment (Tr. Eruvin, l. 18). Rabbi Yohai ben Yosi used to say: Whoever gazes at women ends up indulging in vice (Tr. Yalkut, lit. 255). All kindness and conversation with another man's wife is forbidden (Tr. Shabbat, l. 17).

Furthermore, the Talmud states the inability of women to even testify in court and deprives them of that right.

Incapable people ten categories who are not given the right to testify in court; these include women, slaves, children, lunatics, deaf, blind, wicked, corrupt, and those interested in the case; all such are ten in number[1].

1.3 Opinion Of A Learned Baptized Jew

A rather authoritative Talmudist Kirasevsky, who converted to Christianity, says in his work "Critical Analysis of the Talmud":

"But if one reasons thus, one must admit that women can violate all ten commandments of the Law with impunity; all of them, apparently, refer to men: when designating the persons to whom they are given, the masculine gender is used. But is it possible to admit that God gave such a law... One can cite examples from the practice of ancient Hebrew jurisprudence, which prove that women in certain cases had the full right to testify in court. The Israelite king Solomon, when two women appeared before him, each assert-

[1]Gilchat Teshuvah, l. 10, c. 1.

ing her rights to a living child, did not refuse to judge them because they were women who had no right to testify. And besides them, in the present case, there were no other witnesses. Let's take another example. When Boaz wanted to marry Ruth, he first had to redeem the inheritance left after Naomi's sons, and for this, proof was required that Ruth was indeed the wife of one of Naomi's sons; besides Ruth and Naomi, there were no other witnesses, as Elimelech, Mahlon, and Chilion had died, and Mahlon's marriage to Ruth took place in a foreign land. However, we do not see that any difficulty was encountered here. Boaz and the Israelite elders were satisfied with the testimony of women. Thus, the rabbinic decree, which deprives women of this right, is not justified by either Mosaic law or ancient Hebrew practice. The deprivation of this right for women expressed only the Talmud's view of women, a view offensive to their human dignity."

Ancient rabbis teach that a husband can treat his wife as he pleases: "He who eats fish can start eating it from the back, from the tail; he who bought meat can bake it on fire, boil it, or roast it on a spit, as he likes."

Regarding marriage, the Talmud defines: "Before the time of written law, it was thus: if a man and a woman, meeting on the street, wish to unite with each other, then the man, taking the woman into his house, cohabits with her without witnesses, thus she became his wife"[1].

Akiva, the most learned and contemporary of the schools of Shammai and Hillel, viewed marriage as a sanctity. "Where there is a husband and wife, there is God," he used to say. With such a highly moral view of marriage, Akiva allowed for broader conditions for divorce than other legal scholars of his time. One should think that Akiva, like Hillel and his school, considered divorce one of the conditions that allow the sanctity of marital relations between spouses to be preserved, as they considered marriage to be based on love, on a vital principle, and not on a theological- dogmatic one, which the Shammai school adhered to. This explanation is more natural and more in line with the truth. Akiva's marriage was based on the sacred feeling of love, and it was this sanctity of marital relations that instilled in him the idea that God dwells between spouses. In Akiva's eyes, a woman was a higher being, bringing happiness into family life. He even placed her on a very high pedestal, asserting that one who wishes to have abundant and long-lived offspring must obey the commands of the Lord and his wife. With such a high view of women and their role in the family, it is unthinkable that Akiva would preach divorce in the name of divine protest. On the contrary, considering a woman capable of realizing family ideals, he was deeply convinced that she could fulfill her task only under conditions of peaceful family life, closely connected with love and outside these conditions, Akiva considered marriage impossible and a woman incapable of the sacrifices required in the name of peace and love. Akiva drew his views from

[1]Gilhath Shtut 1. 1.

his own family; he had an ideal wife who gave him everything and filled his family life with the highest moral bliss. Later Talmudists, out of their own calculations, made women their slaves, without rights or accountability to their husbands.

1.4 On The Dissoluion Of Marriage

Further, the Talmud continues regarding the dissolution of marriage: "From what time is a neighbor's wife considered divorced? From the time he sends her out of the house and leaves her to her own will; or from the time the wife leaves her husband's authority and follows the inclination of her heart, for there are no divorce papers for them, so if a husband or wife wishes to separate, they separate and are considered divorced"[1].

To this, the Talmud adds: "Pagans have no marital union"[2].

Elsewhere it is stated: "Marriage has binding force between Israelites, or between pagans among pagans, but not between slaves and slaves, or not between slaves and Israelites"[3].

Public synagogue prayers and most of the worship rituals can only be performed in a gathering of 10 men, because this number, according to rabbinic teaching, it attracts the presence of God[4]. If there are 9 men and a million women, the assembly cannot take place, because a woman is nothing. Only a boy 13 years and one day old will appear, the conditions change and the assembly becomes completely holy[5].

According to the law of the Talmud, in ancient times, reaching the age of 12 for a Jewish boy was a critical time. At twelve years old, according to Jewish traditions, Moses left the house of Pharaoh's daughter; Samuel heard a voice that called him to prophetic activity; Solomon gave judgment, which first revealed his wisdom. And Josiah, the king of Israel, for the first time conceived his great transformation. By this year, a boy, whatever his rank, according to the teachings of the rabbis and popular custom, had to learn some craft for independent existence. From this year, he was completely freed from parental authority, which could no longer sell him into slavery. From this year, he became a "Ben-gat-Torag," or son of the Law. Until then, he was called a "katon" a minor, and from then on he became a "gadol" or an adult; he was treated as a full-fledged person, began to wear "tefillin" and had to be presented by his father in the synagogue on one of the Sabbaths, which was called "Sabbat tefillin" for this occasion. According to the teaching of the rabbis, "Sefer Gilgulim" (a boy under 12 years old)

[1] Gilhat Melakhim 8, 3.
[2] Ibid.
[3] Gilhat Yesurabia 14, 19.
[4] Drach Harmomie, vol. II ch. 3 and 4. Talmud treatise Migchille, p. 23, 2.
[5] Drach Harmonie, vol. II, Paris, 1844.

lived only a "nefesh" an animal life, and from this time on he began to receive "ruach," or spirit, which, if his life is virtuous, should develop into a "neshama" a rational soul. A woman, according to the teaching of the Talmud, is doomed to remain in the state of "nefesh" for life, i.e., to live only an animal life forever, as they are doomed by the Talmud to remain forever in humiliation, slavery, and oppression, without the right to even bring a complaint to court.

Reaching the age of twelve constituted a decisive epoch in the education of a Jewish boy.

Judah ben Tema says of himself that at five years old he studied scripture (Mikra), at ten "Mishnah," and at thirteen Talmud; at eighteen he married, at twenty acquired wealth, at thirty firmness, and at forty wisdom, and so on. In this account, we must not forget that the Jewish people and Eastern inhabitants in general develop with an unknown speed for us, and that boys in these years had to perform military service and even, to the great detriment of the generation itself, among Palestinian and Asia Minor Jews, were considered capable of marriage.

According to the law, which required the annual appearance of male Jews in Jerusalem for the feasts of Passover, Pentecost, and Sukkot, Jewish women were forbidden to be there, just as Jewish women generally are now, having no right to be with men in the synagogue and deprived of any participation in joint rituals or prayers.

A Talmudic woman cannot acquire knowledge about the religion she professes and is excluded from all acts of worship. "And he who teaches his daughter the holy law (says the Talmud) is as guilty as he who would teach her indecencies."

1.5 Jewish Women Cannot Be Witnesses

The Talmud states: "Women, according to the Law, cannot be witnesses, for it is said: by the words of two witnesses... and the word 'witnesses' is masculine, not feminine."[1]

The Talmud positively reduces a woman to the status of a slave in relation to her husband: the husband is so much the master of the one he marries that even if he defiles the most sacred laws of marriage, the woman is not recognized as having the right to complain; the husband alone dominates family life, he alone in the family has the right to enjoy freedom and his wife; the latter is left only to endure everything patiently. Contrary to Moses' commandment: "You shall not covet your neighbor's wife"... and further "an adulterer is liable to the death penalty," the Talmud teaches[2] that

[1] Ghilchat Edot, 9. 1. Deut. 9, 6.

[2] Tract. Sanhedrin, l. 37, p. 1.

Moses forbids Jews from debauchery with a neighbor's wife, i.e., a Jew's wife, but foreign wives, i.e., non-Jews, are excluded from this commandment[1], proving thereby that non-Jews have no marriage. This opinion is based on the premise that all non-Jews, according to the teaching of the Talmud, are deprived of human dignity. Marriage exists only between people; animals cannot be granted the right to this institution.

Rabbis Bechai Levi, Gerson, and others assert in the same vein that a Jew does not commit a sin if he dishonors a Christian woman. Even the "eagle of the synagogue" himself, Maimonides, despite the philosophical direction of his thought, admits that "it is permissible to dishonor an unbelieving maiden, i.e., a non-Jewish woman, through cohabitation"[2]. On this basis, did not our Church and kings have sufficient reason to forbid maidens of the Christian faith from being in service to Jews? After this, can one doubt the unclear frequent dishonoring of Christian maidens? How many criminal cases, even major ones, have occurred in our memory.

The Talmud says: "He who sins with his mother in a dream per-coitum should call his mother wisdom, hoping for wisdom; he who sins with his betrothed for friendliness; he who sins with his sister for intellect and reason; and he who dishonors another's wife should hope for eternal life."[3]

And although it generally does not advise, when going to sleep in the evening, to arouse desire for a woman (but this opinion can also be attributed to hygienic advice), it is nevertheless clear that this treatise permits sensuality.

In the Talmud it is found

Filia trium annorum et diei unius, desponsatur per coitum; si autem intra tres annos sit perinde est, ac si quis digitum inderet in oculum i. e. non est reus laesae virginitatis, quia signaculum judicatur recrescere sicut oculus tactu digiti ad momentum tantum lacrimatur[4].

In other places in the Talmud, we find confirmation of this conclusion. Thus, the Talmud recounts that some of its most prominent authors (rabbis Rav and Naiman), having come to a foreign city, publicly asked if any woman would be willing to be their wife for a few days[5].

Rabbi Elijah, according to the testimony of the Talmud, was always not averse to dishonoring as many maidens as he pleased, as long as the sin was committed only externally, without touching the inner soul[6].

Regarding Rabbi Eliezer, the Talmud says that there was no public woman in the world with whom Eliezer was intimately acquainted; but when he learned that one demanded a whole chest of gold, he took this chest, trav-

[1]Tosefot Talmud and the famous Rashi on the Pentateuch. Lev. 20, 10.
[2]Yad Hazaka 2, 2, on kings Com. 2, 3, in some editions, however, this is omitted.
[3]Tract. Brochais, l. 57, 1.
[4]Tractate (Hugo), vol. 47, 2.
[5]Tractate Yoma, l. 18.
[6]Ibid., l. 19, p. 2.

eled with it, searching for her, and was forced to cross seven rivers... (the further story is very indecent and tempting)[1]. Nevertheless, the Talmud recounts that at the moment of Eliezer's death, God called him to Himself from heaven, and Eliezer went into eternal bliss.

Regarding Akiva, whom the synagogue calls a second Moses, the Talmud recounts that once Akiva saw a woman on a palm tree, grabbed a tree and climbed onto it; but it was only the devil in the guise of a woman who said to Akiva: "If there had been no command from heaven to deal cautiously with Akiva and his law, I would not have valued your life even at two coins"[2]. The Talmud says the same about rabbis Meizhe and Tarpon. It should be noted that, according to the Talmud, all such actions of the rabbis constitute an example and are incorporated into law, with the aim of praising them, not condemning them[3], and in general, in the Talmud, there are many things that, in the eyes of Christians, will appear not only highly tempting but also extremely disgusting and abominable, which is sufficiently proven by the excerpts presented above[4].

If a husband, even under the same roof, has relations with another woman, in the eyes of his wife, the latter, according to the teaching of the Talmud, has no right to even make any reproaches to her husband about this. And when Rabbi Yohanan - regarding some abominable acts, which is indecent to mention - stated that they were immoral, other rabbis rebelled against him. No, they said, the law does not say that; everything a husband wishes to do with his wife, he can do, as if with a piece of beef from a butcher, or as with a fish he bought from a fisherman. As proof, an example is given: thus, a married Jewish woman complained to a rabbi that her husband was performing his marital duty sodomitically, and received the answer from the rabbi: My daughter, I cannot help you, the law (Talmud) has given you to the flock. However, this abominable teaching is found only in old Talmuds, which in the eyes of Jews enjoy the greatest privilege of divine inspiration and are valued by them more than gold and diamonds; in the new Talmuds, this teaching is found only in a few editions[5]. In them, a rule is briefly added, based on a false interpretation of the Bible, that a Jew in the given case may act as he pleases; a Noahide, i.e., a non-Jew, may have sodomitic intercourse only with the wife of another Noahide. The Talmud approves of many such things that Christians consider abominable, terrible, indecent, but it is difficult to describe the consequences of this teaching in words. This dishonest teaching and narrative is found not only in the an-

[1]Tractate Avodah Zarah, l. 17, p. 1.

[2]Tractate Kiddushin, l. 81, 1.

[3]Tractate Berakhot, l. 62, 1, Hagigah, l. 5. 2.

[4]Tractate Sanhedrin, l. 22; tractate Shabbat, l. 149; tractate Nazir, l. 23, tractate Sotah, l. 10; tractate Moed, ch. l. 18 and so on.

[5]Amsterdam 1644; Sulzbach 1769; Warsaw 1864 in treatise Nedarim, l. 29, l. 1, p. Sanhedrin, l. 58, 1.

cient edition of the Talmud, but also in new editions. In the new edition, these things are repeated somewhat more briefly with a shameful interpretation, falsely based on the Old Testament, which supposedly allows a Jewish husband to do whatever he pleases in the aforementioned case.

1.6 Slavish Obedience Of A Woman To Her Husband

A Jewish woman must submit to sodomy if her husband demands it, and likewise has no right to complain if he has relations with a gentile woman, especially since the dishonor of a gentile woman, or a non-Jewess, is not imputed to a Jew as fornication with a woman, but in such a case he is accused directly of bestiality. Rabbi Shile punished with a whip the man who had intercourse with a woman... (in new Talmuds, dots are placed instead of the words 'gentile women'); the punished man went with a denunciation to the king and said: 'There is a man among the Jews who judges without government permission.' Then the sovereign sent for the accused. When Rabbi Shile appeared before the king and was asked why he had severely punished this man, he replied: 'because he had intercourse with a she-ass.' The king asked: 'Do you have witnesses?' He replied 'yes'... Then Elijah appeared in the form of a man and testified[1].

A Jewish widow entered into a love affair with a Christian and, by her own admission, became pregnant by him. Rabbi Asher, by his authority, ordered her nose to be cut off, which was immediately carried out! This happened in 1305. However, our honest and most learned former professor in Russia, Khvolson (as he acknowledged himself in his writings), among many other thugs and nose-cutting rabbis, presents Asher as an example of religious tolerance. Khvolson, probably, also counted himself among these humane and progressive rabbis, for which he received a common, very honorable title from Jews throughout Russia: "a guter Yid" (a pious man). Were it not for these purely national-patriotic deeds and the role he took upon himself, no Jew would dare utter Khvolson's surname and, spitting in disgust in all directions, would call him a "meshummad," which means a traitor, apostate, or renegade.

Rabbinists, in proof of the impeccable moral purity of the Jewish people, point to the insignificant number of illegitimate children among Jews; but this can be explained as follows. Firstly, the Talmud permits Jews to dishonor gentiles; secondly, it strictly forbids incestuous relations; and, thirdly, sodomy is permitted by the Talmud.

On the other hand, Christians are known to have an innate aversion to Jewish women, and religion strictly forbids relations with Jewish women,

[1]Talmud, Tractate Berakhot, ch. 9.

and therefore Christians cannot have frequent relations with them; the main reason for this is that Jews conceal their birth records, and therefore statistics are positively unaware of the number of illegitimate children among Jews. But statistics and moralists pose a very interesting question: why is there a relatively larger number of Jewish women among women of loose morals in all large European cities than among subjects of other confessions? And indeed, statistics tell us that in Paris, London, Berlin, Hamburg, Vienna, Poland, and Russia, in the so-called demimonde, even openly in houses of tolerance, the Jewish element predominates, especially recently this trade has become the exclusive property of the Jewish nation; procurers and madams have even occupied all houses of tolerance in St. Petersburg and Moscow and disturb passers-by day and night with their enticing cries. In the western provinces of Russia, the entire poor class of Jews is exclusively engaged in this trade, although the rich class is not averse to this business; the richest Jewish woman will never refuse, if the opportunity arises, to act as a procuress, and will gladly undertake the labor of overcoming all obstacles for the sake of business; this is an innate talent among Jews.

As practice shows, in Russia, prostitution is almost classified as a craft; by law, Jews in the internal provinces of Russia, and especially in both capitals, are allowed to live only as merchants, artisans, and those with academic degrees; meanwhile, thousands of procuresses and prostitutes live in both capitals, having neither one nor the other status, consequently, they enjoy the rights of a craft guild, like dozens of thousands of chief-business-dealers-Jews who also enjoy the right of guild artisans.

In America, it's no better[1]. Even more worthy of sympathy and regret is the Jewish woman, even if fallen, but who boldly broke away from the routine Talmudic morality; for prostitution for a Jewish woman, who is under the unbearable pressure of the Talmud, dehumanized by it to the utmost, reduced to the status of a slave, whose purpose does not go beyond providing a man with the opportunity to fulfill the commandment to continue his lineage prostitution, we repeat, represents the only possible outcome from the dark crypt into which the monstrous Talmudic casuistry buries her alive.

Live Goods

"From Constantinople Notes"

Your Excellency! As always, I've found contraband! a suspicious young Jew, stooping, addresses the evidently newly appointed law enforcement officer, who is replacing the secretary of the Constantinople Russian General

[1]Israeli Archive, vol. XV, p. 711, 1867.

Consulate.

What kind of contraband?

It's already known what kind live goods... And three Jews on a steamboat just brought six Russian girls for delivery!

An hour later, three arrested Jews with the live goods are brought ashore to the Russian consulate, where they are interrogated, first individually, then together.

In the passport of an elderly Jew, dressed in a Berdichev style, it states: issued to Itzke Borokhman with his wife Sarah and daughter Gevron.

Are you Sarah, Borokhman's wife? asks the official a young, seventeen-year-old, pretty blonde, German or Polish, clearly not Jewish.

The girl looks around timidly and immediately hesitates to say anything.

Borokhman, whose knees are shaking, cannot hold back and loudly shouts:

Yes, yes, my wife!

Silence! shouts the young official at him, indignant at his audacity.

From further interrogations of all the quasi-wives and quasi-daughters, it becomes clear that each of the brought girls is a victim of the most audacious deception, based on the complete inexperience of the girls, most of whom are blondes, as the beauty of blondes is highly valued in Turkey.

The Jewsspecialists in the trade of womenpersuaded all these girls to go to Odessa, supposedly to serve in some theater. In Odessa, they were told that the troupe had left for Feodosia and that they therefore needed to go there by steamboat. When they were already on the steamboat, they only learned at sea that they were being taken to Constantinople, and they were persuaded to call themselves wives and daughters, promising a large salary in Constantinople for participating in the theater.

Lost, without any possibility of consulting with anyone, carefully warned by the Jews against any contact with strangers, the poor girls were forced to yield, not suspecting that they would be sold into slavery.

In Constantinople, they were soon transported to the Asian quarter and... all traces were covered: unless someone reported them or a victim managed to escape. But such cases are rare. Usually, once they fell into the house of a Turkish woman-trader, they were quickly transferred to private harems under the care of eternally vigilant dark-skinned eunuchs.

Within a month or two, the girls were converted to Islam; some of them were taken to Baghdad, Damascus, Cairo, etc.

In Constantinople, there were two Turkish bureaus for the sale of women. They traded not only European women but also Circassians. They were skillfully protected from any suspicious visits; no one selling women was shown immediately; one had to come with a well-known person to the merchant; even a young Turk, known as such, was not allowed into this house.

Many instances of bringing Russian girls for sale are noted by our con-

sulate, but a huge number of transports go unnoticed. Many wealthy Turks have several blonde wives, and the young victims of this outrageous profiteering are forever hidden under the veils of jealous Ottomans.

1.7 On The Behavior Of Jews And The Fertility Of Women

In antiquity, no less than other Orientals, the Jews, so carefully isolated from foreigners and long without despots over them, were corrupted. Public prostitution existed among them even in the times of the patriarchs. Onanism, bestiality, sodomy1, incest, even with children and parents, not to mention ordinary debauchery, stain many pages of Jewish history. Often encountering Syrian tribes, the Jews established voluptuous cults of Moloch and Baal, which involved child sacrifice and various shameful ceremonies, usually ending in promiscuous sin. The priests of Baal-Peor were all young men, beardless, handsome, anointed with perfumes; in the temples of their god, they sold themselves for sodomy to all who desired it. In those same temples, many women were engaged in and practiced debauchery. On mountain tops, in the shade of forests surrounding the temples of Baal, at crossroads, in city streets, even in the very temple of Jehovah, public women were scattered everywhere Syrian, Egyptian, Babylonian, Arabian women.

Palestine, in the words of the prophets, was the greatest harlot and "committed adultery on every hill, under every tree, in the field".

The reason for such a decline in morality among a significant portion of Jewish women is easy to find: it lies in nothing other than the immoral and seductive influence of the Talmud upon them, through its interpretation by their mentors, i.e., the teachers of their young brothers. If in the father's house a young daughter is not separated by a reliable wall from the male half and from the mentor, then how will she avoid the early desires for depravity, about which she constantly hears outrageous Talmudic interpretations? Who will guard her hearing from morning till evening to save her innocence, keep her unharmed, and protect her from inevitable ruin? To keep her purity intact, will deep contempt shown before our eyes by followers of the Talmudic law towards women be enough, and the state of ignorance and moral indifference, in which the Talmud condemns her to stagnate?

According to the teachings of some Talmudists, the role of women in their destiny is placed very high; for example, despite all his erudition, Maimonides was carried away to a strange and ridiculous extent regarding the necessity of multiplying children in Israel. The commandment "P'ru u'rvu" (be fruitful and multiply), says Maimonides, is why it is so necessary for Israel. It is known from the Holy Scriptures that during the time of Moses, when the Ark stopped in some place, Moses said: "Rest here, Lord, among

thousands," therefore, Maimonides continues, "if even one person was missing from the designated number, then the Shekhinah the Holy Spirit cannot dwell among Israel. After this, every Israelite can understand for himself, Maimonides concludes, what a great sin he commits who does not bring a person into the world; for he deprives society of the presence of the Divine Shekhinah"[1]. Hence, the interpretations of the rabbis gave rise to the Jews singing on the Sabbath day: "Multiply, Lord, our children, like the sand of the sea".

Regarding the fertility of Jews, the journal 'Voskhod' for the past year reports: in Libava, there are currently 11,399 Jewish residents. 269 were born, 88 people died. Over the year, the population increased by 610 people. With what joy a Jew calculates such a large increase of his aristocratic and intelligent tribe in the hope of the speedy enslavement of Christians. Birth rate in Ekaterinoslavl for March: Jews, male 106, female 78; twin births: male 3, female 13; 20 people died. 36 Jewish marriages took place. Unfortunately, the missionary activity of Christians has completely ceased. The Orthodox clergy, in particular, does not want to baptize Jews who wish to convert, dissuading them from converting and advising them to remain in Judaism, to avoid trouble and great bother with them. Meanwhile, the government annually loses millions on missionary societies. It sends missionaries to Japan, America, China, and Kamchatka to convert distant and harmless savages. But here, in the very heart of Russia, they calmly allow the most harmful plague to multiply, develop, and educate themselves in all higher educational institutions, so that later, having received academic degrees, they can sit there themselves, publishing newspapers and magazines directed in polemics against their own government and undermining national morality and the Orthodox faith.

In practice, Jewish women, in accordance with the requirements of the Talmud, achieve the multiplication of the children of Israel; a surprising phenomenon is very often encountered in various places: in addition to the common occurrence that Jewish women give birth twice a year, it is not uncommon for them to bear twins and triplets, for which, according to the Talmud, the greatest grace of Jehovah is received; and for all this, the Jewish woman is humiliated, destroyed, enslaved, and despised in the Jewish family!

Correspondence from Novominsk. "The other day, a Jewish woman, Sura Rifka Furmanskaya, who was over 100 years old and had many great-grandchildren, died here. Her descendants numbered 168 people. Furmanskaya spent her entire life in the same house where she was born.

A 24-year-old Jewish woman living in Ekaterinoslavl recently successfully gave birth to triplets. This woman is distinguished, according to "Pridneprovsky Krai," by extraordinary fertility: a year after getting married, she

[1]See Maimonides' works for daily reading, day 3.

gave birth to quadruplets (none of whom survived), and the following year she gave birth to twins, and recently gave birth to triplets" (Warsaw Daily, 1900, No. 80).

Jews view women exclusively as childbearers, do not recognize human dignity in them, and consider any education unnecessary for them. Hasidic wives do not have the right not only to eat at the same table with a stranger, but even to speak to him, or look at him without a special witness, who in Hebrew is called a shamer. One rabbi argues that boys are better than girls, and says that children can, after their father's death, ask God for him, while they have every right to drive their mother out of the house, for she, having given birth to them, has already completed her role. If a wife does not have children for 10 years, her husband can divorce her without any formal divorce.

A husband can leave his wife at any time and marry another, while the abandoned wife does not have this right without a formal divorce.

1.8 Opinion Of Rabbi Shamai

Rabbi Shamai said: "No one should divorce his wife unless he sees marital infidelity in her"[1].

The opinions of other rabbis are quite different, for example:

Rabbi Hillel commands thus: "For divorce, it is enough if the wife spoils a dish, through which she will not find favor in the eyes of her husband." Rabbi Akiva further says: "Anyone can divorce his wife if he only finds a woman more beautiful than the first, as it is said in the Law of Moses: 'If the wife does not find favor in the eyes of her husband.' This refers to beauty or an unchaste act; but the opinion of Rabbi Hillel must be accepted forever"[2]. Here is another Talmudic law:

"The words of the Bible: 'if a wife does not find favor in the eyes of her husband' teach us that divorce can only occur by the will of the husband; if a wife is divorced against the will of her husband, she is not considered divorced; however, regarding a wife, a husband can always divorce his spouse against her consent"[3]. Further, it is stated even more effectively in the Talmud: "It is not permitted to marry one with whom one intends to divorce later, but only if she is notified by the husband that he took her only for a time, then the husband can leave his wife or divorce her"[4].

If a wife becomes deaf or mute, the husband can give a bill of divorce and she is divorced; if a wife loses her mind, the husband cannot drive her

[1] Copula cum alium. Tur Even HaEzer-Gittin.
[2] Tur Even HaEzer-Gittin.
[3] Yad-Hazaka Gittin 1, 2.
[4] Even HaEzer Gittin.

out of the house until she recovers; our sages have so decreed so that she does not become a victim of evil people, as in such a state she cannot protect herself; the husband, however, can marry another, but is obliged to provide for her from her own means; just as he is not obliged to fulfill marital duty, as a reasonable person cannot have intercourse with an insane one; nor is he obliged to treat her; if a husband divorces his wife, she must leave his house, and he is not obliged to reunite with her"[1].

The Talmud constantly places women in many ways as captives and slaves in relation to their husbands; thus, turning a blind eye to his infidelity, it is far from being so lenient towards women; for example, a husband is forbidden, among other things, from marital relations with an unfaithful wife, because such a wife is the same as cattle, and whoever loves it, it's the same as loving cattle. In the Jewish book Pakhod Itzkhak, "The Fear of Isaac"[2], which discusses a treacherous wife, we read the following: "And to him (the husband of the treacherous wife) secretly in his ear to say that by the verdict of the rabbis, he must divorce his wife, and may he hear, understand, and his heart turn, and he will be healed, and marry another. If he does not obey the secret command of great men, then in such a case, he must be forced to divorce his wife by all coercive measures, to flog him with rods, beat him with a flail or a thorn bush. He can even be forced to do so by means of goyim[3]. The wife must under no circumstances live with him. If, despite all this, the husband remains in his stubbornness, then he is beaten with a blacksmith's hammer until he, from pain and torment, submits. It is even allowed to use for punishing the stubborn a tool, from whose blows blood does not spurt out, and to beat him with this tool mercilessly until destruction. For he who shames the holy seed must be given over to destruction and disgrace. Here the author adds: "Indeed, it is known that the great king Rashbo (?), Rabbi Shaloma in Montpellier, in 1231, gave a similar decision in a case of lesser importance."

1.9 On The Infidelity Of The Husband

On the contrary, the infidelity of a husband to his wife does not at all frighten the morality of the wise, and if a concubine dared to bring adultery with her under the marital bed, then this act has nothing terrible for them, only so that the wife's rival was not married, so that especially she was not unfaithful, and consequently, came from the category of speechless animals: then everything will be fine; this is all that strict rabbinical teaching requires from a Jew. Among the teachers named in our book, according to

[1] Yad-Hazaka, Gittin 10, 23.
[2] Sefer, page 14, line 2.
[3] I.e., local authorities, through intrigue.

the decisions of the Sanhedrin of 1807, they find this convenient teaching in Rambam, whose authority is so great in the synagogue. This rabbi is surprised that his teaching can be questioned. "I cannot understand," he says, "how it can be doubted; it is undoubtedly true that the trade in women is permitted by law." "Rabbi David Adubracham (Rabbi David Adubracham) cites the same words of Rambam and reinforces them with Maimonides' parables. To the words of the book of Genesis: "Be fruitful and multiply," the rabbis give this meaning: it is useless to submit to the yoke of marriage; to achieve the goal of God's providence and the reproduction of the human race, both the freethinker and the vile seducer fulfill the divine commandment with no less dignity than a virtuous person"[1].

"Everyone can take several wives for himself, even a hundred, at once or one after another, and the wife (the first) cannot prevent him from doing so, provided, however, that he feeds her, clothes her, and fulfills his marital duty"[2].

In the book "Arba Turim," the author also advises, similar to Maimonides, but to take no more than four wives: "Everyone can marry several wives, as the rabbi says it is permitted, provided only that he is able to support them. However, our sages advise not to take more than four wives"[3].

Further advice and prescriptions on this continue as follows:

"Where the custom of taking only one wife prevails, it is not permitted to marry another. Rabbi Gershom anathematized anyone who takes more than one wife; but this anathema does not extend to one who takes the wife of a brother who died childless, nor to an engaged woman. This anathema does not extend to all countries and is valid only until the end of the fifth millennium"[4].

From this law, it is clear to us that before Rabbi Gershom, the custom of polygamy existed in Europe. It was forbidden only until the end of the fifth millennium. This period has long passed, i.e., until 1240 AD. According to the European calendar, it is now 5639 years since the creation of the world, and therefore Jews are now free from Gershom's anathema and, against their will, restrain their passions under the influence of Christian state laws to which they are subject. In the Turkish state, Jews practice polygamy, as state law permits it there.

The Synod of 1030 forbade polygamy, but the Hasidim assure that such a prohibition was imposed for only 1000 years; consequently, we encounter, for example, the fact that several Jews, having married in our land, went to Constantinople, sold their wives there, and, returning, married again. Many continued this until they were discovered by the government and brought to trial. In Eastern lands, however, Jews still adhere to polygamy.

[1] Dpach Harmonie, Vol 1, par. 208.
[2] Yad Hazaka, 14, 3.
[3] Even Ha'ezer 1.
[4] Ibid.

Knowing the insignificance of a woman under the Jewish roof, it is not surprising if the one called her husband is in reality only her master; if his marital title gives him the right to whip her and in every way correct the one whom marriage has given him; if, according to Jewish interpretation, a nephew cannot marry his aunt, whereas an uncle is given the freedom to marry his niece, for the reason that in the first case, equality deprives the nephew of the right to personal correction, so necessary for marital harmony[1]. But if this very woman, without offending Talmudic rules, living under the marital roof of a married man, herself strengthens the bonds of marriage, then let her beware of being unchaste or allow a daring gaze to see only a few strands of her hair. Such oblivion would be a crime against religion; the husband would have the right to immediately expel her from the marital home and hand her a divorce letter for spreading temptation within the chosen people! Thus, a Talmudic woman is nothing: nothing before God, whom she worships; nothing before the son she bore; nothing for the husband with whom she lives under one roof and who prefers a concubine to her, constantly threatening his wife with divorce.

Talmudic law forbade betrothing a girl before 12 years of age and marrying her before 17; but the public calamities of the Jews forced them to deviate from this rule. Driven from one place to another, say the rabbis, finding no refuge anywhere, living in painful uncertainty about what tomorrow will bring, we must provide for our daughters at the first opportunity and secure their protection in advance. The price of girls varies according to circumstances, regulating and fluctuating like the price of any commodity in general; but the laws strive to determine its normal minimum, the size of which is entirely in harmony with the unfavorable view of women held by Orientals. According to the law of Moses, as much was paid for a bride as for a slave. Frankel refutes Unger's opinion, as the last cited passage (Deuteronomy XXII, 29) speaks not of the price of a wife, but of the compensation that the seducer of an unbetrothed girl must pay her father for her dishonor. Thus, the seducer must marry her, and in the aforementioned passage of Deuteronomy, the amount of the kalym (bride price) necessary for marriage is determined. The Hebraist Frankel does not want to understand this. According to Talmudic law, the norm for the aforementioned ritual kalym is a negligible dinar, 1/8 of an Italian golas; the minimum sum, intended to secure the wife in case of her widowhood or divorce, is determined as 20 gulden for a girl and 100 for a widow; from the 2nd century BC, this gift is secured by all the husband's property.

[1]Drach Garmonie. Vol II, 35.

1.10 The Custom Of Giving The Bride A Morning Gift

The disappearance of kalym and the development of the custom of giving the bride a morning gift or the obligation to provide for her in case of widowhood or divorce, of course, improve the position of women, and they improve it not only through this provision, but also by instilling in the husband a sense of a certain duty, a certain obligation towards his wife. And this obligation necessarily contributes to the strength of the marital union, making divorce difficult due to the whim of one husband. The custom of dowry, finally coming into force with the development of law and state, also contributes significantly to the strength of marriage and not only improves the wife's relationship with her husband, but in certain cases places her as the first head of the house. In the Muslim East, rich fathers often marry their daughters to poor men, and such husbands necessarily become completely dependent on their rich wives. "Such a wife," says an observer of Turkish customs, "has little reason to complain about her lot. She is not a captive at all; she freely travels in her gilded carriage; she strolls in an elegant caique along the charming shores of the Bosphorus; she rules over the harem and over the heart of her husband." It is not for nothing that a reaction is observed in the East against a significant dowry: an oriental wants to be a better master of a poor wife than a slave of a rich one.

Throughout the East, girls are often betrothed, even married as minors; parents, of course, do not ask for their consent and, in case of resistance, can force them into marriage. Widows, however, freely dispose of their hand. But the power of parents to marry off a son and give away a daughter, fully recognized by legal customs and laws of primary states, is subsequently significantly limited by legislation in the interests of women. Without the bride's consent, marriage becomes impossible, and among Muslims, an adult daughter chooses her own husband; but in reality, parents can always compel the daughter to give the aforementioned consent and thereby deprive the law of all its force; and with us, de jure, marriage is concluded by the free consent of the bride and groom, but the weddings of our merchants and peasants testify to how illusory the bride's consent is in a crude society. Among Jews, a son who has reached majority is completely independent by law; but ordinary morality requires that he not marry without the consent of his parents. If he deviates from this rule, then in ancient times his parents would carry a barrel of fruit to a public place and break it, saying: "Our relative married an unworthy woman; we do not want his children to mix with ours, and let this be a sign in the future" (i.e., as the fruits separated, so shall we separate from him).

Along with the obligation to love and respect his wife, religious systems and codes of the East prescribe that a husband should decently clothe and

feed her, and also have sexual intercourse with her at certain times; among Jews, moreover, he is obliged to treat his wife (but only not for a prolonged illness, for for a constant ailment he can give her a divorce), ransom her from captivity (on this basis he uses the income from his wife's property), decently bury the deceased, for which he inherits her dowry. To fulfill these obligations, the wife can compel her husband through court. Of course, such restrictions on male arbitrariness improve the family life of women, as far as possible guaranteeing her from the arbitrary whims of her spouse; but all the aforementioned concerns of legislation relate not to a woman, or even to a wife in general, but only as to a mother of a family and a zealous helper of her husband.

Convincing rulers to be more humane with their slaves, legislations have in mind the interests of the family and the husbands themselves, as experience always shows that a person can be much more successfully turned into a slave by means of gentle management, rather than by cruelty and arbitrary will. "Happy is the man who has a virtuous wife, for the length of his days will be doubled thereby," says the son of Sirach, expressing the general desire of all Orientals to have a virtuous wife. Her ideal is that she should come to her husband innocent, be faithful to him and bear children, manage the household well, be obedient, and always be a ready servant to her spouse.

All the concerns of Eastern legislations and moralists are directed towards the development of this ideal and the means for its realization in life. The husband's authority receives religious sanction; the wife is obliged to submit to him by virtue of the curse laid upon her for the Fall; the husband's rights, based on a purely civil contract with his bride and her parents, are consecrated by the marriage ceremony and affirmed by state power. Everything strives to make a virtuous woman out of a woman.

1.11 The Opinion Of Drach, Former Rabbi

The learned pen of Drach, a former rabbi, has revealed many secrets to us since then, as, under the influence of new ideas, religious beliefs began to crumble one after another, and finally, the faith of the Jew, hitherto unshakable, began, in its turn, to waver and falter. The Talmudic woman benefits more from the blessings brought by education and freedom than her husband; she was only a slave everywhere and always, an instrument of her husband's pleasures, a sufferer destined to alleviate the sorrows of poverty and persecution. Burdened with household chores, the continuation of the family, the Jewess, it seemed, was born only for this; her monotonous life passed amidst these occupations... and she was even happy if her self-sacrifice and devotion did not bring complaints and ill-treatment upon her.

A woman was considered as nothing in the social status of the Israelites; her birth was not, like the birth of men, recorded in the book of communities; her death was also not the subject of such testimony; her active, patient life passed day by day, boring and monotonous. Jewish girls were not taught literature, sciences, arts, any crafts, or anything from morality and religion. They were only taught to endure and be silent. Entry into the temple was forbidden to them until marriage, and it is difficult to understand their piety and even fanaticism, when it is known that Judaism has nothing for women, that it gives them no place in the social hierarchy; that it looks upon them as necessary furniture, barely worthy of the slightest attention.

Hardly having married, the Jewish woman enters a state of untidiness characteristic of her caste. A fiery temperament generally characterizes her beauty, and this circumstance largely serves as the cause of her downfall, not being restrained by religious fear, which day by day diminishes in Judaism as persecution and danger disappear

The Jewish woman is arrogant and talkative, weak and treacherous, malicious and a gossip; she has the habits of a homebody, deeply despises Christians and slanders her co- religionists. If a Jewish woman belongs to a noble family and has received a careful upbringing, she justly strikes with truly rare qualities, grace, and intellect[1].

Among German Jews, morals are changing; the Jew ceases to resemble himself, he moves forward irresistibly; this change and transformation occur with a speed that causes dizziness everywhere, where the Jew has common sense and an inclination to break free from power, to free himself from the shackles of the Talmud. But also the Jewess, who has been a captive for so long, emancipates herself and is relatively freed from the despotism of her husband. This means that the restraint that replaced her morality weakens; that taste and passion for pleasures and luxury captivate her; that a fiery temperament throws her into a whirlwind of light, where pride, no less than coquetry, commands her to shine; and the Israelites, without hesitation, show us a fact that is now evident, that in the homes of open Jewesses during the ball and evening season, like princesses of the tribe of David, they distinguish themselves before all by the wealth and splendor of their attire[2].

Similar to any other woman, a Jewess does not need tyrannical treatment that forces her to adhere to good morals due to the impossibility of indulging in bad ones; no: she needs a wise law that would penetrate her rational soul and loving heart with meekness and justice.

The renowned philologist, historian, and Egyptologist, Dr. Reinisch, in his speech in Vienna, at an assembly of architects, says: "In the ancient land of the pharaohs, at the beginning of the 19th century BC, the richest Egyptian culture began to be replaced by depravity, moral corruption, and

[1] Judea and its history par. Cerberg, pag. 49 and 52 Paris.
[2] The Israelite Universe, vol. VII, p. 295, 1865.

extreme licentiousness. The reason for this was the numerous Phoenician, Arab, and, most importantly, Jewish merchants who settled in Egypt and, through their abuses in trade and their passion for quick gain, perverted the proper order of the Egyptian people. A period of moral decline ensued, which is described in detail by the author of the Leiden papyrus. Demoralization began with servants and slaves, then the dominance of concubines emerged. Nobles bought Syrian and Ethiopian slave girls for themselves and endowed them with wealth, while their own wives remained neglected and in need. The unbridled pursuit of wealth, an boundless passion for pleasure, led to a complete decline in social relations. Ancient respected families became impoverished and fell; they were replaced by unscrupulous scoundrels. People who previously had nothing began to acquire wealth, palaces, gardens, slaves, treasures, and not only penetrated into high society but also gained access to the palace."

Treatise II. On The Transmigration Of Jewish Souls

2.1 The Wandering Of Jewish Souls

The Talmudists teach that the soul of a woman is to a great extent inferior to that of a man, etc.

In the Talmudic Aggadah there is one saying that quite definitely points to the doctrine of the wandering of souls. "The souls of the righteous," it is said in the Aggadah, "rest under the throne of Jehovah, as it is written (I Samuel, 25): 'May the soul of my lord be bound in the bundle of life'" (and "bundle of life" is the source of souls, located under the throne of Jehovah, "guf" or "gif", a storehouse or warehouse); "but the souls of sinners wander and rush about the world," as it is written there: "And the souls of your enemies shall be hurled away as from the hollow of a sling" (Tractate Shabbat, leaf 152). Among the people, there is a belief in the wandering of souls under the name "kaf-gagal" (arrow from a sling). This is cited in the book "Emunot ve-De'ot", ch. VI, by the famous Rabbi Saadia Gaon. The famous Rabbi, authority of the XII century, Jacob Tash, in his book "Sefer HaYashar", explains the principle of the wandering of souls. "If the soul, upon separation from the body, is pure and blameless, then it, like a bird that has escaped from its cage, easily flies through all the heavenly circles and returns to its nest to heaven; but the soul of a sinner is like a bird whose wings are clipped and which cannot fly high, but only flutters in the lowlands until its wings grow back; so too, a sinful soul cannot ascend to heaven, being burdened by sins that drag it down, and only after atoning for its sins through suffering in this world can such a soul return to its heavenly abode" (Sefer HaYashar, ch. XII).

2.2 Transmigration Of Souls

From the 13th century, Kabbalistic teaching began to preach a new principle: the transmigration of souls (gilgul neshamot). Applied to posthumous punishment, a certain number of souls are embodied, each, not only into man, but into various objects. Kabbalah teaches that every soul, sent by Jehovah to earth, has a predetermined purpose to fulfill the entire sum of religious ideas, to perfect itself in the observance of all commandments; if this goal is not achieved during the soul's stay in a particular person, then upon the death of the latter, the same soul transmigrates into another person, newly born; and if the predetermined goal is not achieved here either, it transmigrates into other people until it fulfills its purpose. Practical Kabbalah from the 16th century went much further along this path. Among the Hasidim, based on the teachings of Kabbalah, the belief in the transmigration of souls has been brought to an ugly deformity, offending the entire human race, although among the Mishnagdim there is the same kind of belief among the people. This belief is not formed by chance, not a capricious invention of the people, but blindly follows the teaching of morally-religious books published by various philosophizing rabbis, who in the Middle Ages tried to outdo each other, and in the end, their minds went astray, thereby disgracing the dignity of the human race.

The entire Jewish mass firmly believes that when a person after death appears before the heavenly court, the latter can condemn him to Gehenna, or to Gilgul (transmigration of the soul). In the latter case, the sinful soul, preserving its indivisibility and full consciousness, transmigrates into another person, mostly into a newborn, who is destined to suffer and torment much in his life. If a sinful soul transmigrates into an adult person, this is called "the indwelling of an evil spirit" (ruach), the expulsion of which from a person can be accomplished through a Kabbalistic incantation of Baal Shem, i.e., a Kabbalistic healer. The act of transmigration of a soul into another sinner and sufferer by destiny, the transmigrated soul again suffers and experiences all torment and goes through all sorts of terrible ordeals with it. But this is still a relatively light form of punishment. The souls of more grievous sinners transmigrate into animals and even into inanimate objects. It is understandable that a human soul transmigrated into an animal suffers unimaginably. If the animal is pure, i.e., if its meat is allowed to be eaten, then the soul transmigrated into it still has hope of salvation, namely, when the animal is slaughtered by Jews according to all the rules of bedika (law) and a ritual blessing (broches) is performed over its meat, then the soul is freed from punishment and finds peace. But if the animal is unclean, then the soul transmigrated into it perishes forever. "To end up as a pig after death" is the most terrible notion for a Jew; this punishment is awarded for the gravest sins. According to the general belief of Jews, Gilgul is the most severe punishment, more than Gehenna. Among the people, there are

many stories, based on the teachings of rabbinic religious literature, about all kinds of Gilgulim and the phenomena they cause. For example, it is told how a roasted bird suddenly jumped on a plate under the knife of a person who was about to eat it, and how, after a solemn blessing was performed over it, the sinner's soul living in the bird separated and flew up to heaven, which this soul itself later testified to, appearing in a dream to his savior. It is reported that the soul of one or another deceased sinner appeared in a dream to a certain rabbi, revealed to him the name of the person in whom it now resides after transmigration, and implored him to turn this person to the true path or to give him the well-known "tikkun" (a soul-saving amulet), so that the soul could be freed from imprisonment, even after the death of this person. All these folk tales are based on the teachings of rabbis, where similar cases and facts are printed in various religious books. One rabbi writes about a case where he was served chicken soup for dinner the plate squeaked, as often happens when air penetrates under the enamel. The rabbi did not eat this soup and ordered it to be poured out and the chicken meat to be thrown away, believing that there was a sinful soul in the chicken. Thousands of such fables are found in rabbinic literature, which is why among devout Jews, the fantasy of such a belief develops endlessly.

2.3 Practical Kabbalah

The founder of practical Kabbalah, Ari (Isaac Ashkenazi), says: "Let the people not think that the transmigration of souls is a light punishment. For, even when transmigrating into a righteous person, one suffers from wandering and restlessness at a time when one should have rested in heaven. It goes without saying that one suffers even worse when inhabiting a beast or a bird. Sometimes the soul enters an inanimate object, just as a person who sinned with slander turns into a stone, i.e., the soul enters a stone rolling across the field, and remains in darkness; and one who did not refrain from consuming even doubtfully forbidden food turns into tree leaves, and during the swaying of the latter by the wind, experiences terrible torments. Also, the head of the Jewish community, oppressing the people, turns into a bee, and in this form experiences much greater torments than he would have experienced in Gehenna, for he is crumpled in such a tiny place; this is a direct punishment for his arrogance... Even more severely suffer those transformed into unclean beasts. And even after all these tribulations, the sinner is not yet free from Gehenna (cited in the popular book 'Kav- hayashar' by Rabbi Kaidanover, Vilna ed. 1864, p. 150)."

2.4 The Teaching Of Rabbi Menasse

Rabbi Menasse ben Israel teaches that a person whose number of merits exceeds the number of sins is transformed, i.e., enters a pure living animal for the atonement of their sins, while a person whose number of sins exceeds the number of merits turns into an unclean animal (cited in "Shevet Mussar", part I, p. 79). In general, for each type of sinful transgression, a special kind of transmigration of the soul is established. A person who led a dissolute life turns into reptiles or venomous creatures; one who neglected to pronounce blessings over food turns into water, i.e., enters into water (ibid.). In some books, the following tradition is cited, showing the meaning of gilgul. In Castile, once, preparations were made for a bullfight, a favorite game of the Spaniards. One hero was prepared a magnificent bull. At night, on the eve of the day designated for the fight, this bull appears in a dream to a Castilian Jew. The Jew immediately recognized his father in its form. "My son!" says the apparition. "Know that for my sins I have been turned into a bull, and into the very one who tomorrow must participate in the fight on stage, before the people, and be tormented. Therefore, my son, do something so that I can free myself and escape along some road, before I am subjected to terrible torments and tortures; do not spare any means for this. Then slaughter this bull, in whom I reside, according to the laws of religion, and divide the meat among God- fearing poor people. This was advised to me from heaven, and I was allowed to inform you of this. If you do so, I will be transferred from the body of the bull to the body of a human, and then completely freed." First cited in "Sefer Haredim" by Rabbi Eliezer Askari, 16th century, and then reprinted in "Shevet Mussar" and other books). Whole volumes of so-called religious- moralistic books are filled with stories about gilgulim.

2.5 On Summoning Souls After Death

A discussion regarding the possibility of summoning the souls of deceased people. The souls of sinful people can be summoned long after their death. Thus, in Gittin, 56, 2 and 77, p. 1, it is recounted how Onelos, son of Kalonika, summoned the souls of Emperor Titus and the prophet Balaam, whom he questioned about the fate of the deceased and the cause of their own condemnation. But the soul of a righteous person can be summoned no later than a year after their demise. In connection with the latter idea of time is the summoning of the soul of the prophet Samuel by the Endor witch. A Sadducee said to Rabbi Abahu: "You say that the souls of the righteous are preserved under the throne of glory, so how could that summoner of the dead (from Endor) summon Samuel through necromancy? He

told him: "This happened within twelve (first) months (after his death), because there is a teaching: for the first twelve months the body remains, and the soul ascends and descends; but after the first twelve months the body decomposes, and the soul rises and never descends again" (Shabbat, leaf 152, p. 2).

Such a teaching of the Talmudists is very much in line with the views of modern spiritualists.

The moral concept in the teaching of the Talmudists is mainly set forth in the treatise "Pirkei Avot" (Sayings of the Fathers), which are therefore usually printed in appendices to Jewish prayer books (siddurim).

From a formal point of view, the basis of the moral worldview of the Talmudists is the freedom of human will, within the broad scope of intellectual philosophy, in various prophetic reasoning.

The teaching of the Talmudists about the soul is very diverse, complex, extensive, and quite strange and amusing. The Lord God created all souls during the six days of creation; then the Lord God hid them all in the treasury of "guf" or "gif," and from there God dispenses and sends one soul before the birth of each Jewish woman. (Rashi tr. Hagigah l. 5, p. 1; Nishm l. 42, p. 1.)

The Lord God created only 600,000 Jewish souls, because each verse of the Bible has 600,000 meanings for interpretation, and each meaning corresponds to one soul. Jewish souls have an advantage over other souls, as they represent a part of God Himself, i.e., they originate from Him, just as a son represents a particle of his father. Therefore, the Jewish soul is more pleasing and dearer to God than the souls of other peoples of the world, for their souls originate from the devil and these are the souls of animals and beasts (Yalkut Hadash, l. 154, c. 2 et al.).

Every Jew has two souls: during sleep, one soul flies away to gather dreams, while the other remains to guard the body so that an evil spirit does not take possession. During Shabbat, as soon as candles are lit in the evening, souls are immediately freed from hell, and for the Shabbat holiday, a pious Jew is assigned a festive soul, "shume-isayre," and this soul must receive rest and festive pleasure, "tainigim," i.e., lustful enjoyment. Therefore, every Jew must observe Shabbat solemnly, cheerfully, eat well, and provide all sorts of pleasures to entertain the festive soul. Every Jew on Saturday, after a delicious meal, must rest, and then go for a walk, slowly humming to himself: bam, bam, bim, bim, ... to entertain the guest soul so that it does not grieve. In the evening, Jews do not light fires for a long time, in order to prolong the Shabbat holiday and keep the hellish souls longer. Therefore, Jews on Saturday evening do not light fires for a long time and wander in the dark, whispering, like crabs by touch; as soon as one lights a candle, everyone lights up at the same time. Everyone avoids lighting first, because then he would be the cause for devils to drive Jewish souls to hell for infernal torments.

Book Five. Section Two: Economic And Historical

Treatise I. Political-Economic Teaching Of The Talmud

1.1 Money In The Talmud

It is said in the Talmud: "If the people of Israel had not had an abundance of silver and gold, they would not have made themselves a golden calf (Tractate Berachot, p. 32). Unfortunately, the gold and silver were taken by the Jews from the Egyptian people."

Further it is said in the Talmud: "Only the poor in spirit are poor" (Tractate Nedarim, p. 41).

Therefore, whoever has much boldness and impudence is rich.

It would be appropriate to mention the trade of church tithes, as set forth in the Talmud.

"The second church tithe may not be sold, nor demanded as security for a debt, nor exchanged, nor used as weight. One may not say to a neighbor in Jerusalem: 'Here is wine for you, and you give me oil,' but one may give each other gifts of items of the second tithe."

"It is forbidden to give as collateral for a loan. One may not use ma'aser sheni money (sacred tithe) as weight to determine the value of gold dinars, even if these dinars are intended to profane another ma'aser sheni; they may not be given to a money changer, nor lent, unless there is a danger of them rusting."

"What does it mean: 'one may not sell the "second tithe"'? One may not make such a condition with a neighbor: 'Here are 200 zuz (ma'aser sheni) for you, give me one mina (chuling) "from the free ones" for them.'"

"An emissary from the court has no right to enter the house of a defaulting debtor and take ma'aser sheni as security for a debt. One may not say to a neighbor: 'I give you this ma'aser sheni as collateral, you give me chulin for it' (i.e., free money or items)."

"One cannot make such a condition with a neighbor: 'Here is wine for

you, and you give me oil; here is oil for you, and you give me wine,' but it is permissible to make such a condition: 'Here is wine for you: I have no oil,' to which the other replies: 'Here is oil for you, I have no wine.' Thus, it turns out that the exchange is both perfect and imperfect, and the service is rendered to both. Maaser Sheni money cannot be placed on boils and wounds; it cannot be turned into a cameo" (decoration).

"The tithe of cattle cannot be sold alive if it is without blemish, nor alive or slaughtered if it has a blemish; one cannot betroth a wife with it. Whereas firstborn cattle can be sold alive if without blemish; and alive or slaughtered if with a blemish; one can betroth a wife with it" (to use for expenses).

"If water, salt, or fruits 'sacred to the soil' (unharvested), or fruits that cannot reach Jerusalem (quickly perishable) are bought with Maaser Sheni money, then what is bought is not holy (maaser). If fruits are bought by mistake with Maaser Sheni money, the money remains holy; if bought intentionally, the fruits should be brought to Jerusalem and eaten; when there is no Temple, they should be left to rot."

"If cattle are bought by mistake (with Maaser Sheni money outside Jerusalem), then the amount of Maaser Sheni must be replenished; if bought intentionally, it should be brought to 'the place' (for sacrifice); when there is no Temple, it is buried with its hide upon death."

"If the value of the second tithe of Maaser Sheni has been paid, but the chomesh (an additional fifth) has not been paid, then, according to Rabbi Eliezer, Maaser Sheni is permitted for food; according to the Sages, it is not permitted."

"If, before the redemption of the Maaser Sheni tithe from Demai produce, no designation has been made (the formula of redemption does not specify which part of the produce is designated as Maaser Sheni), then, according to Rabbi Eliezer, the profanation is valid; according to the Sages, it is not valid."

"The law of chomesh when redeeming the Maaser Sheni tithe is circumvented, i.e., directly defrauded."

One says to a son or daughter, who are adults, as well as to a Jewish male or female slave, the following: "Here is money for you: redeem this Maaser Sheni tithe for yourself with it." However, such words cannot be addressed to minor children or to a non-Jewish male or female slave, as their actions are considered the action of the owner himself. The law of the tithe is circumvented to avoid paying chomesh. But one cannot say: "Redeem this Maaser Sheni for me with this money."

"If the owner of Maaser Sheni is on the threshing floor and does not have money with him (to give to an outsider for redemption), he says to him: 'I give you these products as a gift,' and then adds: '...may they be profaned by the money I have at home.'"

"If the meshiha (i.e., the attraction, the ritual legalizing the transaction

of buying and selling) of Maaser Sheni produce was performed for one sela (coin), but the price rose by another sela before receiving the money, then the seller is only entitled to one village, the second remains for the benefit of the buyer as Maaser Sheni produce. If the tithing of Maaser Sheni produce is performed for two settlements, and before receiving the money, their price dropped to one settlement, then in payment he gives one settlement from Chullin money, and the other from Maaser Sheni money. If the seller is an Am Haaretz (common laborer), then he gives the second settlement from Maaser Sheni money of Demai."

"If, when redeeming the Maaser Sheni tithe, no declaration was made (i.e., the owner did not say it aloud), then according to Rabbi Yose, the mere fact of redemption is sufficient, but according to Rabbi Judah, it is necessary to state it clearly." (Tractate Maaser Sheni.)

"If someone set aside an assar (coin) as redemption for Maaser Sheni produce, and, having spent half of it, went to another place where this produce is valued at a pondion (i.e., twice as expensive), then, as redemption for the Maaser Sheni tithe, he must spend another assar. If someone, having spent half of a pondion set aside for Maaser Sheni redemption, goes to another place where his produce is valued at an assar (half as expensive), then he must spend another half-assar on food."

"If one assar is set aside as redemption for Maaser Sheni from produce, then one may eat 1/100 of an assar from this produce. The School of Shammai says: one may eat a total of 10 assars, and the School of Hillel says: if the produce is Vadai (certainly tithed), then one may eat 11 assars, but from Demai (doubtfully tithed) produce, 10 assars."

Found money is generally presumed to be Chullin (profane), even if a gold dinar, silver, and copper are found together. However, if a shard with the inscription "Maaser" is found with the money, then the money is considered [Maaser].

If a found vessel bears the inscription "Korban" (offering), Rabbi Judah distinguishes two cases: if the vessel is earthenware, then it is Chullin itself, but its contents are "Korban"; if the vessel is metallic, then it is "Korban," and its contents are "Chullin." They objected to him: it is not customary to keep "Chullin" in a "Korban" vessel.

"If a vessel is found with the inscription 'K.', it means 'Korban'; with 'M.', it means 'Maaser'; with 'D.', it means 'Demai'; with 'T.', it means 'Tevel' (untithed produce); with 'T.' (Tav), it means 'Terumah' (heave offering), for in case of danger they would write a single 'T.' instead of 'Terumah.' Rabbi Yose says: all these inscriptions denote the names of people (i.e., owners). Rabbi Yose says: even if a vessel is found with produce bearing the inscription 'Terumah' (heave offering), the produce is considered Chullin, because it is possible that in the past year an offering was made in the vessel, but later the offering was removed."

"If someone says to his son: 'The Maaser Sheni is in such-and-such a

corner,' and the son finds some produce in another corner, then the produce is Chullin. If at the specified place he found 200 zuz (coins) instead of one mina (designated as Maaser Sheni), then the difference is Chullin. If instead of 200 zuz he found only one mina (coin), then it is all Maaser."

"If someone says: 'I have Maaser Sheni in my pocket, consisting of 8 gold coins,' and he finds gold dinars, then they are considered Maaser Sheni. If someone says: 'I have 8 gold dinars in my pocket,' and he finds 8 gold coins, then they are considered Chullin. If someone says: 'I have 8 gold coins in my pockets', but he finds 50 sela or 200 zuz or 50 sela, and he finds 8 gold dinars, then they are considered ma'aser sheni. If someone says: "I have 8 gold dinars in my pocket," but he finds 50 sela or 200 zuz, then they are considered chullin. If someone had ma'aser sheni consisting of 1 mina, and he found 200 zuz, then, according to Rabbi, here chullin and ma'aser sheni are mixed; and the Sages say: all are chullin. If someone says that he has 200 zuz, and he finds a mina, then, according to Rabbi, one mina remained here, and another was taken, and the Sages say all are chullin (borrowed from "Talmud" Mishnah and Tosefta I t. translation by Pereferkovich, treatise "Ma'aser Sheni" 2nd decade).

1.2 Greed In The Ideology Of Talmudists

If it is true that gold dominates the world and rules humanity, then the masters of the world and rulers of humanity must be recognized as the Jews, as the first rich people of the modern world, capable of concentrating immense masses of material treasures in their hands.

If gold is the vital nerve of war and peace, the goal of a family man's desires, the adornment of every glory, the motive for friendship and hatred, the source of fervent eloquence, condescending silence, or conversely shameless slander, then this mighty nerve of human life is entirely in the hands of the Jews.

It is recounted about Jugurtha that, upon entering Rome, he exclaimed: "Corrupt city! Why can't you find a merchant rich enough to buy you?" For the modern corrupt world, such a merchant exists; he is everywhere... This merchant, who worships the golden calf and, in turn, is rewarded by it, buys absolutely everything that can be sold and bought. If it were possible to buy air and then resell it, then, most likely, a Jew would be the candidate for entrepreneur in this venture a global merchant and banker.

Ancient Jews, even during their flourishing reign, engaged in such trade that we learn about from various pagan writers and even from the Talmud itself[1]. During the Passover holiday, near the temple, on both sides of the eastern gates, even up to Solomon's Portico, stalls were set up for merchants

[1] Jer. Tobh. 61, 3.

and tables for money changers, or tax collectors. The demand for the latter was due to the fact that twenty days before Passover, priests began to collect the ancient sacred tax of half a shekel, or, in our terms, 45 kopecks per person, which was paid annually by every Jew, rich and poor, as an atonement for the soul, and was intended for the expenses of service in the tabernacle. However, this tax was to be paid with coins brought from different countries, because the ones made of copper, or bearing pagan symbols and inscriptions, was considered illegal. Such coins could be sent from distant places, but every Jew who came to the temple preferred to pay the tax in person, and in this case was obliged to obtain small silver coins in exchange for ordinary circulating currency. Jewish money-changers exchanged it for him with a deduction of 5 percent, in the form of an ordinary "kolban," i.e., interest.

If this trade were concentrated in the streets immediately adjacent to the sacred buildings, it would be excusable, though not entirely proper. But the evil at the Temple of Jerusalem did not stop there. From the Talmud, we learn that a certain Baba-ben-Buta first drove 3000 sheep into this courtyard, and from there into the sanctuary. Stalls of small traders and money-changers' tents were directly adjacent to the sacred enclosure. Inside the courtyard of the Gentiles, suffering from the heat on a scorching April day, infecting the very temple with stench and impurities, whole herds of sheep and oxen languished while drovers traded and exchanged with pilgrims. There were people with huge baskets filled with doves. And under the shade of arcades, formed by quadrangular rows of Corinthian columns, sat money-changers at tables covered with stacks of various small coins, despite the general contempt and abuse for their dishonest trade. Such was the entrance courtyard to the temple of the Most High! A courtyard that witnessed this house, intended to be a house of prayer for all nations, being turned into a place that, due to impurity, resembled a slaughterhouse, and due to commercial commotiona huge bazaar. The lowing of oxen, the bleating of sheep, the chatter in different languages, the trading and swearing, the clinking of coins, and the clatter of scales could be heard in neighboring courtyards, disturbing the debates of the Levites and the prayers of the priests. Filled with righteous anger and indignation at such gross disrespect, Jesus Christ, upon entering the temple, made a whip from twigs lying on the floor and, wishing to cleanse the sacred courtyard of its defiling impurities, first drove out the sheep, oxen, and the vile crowd surrounding them without distinction. Then, approaching the money-changers, He overturned their tables, scattering carefully stacked piles of small coins and leaving the owners to collect the money scattered on the floor. Then He imperatively declared: Take these things away from here! He ordered the sellers of doves to leave, but with less severity, because the doves were the sacrifices of the poor.

Finally, turning to the frightened, shameless crowd, He explained His

right, saying: Do not make My Fathers house a house of trade. This is where the 5 percent among the Jews originated, with the only difference being that it later increased to 10%, then to 20%, and especially in Russia, it reached up to 40% per month without any qualms.

Let us return to the trade of forbidden tithes. The School of Shammai says: wishing to separate the offering in the latter case, all jars must be uncorked, and the wine poured into a press. The School of Hillel says: it is not necessary to pour the wine into a press, it is sufficient to uncork it. (Tractate Maaser-sheni).

The product of maaser sheni, i.e., the tithe, transported from a place where it is valued highly to a place where it is valued less, or vice versa, is redeemed at the price of the latter place. If the maaser sheni offering is brought in jars from the winepress to the city, the price difference belongs to the maaser sheni, while the transportation costs are borne by the owner.

Maaser sheni is redeemed at the lower price at the purchase price, not the merchant's selling price; maaser sheni money is exchanged at the money changer's rate, not at the rate at which he accepts small coins for large ones. One cannot redeem maaser sheni by estimation; if the price of a given product is established, the presence of one witness is sufficient for redemption; but if the price is not established, for example, the price of sour wine, spoiled fruits, or rusted money, it must be established in the presence of three witnesses. Rabbi Simon son of Eliezer says: at the price at which the merchant buys the corresponding sort of this product (Tractate Maaser Sheni).

If the owner gives the village (money) for his product, and a stranger gives the same amount, the advantage is on the owner's side, because he must add a chomesh (a fifth part). But if the owner gives it to him, and a stranger gives an assarius more, preference is given to the stranger who added to the basic price. When redeeming one's own maaser sheni, as well as that received as a gift, a fifth is added to four parts of the value.

When redeeming maaser sheni, the owner must add a chomesh to the redemption sum, whether he gathered the product from his own estates, bought the products, i.e., dealt with a Samaritan or a gentile, or received them as an inheritance or a gift: in all these cases, the addition of chomesh is obligatory. How is the chomesh calculated?

If the value of maaser sheni is determined to be one sela, then 5 denarii are paid upon redemption. Rabbi Eliezer says: one-fifth of a sela must be added to the sela.

When redeeming maaser sheni, it is permissible to exchange worse coins for better ones. (Tractate Maaser Sheni).

The Holy Scripture teaches us thus:

You shall not oppress a hired servant who is poor and needy, whether he is one of your brothers or one of the sojourners who are in your land within your towns. You shall give him his wages on the same day, before

the sun sets, for he is poor and depends on it, lest he cry out against you to the Lord, and it become sin for you. (Deut. XXIV, 14, 15.)

One should readily lend to any poor person; taking interest from a fellow countryman was strictly forbidden:

You shall not lend money at interest to your brother, interest on money, interest on food, interest on anything that is lent for interest. Exodus XXII, 25. (Deut. XXIII, 19).

Indeed, it was permissible to take a pledge as a guarantee of payment, but even in this case, one had to be guided by love and humanity.

If you take your neighbor's garment as a pledge, you shall restore it to him before the sun goes down. For that is his only covering, it is his garment for his body. In what will he sleep? And if he cries out to Me, I will hear; for I am merciful." (Exodus XXII, 26, 27.)

"You shall not pervert the justice due to the stranger or the orphan, nor take a widow's garment as a pledge." (Deuteronomy XXIV, 17.)

It was forbidden to take a handmill or only its upper millstone as a pledge, "for that means taking a life as a pledge"; without the upper millstone, it was impossible to grind flour for daily bread, and the mill itself was useless and worthless.

In general, the law establishes the following rule:

"If you lend anything to your neighbor, you shall not go into his house to take his pledge; you shall stand outside, and the man to whom you lent shall bring the pledge out to you. And if he is a poor man, you shall not sleep with his pledge; you shall restore the pledge to him when the sun goes down, that he may sleep in his own garment and bless you; and it shall be righteousness to you before the Lord your God." (Deuteronomy XXIV, 1014.)

And what a person does, he must give without annoyance, but kindly and willingly.

"If there is among you a poor man, one of your brothers, in any of your towns within your land that the Lord your God is giving you, you shall not harden your heart or shut your hand against your poor brother. But you shall open your hand to him and lend him sufficient for his need, whatever it may be. Take care lest there be an unworthy thought in your heart, and you say, 'The seventh year, the year of release, is at hand,' and your eye be evil against your poor brother, and you give him nothing, and he cry to the Lord against you, and it be sin in you. You shall give to him (and lend him as much as he asks and as much as he needs), and when you give to him, your heart shall not be grieved, for because of this the Lord your God will bless you in all your work and in all that you undertake." (Deuteronomy XV, 7 10.)

Every seventh year, debts that have accumulated over this period are canceled due to statute of limitations and abolished: this is the year of release, when all obligations are forgiven. One might ask, is such a law

practical? In any case, it does great honor to the heart and humanity of the legislator. The so-called law of the Jubilee year belongs to the same category, but since it stems more from social relations than from general humanitarian impulses, I will not dwell on it.

On the contrary, only humanity inspired numerous laws concerning war. A newlywed man was exempt from military service for a whole year, and this privilege also extended to those who were betrothed, because, according to ancient Israelite views, betrothal was an act that legalized the relationship of a man with the woman he had chosen and was equivalent to marriage, even if it had not yet been legally formalized. Furthermore, whoever built a new house and planted a new vineyard could not go to war, so that he would not perish in battle and so that another would not consecrate his property. A hostile country should, if possible, be spared during war, even during the siege of cities, it was not allowed to cut down fruit trees; unproductive trees were cut down, and only for the purpose of supplying necessary wood during the siege. The law quite rightly asks: "Are trees people, to fight with them?"

1.3 The Testimony Of Ancient Writers

Many ancient writers argue that the Jewish people's passion and love for money, as their sole hope and protection, arose under the influence of difficult circumstances, constant persecutions, universal contempt, and merciless oppression, and that before their dispersion, Jews were primarily engaged in agriculture and animal husbandry. To refute this opinion, one can point to the facts cited above, that mercantile and exploitative tendencies manifested among Jews much earlier than their dispersion. During Roman rule, for example, they engaged in slave trade, as all historians, ecclesiastical and civil, testify. Martial also depicts a greedy Jew who constantly demands enormous interest for a paltry sum.

The aversion of Jews to foreigners and their hatred for the Edomite kingdom, in the absence of laws, amidst universal corruption, all these were conditions very favorable for the secret inclination of Jews towards usury. Only when Roman laws became imbued with the Christian spirit was the freedom of usury somewhat restricted.

In a speech delivered in defense of Flaccus, Cicero wondered about the Jews: "Every year," he says, "significant sums collected by them are sent from Italy to Jerusalem for the needs of the temple." The Roman orator praises the firmness of Flaccus, who forbade Jews living in Asia from contributing money to increase the wealth of the Jerusalem temple[1].

From the enactments of Theodosius and Justinian, it can be seen that the slave trade was entirely concentrated in the hands of a few Jews, forming

[1]Cicero pro Flacco, ğ 28.

a huge, special branch of industry, the most flourishing and profitable, with Rome and Constantinople as its central points[1].

Furthermore, Jews in the empire engaged in all other branches of industry: they leased customs duties from roads and crossings and all state revenues; they sold talismans, predicting the future for a superstitious people, etc.

Even in deep antiquity, Jews clearly showed their passion and ability to profit. After their relocation to Egypt, they managed their affairs so well there, that they not only enriched themselves at the expense of the natives, but even managed to seize power. Joseph's elevation to the rank of viceroy of Egypt was a signal for the migration of the entire Jewish people to Egypt. The natives saw a danger to themselves in the Jews. Then the pharaoh's government decided to employ repressive measures; but the Jews seized everything they had at hand and fled from Egypt; they carried away with them much gold and silver, as is evident from Talmudic rabbinical tales. But that the Jews came to Egypt in extreme poverty this is evident from biblical accounts[2].

Under Nero in Rome, the number of Jews reached 30,000. For residence, the 14th district of the city, on the other side of the Tiber, was assigned to them. Among the Jewish population, one could find both the greatest poverty and the greatest wealth. Among the Jews, one encountered the intrusive beggar, who had learned begging from his mother, shouting his shoddy goods in the street from early morning and offering them in exchange for broken glass.

Juvenal, approaching the window in the morning, sees a ragged Jewish woman sneaking into a rich house with various offers of buying and selling, or predicting and interpreting dreams for the most insignificant price[3].

Such representatives of Jewry were merely amusing, but more hated was the Jewish moneylender, the broker. Almost all noble Romans were debtors to Jews who had managed to seize a significant part of the capital's trade. This was facilitated by their extensive connections and acquaintances, scattered throughout all corners of the empire, and the speed with which they obtained necessary information from everywhere. Among the wealthy Roman Jews were also those who did not shy away from pagan amusements and pleasures of a commercial nature. This is proven by numerous sarcasms from various writers, from Horace and Ovid to Martial and Juvenal, who constantly chose Jews as the subject of their satire.

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[1]Institut Justin. lib. 1, LXXX; Tacit Annal. Lib. XVI, ğ 43; Plin Hist. natur. Lib. XXXIII, ğ 47.

[2]During their Passover, the Jews display all their silver dishes in memory of having carried much silver and gold out of Egypt.

[3]Aere menuto qualiacumque voles judaei somnia vendunt. Satire 6, art. 546, ch. 547.

1.4 Usury Is Strictly Forbidden To Take From A Jew

As the crown of mercy, Maimonides (Yad Hachazaka, Matnot Aniyim, X, 7) says, our law has established an obligation, the most sacred among all others: before commanding us to support the poor, the law prescribed that we come to the aid of one who is threatened by poverty, for it is said: "If your brother becomes poor and his hand falters beside you, then you shall uphold him (your brother, but not goy), so that your brother may live near you"[1]. Such support, which should be given to a person in a precarious position, must take the form of a loan. To lend, says the Talmud, is better than to give[2]. By this means, you do not offend the person you obligate, you encourage his activity, and do not weaken it. However, under what conditions, according to the law, is a loan permissible, provided it is interest-free. A loan in money or in kind, issued with a condition of growth, is strictly forbidden[3], the transaction is considered invalid[4], and both the lender and the borrower are equally subject to the deprivation of civil rights. Accomplices in the crime are considered to be: the scribe who drew up the mutual letter, the witnesses who signed it, and the guarantor for the debtor. Neither the former nor the latter, if they are not acquitted, can no longer hold any public office and are even deprived of the right to act as witnesses in court[5].

If the creditor wishes to have a pledge, he is still forbidden to enter the debtor's house for this pledge. The debtor's house is inviolable, as is his person. The received pledge must be returned to the debtor every time the latter needs it. If he gave his cloak and is freezing, then by law, it must be returned to him. When the seventh year, the sabbatical year, arrives, then all collection is forbidden. It is determined that in the sabbatical year all debts are forgiven. With all the sympathy Jews have for their brethren, the main thing, it is said, is to give and help the poor, but first of all, one must restore their freedom if it was taken from them.

Slavery is the worst of evils, says the Talmud[6]. To serve foreigners, to obey all their desires and all their whims without complaint this is a much greater misfortune for Jews than the cruelest torments, says Flavius Josephus[7]. In view of this, it is supposed to give everything, to sacrifice everything, and if necessary, to sell even the House of God itself, the scrolls

[1]Book of Leviticus. XXV, 35.
[2]"Shabbat", p. 63.
[3]Exodus, XXII, 24.
[4]Bava Kamma, p. 30; Bava Metzia, 73; Bava Batra, p. 94.
[5]Mishnah Sanhedrin, III, 3.
[6]Bava Batra, p. 8, 2.
[7]Antiquit. Judeov, XVI, 1.

of the law, locked in the synagogue[1], so that a person may have the opportunity to return to the bosom of his family, who, due to the cruelty of enemies, was deprived of freedom. One should pay excessively large ransoms in order to prevent new abductions of their brethren[2]. This is why Jews try to redeem their criminals and defendants from prison. Also, to hide them from military service; they, considering themselves in slavery, are not obliged to observe local law.

The inclination to usury and exploitation gained even greater development among Jews, as the Talmud in this case provided irrefutable evidence for their disagreement with biblical laws. Usurious interest is strictly forbidden by Moses: the Talmud prescribed a means to circumvent the prohibition by means of a written condition[3].

However, in this regard, the subtleties of Jews' financial dealings and usurious practices were colored and tinged with religious fanaticism and confessional hatred towards Christians, as evidenced by the following excerpts from the Talmud:

If at the same time a "Nuchri" (Christian) comes to borrow money with interest, and a Jew, even if rich, without interest, then preference should be given to the Jew, for it is written: "to my people," i.e., one's own people have an advantage over a Nuchri[4].

It is forbidden for a Jew to engage in monetary dealings with "Avodah Zarah" three days before their holiday. Here the question arises: why is it customary in our time to have monetary dealings with Akum on their holidays? Let us assume that most of the recent holidays are established in honor of saints, but every week they have one day of the "Notzri" himself (i.e., Jesus Christ), and this day, according to Rabbi Ishmael, is precisely a holiday to which the above- mentioned rule applies. But, probably, the same author says that it is permitted to deal with "Akum," contrary to this rule, to avoid persecution from their side[5].

Know that whatever peoples there may be and whatever their religious rites, all of them are "Avodah Zarah" (i.e., idolaters), and it is forbidden to deal with them on their holidays, and one should treat them in all matters specified in the rule as one treats idolaters. In general, it is forbidden to have any dealings with one who believes in the day of Sunday. Sunday should be considered on par with the holidays of idolaters[6].

Talmudic sages, for their people in antiquity, already established the form of a bill of exchange or acts of debt obligations. The "Prozbol" established by Hillel, i.e., a written declaration that a creditor submitted to a

[1]Bava Batra, 8, Tosafot.
[2]Gittin, IX, 9, Talm. Bavli., 46.
[3]Heter iska.
[4]"Shulchan Aruch" Yoreh De'ah, part I, p. 264.
[5]Commentary by Rashi on Talmud "Avodah Zarah," p. 2.
[6]Commentary by Rambam on Talmud "Avodah Zarah," part I, p. 96.

court, represented only a symbol of a fictitious transfer of debt to the court, which, as a state institution, is not subject to the law of "Shemita" (in the sabbatical year). In the "Mishnah," the formula for this declaration read: I transfer to you, members of the court of city N, that any debt I have on NN, I will collect when I wish.

Hillel introduced the "Prozbol" as a fictitious means to circumvent Moses' law on the remission of all private debts at the end of each seven-year cycle. The law of "Shemita" (remission of debts) became harmful because it paralyzed credit, which is necessary for the development of trade. They do not abolish it, but only advise the creditor to submit a written declaration to the court that the debt is subject to collection; and according to Moses' law, all debts are forgiven in the sabbatical 7th year. The Talmudists invented Prosbul, which the creditor, before the onset of the Sabbatical year, submits to the court with a statement, and the debt must be satisfied. In such a case, the debt is lost if the creditor forgets to present the prosbul to the court.

A Jew is forbidden to lend money to a Christian on his holiday; he must also not pay him a debt or receive payment from him (if borrowed without a bill of exchange, the debt can be collected)1. Rabbi Judah says: Payment can be received from him to annoy him. Other rabbis say: Indeed, by paying money you will annoy him, but after payment, he will feel pleasure2. Rabbi Shmuel says: Since Jews here are dependent, to avoid persecution, one can trade with Christians even on their holidays3. In a brief ruling of the Tosafot commentary of the Talmud Avodah Zarah, it is stated that the above rule applies only to interest-free loans; with interest, money can be given to a nuchri even on Boy Kaysakh Voynitl, i.e., Christmas and Passover.

If one Jew instructed another Jew to buy some goods from a nuchri, which had a known price, and the seller, by mistake, gave more goods than was due, then one half of the surplus goes to the commissioner, and the other half to the one whose money was used to purchase the goods. If, however, a Jewish owner instructed his agent to sell goods, and the agent sold them to a nuchri, and the nuchri made a mistake and paid more money than was due in such a case, the agent should not give any of this surplus to his owner. And here one might say that half of the surplus belongs to the owner, according to the aforementioned rule, but here the matter is different, because the agent could return this money to the nuchri as proof of his honesty.

All the above is prescribed in the case where the surplus received by the agent comes from money or goods belonging to a nuchri; if, on the contrary, the surplus remains from the owner's money or goods, then the agent is obliged to return this surplus to his owner. For example, Abram (the owner) gave his agent Leiba 600 rubles to buy him, Abram, 100 quarters of wheat at a known price, for example, 6 rubles per quarter. And Leiba indeed bought 100 quarters, but the nuchri made a mistake in the calculation and received payment from Leiba for only 75 quarters, i.e., 450 rubles,

which means the owner's money 150 rubles remained in Leiba's hands, and he is obliged to return these 150 rubles to his owner, Abram, because in law, an agent is considered the same as the sender himself. In this case, the circumstance that Leiba could return this money to the nuchri as proof of his honesty cannot be taken into account, because such honesty can only be shown with one's own property; and since these 150 rubles did not become Leiba's property, he has no right to them.

1.5 The Doctrine Of Deceiving The Goy

In ancient editions of the Talmud, the teaching of Samuel is cited that it is not a sin to deceive a goy, and therefore the teacher himself tells how he once bought a piece of gold from a goy who was selling a piece of iron, and having agreed with the goy to give him 4 zuzim (about 60 kopecks) for this supposed iron, he gave him only one zuzi; Samuel considered it completely inappropriate to be shy before a person who cannot count money and distinguish gold from iron[1]. Rabbi Kagan bought 120 barrels of wine from one goy instead of 100; a third rabbi sold a palm tree to a goy and gave his servant the following instruction: "Go and steal a few logs, because the goy does not know exactly how many logs belong to him"[2].

Rabbi Moses said: "If a goy makes a mistake while counting, the Jew, noticing this, should say that he knows nothing about it."

Rabbi Brentz says in his work "Judenbalg": "If a Jew, having spent a week in various places deceiving Christians, then on Shabbat they gather together and, boasting to each other about their deceptions, say: 'It is necessary to tear the hearts out of the chests of goyim and kill even the best among them,' of course, if this can be achieved[3]." Our Russian Jews diligently follow these examples. Recently in Kyiv, according to newspaper reports, a treasure was found during excavations near the Church of the Tithes, representing a remarkable hoard a pile of gold items weighing several pounds. Jews bought up most of the gold and, without a doubt, melted it down, as they usually do in such cases in this region.

Numismatists of all times complain about Jews, that thanks to them ancient gold and silver coins were periodically destroyed in many states, which is why many coins are now very rare and incredibly expensive. This is mentioned in Butkovsky's work: "History of Coins" p. 134. "Currently, ancient Polish coins, and especially medals, are remarkably rare. Jews inhabiting Poland were the main culprits in the destruction of gold and large silver coins. Recently formed societies of antiquity lovers barely stopped the

[1] Tractate Bava Kamma 113, 2.

[2] Tr. Bava Kamma l. 113, 1.

[3] Iudenbalg, 5, 21; tr. Sanhedrin l. 76, 2.

destruction." One Jew, a master goldsmith in Podol, as newspapers report, bought a pound of gold items, and moreover, the so-called Jewish pound, i.e., almost twice the legal amount, for 2 rubles. Fourteen old grivnas were bought by a Jew for 15 kopecks. The astonishing exploitation of the working people who found the treasure is more easily explained in this case by the fact that the workers did not know the value of found items and even gave each other golden rings. Present-day Jews, observing the Talmudic rule, if they make any calculation with a Christian during a purchase or sale, they suggest counting the money to him personally, hoping that he will make a mistake.

In other places, the Talmud contains the prescription: "Tues Goy Miter," i.e., one can take advantage of a Gentile's mistake, and a Nokhri and a Goy are one and the same.

The Talmud forbids lending money to a Gentile without interest; it is permitted to lend only with interest[1]. Maimonides says: "You can borrow money from some Khutey or a foreigner, and then return the same money to others of your own." Therefore, Rabbi Schwabe, converted to Christianity, had reason to say: "If a Christian needs money, a Jew skillfully approaches him, and a Jew applies usury upon usury until the sum reaches such a height that the Christian cannot pay it without selling his property, and when the amount of the debt finally exceeds the value of the property, then the Jew turns to the court to have the Christian's property given into his possession."

The Talmud requires that every father practically teach his children and household members the method of lending money at interest so that they acquire sufficient skill in this in advance[2]. In one of the prayers read on the Feast of Weeks (Pentecost), there is the following passage: "God's commandment is to take interest from a stranger, but this is not done among the Israelites themselves."

The Law of Moses allowed taking fair interest from a non-Jew[3]. But a huge mass of our "infallible" rabbis teach as if Moses forbade Jews from taking interest from non-Jews. Moses, they say, said: "You are obliged to take interest from a foreigner." Rabbi Maimonides writes: "Our God commanded to take usury from a Gentile, and only in such a case should we lend to him this is so that we do not help a Gentile, just as we are obliged to harm him even in a matter where he can be useful to us; a Jew should not do this"[4]. The Talmud confirms the same. "It is forbidden to lend money to Gentiles without usury, but with usury it is permissible"[5]. Levi and other rabbis repeat the same[6].

[1]Tractate Avodah Zarah, fol. 71, p. 1.
[2]Bava Metzia, fol. 75, 1.
[3]Deuteronomy XXIII, 20.
[4]Sefer HaMitzvot, fol. 73, 4.
[5]Tractate Avodah Zarah, fol. 77, 1.
[6]Tosefta, Pentateuch Commentary, fol. 234, 1.

The famous Rabbi Bechai declares that it is known to the rabbis that Moses forbade usury, but, however, this rabbi writes: "Rabbis of blessed memory commanded that from a Gentile it is permissible to take only such interest as is required for the maintenance of a Jew's life"[1]. The same rabbi, being confident in his infallibility, speaks to a Jew about an apostate (one who has departed from Judaism), and therefore generally about foreigners, to whom a Jewish apostate joined: "His life is in your hands, and even more so his money"[2]. From this it is clear that an unlimited percentage is legalized, even theft and robbery, because property and blood are sacrificed to arbitrariness.

1.6 Teaching On Property Rights

The Talmud teaches: "Whoever returns a lost item to a goy, God will not forgive him; therefore, it is forbidden to return a stolen item to a goy"[3].

Rabbi Moses teaches: "Jews sin when they return lost items to apostates and to all who do not observe Shabbat"[4].

Rabbi Rashi says: "Whoever returns lost items to a goy considers the goy equal to a Jew"[5].

Maimonides teaches: "He who returns lost items to a non-Jew sins, because in such a case he increases the power of the godless"[6].

Rabbi Cherukhet adds: "If a goy holds a Jewish pledge, a pledge for which a Jew lent him money, and the goy loses this pledge, and the Jew finds it, then the Jew should not return the found pledge to the goy, because the obligation to return the lost item ceased from the moment the Jew found this pledge. If the finder thought that the found item should be returned to the goy for the glory of God's name, then he should be told: if you want to glorify God's name, deal with what belongs to you."[7]

"The property of all non-Jews has the same meaning as if it were found in the desert: it belongs to the first one who seizes it."[8] In the Talmud there is a ruling according to which open robbery and theft are forbidden. But it is allowed to acquire anything by deception or cunning. It is forbidden to deceive a goy, but it is permissible to appropriate what he has lost."[9]

The property of Christians, according to the Talmud, is called "hefker,"

[1]Tosefta, Pentateuch Commentary, fol. 213, 4.
[2]Interpretation of the Pentateuch, p. 214.
[3]Tractate Yoma p. 88, 4, pask. Tos. 62.
[4]Ibid. p. 132, 8.
[5]Tractate "Sanhedrin", ch. 1.
[6]Yad-H. 11, 3, p. 31, 1.
[7]Sef. Mesh. 51, 4.
[8]Tractate Bava Batra, p. 54, sec. 2.
[9]Tractate Bava Kamma, p. 133, sec. 2.

which means a free thing, belonging to no one.

The property of non-Jews is the same as a free desert[1]. "If a Jew exploits a non-Jew, then in some places it is forbidden to enter into relations with with this person, to avoid undermining the former; but in other places this prohibition has no force: every Jew may lend him money and rob him, for the property of a non-Jew is "hefker" (ownerless), and whoever acquires it first, it belongs to him[2].

In the treatise Avodah Zarah, l. 13. It is not permissible to sell a white chicken to a Christian. Rabbi Rashi gives the reason that if one buys a white chicken, it is probably for sacrifice to their idols. Ibid., leaf 14.

One should not sell an ox or a calf to a gentile. Rabbi Rashi gives the reason that they should not work with them on Shabbat, i.e., on the Sabbath. Ibid., leaf 25. Every Jew should be like the sun and moon in the sky, so that he becomes an enemy of the gentiles, our enemies.

Rabbi Rashi teaches that a Jew should always strive to place himself higher than a Christian, as this is ordained by divine law.

"It is forbidden to build dovecotes in a city or town, because doves can harm gardens, etc.; outside the city, dovecotes should be built on one's own fields, or on hefker, at a distance of 50 cubits from the city, because doves, having eaten their fill, cannot fly further than 50 cubits; if a large part of the gardens belongs to non-Jews, dovecotes can be built in the city"[3].

In ancient times, it was customary among Jews that during acts of redemption and exchange, the buyer would take off his shoe and give it to the seller[4]. The Talmud, similar to this ancient custom of buying and selling, introduced "Kabolat Kinyan", of course, with the assignment to it of that important meaning and force, with which all Talmudic regulations are usually vested. The buyer himself offers his shoe or handkerchief to the seller, and says to him: "Take this thing in exchange for land or a house and so on, which you sell to me, give as a gift, etc." When the seller pulled the shoe or handkerchief by hand, then the act of sale is considered already completed. And although the buyer has not yet taken possession of the purchased item and has not paid the seller for it, nevertheless the sold item or property, wherever it may be, constitutes the legal property of the buyer. And neither of the two parties can violate the completed act of sale.

Now the Talmud has introduced, instead of the old one, another form of notarial property, where the buyer offers his shoe or handkerchief to the seller, and says to him: "Take this thing in exchange for land, or money" and so on; if the seller pulled the shoe or handkerchief by hand, then the act is completed and the item legally belongs to the buyer, even if the money has not been paid, and neither of them without mutual agreement can violate

[1]Talmud, tractate Bava Batra, p. 55.

[2]Talmud Choshen Mishpat 156, p. 17, and Bardachai tract. Bava Batra ch. 8.

[3]"Shulchan Aruch", Tir. Choshen Mishpat p. 160.

[4]Ruth, ch VI, p. 7.

the completed act of sale[1].

According to "Rambam", it is forbidden to buy anything from Christians three days before their holiday, and also to sell them any products that might last long. However, perishable goods, such as vegetables and the like, may be sold. The purpose of this ruling is to prevent Christians from fully enjoying their holiday; it is also forbidden to buy from them, because they would accumulate money for the holiday; and having neither products nor money, they would, out of spite, not go to serve the 'elilim' (idols)[2].

1.7 On The Prohibition Of Trading With Idols

Jews are forbidden to derive the slightest benefit from trading with Christian idols[3].

In the commentary of Tosafot on the same Talmud, the following is stated regarding this matter:

Our coins (money), although they bear the image of the idols 'Shesei Voyerev', i.e., the cross, are nevertheless permissible[4].

According to the teaching of some rabbis, it is forbidden to lend money to gentiles for the construction of an 'elil' house, their ornaments, or their servants. It is even more forbidden to sell them items necessary for this purpose, and whoever observes this will be granted prosperity. One should not accept books of 'akim' for binding, except for books of legal content. In case of complaints from 'akim', one may yield, but should avoid it if possible[5].

In places where 'akim' gather for some church ceremony, and especially where they confess, it is strictly forbidden for a Jew to have financial dealings with them[6].

It is forbidden to sell Christian church books, even the 'Tanakh', i.e., the Bible, so that they do not become entrenched in their faith.

It is forbidden to sell Christians items that are part of their 'avodah zarah', divine service[7].

If a Jew and an 'akim' operate a bakery together, the Jew cannot say: You take your share on Shabbat, and I on weekdays; instead, the Jew should sell his share to this 'akim', and after Shabbat, buy it back from him, and moreover, he agreed that a nukhri (Christian) would work on Shabbat, while

[1]Talm. Choshen Mishpat, l. 195, p. 1.

[2]Comment. Bais-Khudush on Rashi's commentary, Talmud Avodah Zarah 1st section, p. 78.

[3]Comment. Bashi on Talmud Avodah Zarah 3rd section, p. 40.

[4]On this basis, the Talmud forbids wearing Christian orders on the chest. Therefore, Jews who received an order carried it on a stick in their hand, and when necessary, raised the stick with the order and recommended themselves as knights.

[5]Kitzur Shulchan Aruch, p. 167.

[6]Ibid.

[7]Ibid.

he himself worked on weekdays."

Maharsha's commentary states on this matter that a Jew should strive to wisely distribute workdays so that the gentile always gets Shabbat[1].

"A righteous person (Jew) is permitted to deceive: 'with the innocent be innocent, and with the wicked (Christian) be wicked'[2]."

"It is permitted to deceive any non-Jew" (Rabbi Samuel).

1.8 On The Permission To Deceive

"A Jew is permitted not only to deceive a non-Jew, but also to retain any item lost by a non-Jew and found by the former, for the Talmud states: 'How can one know that an item lost by a gentile is permitted?'[3] And he who returns such an item should not expect mercy from God; for, Rashi explains, by doing so he makes the non-Jew a participant in the privileges of the law, which was given to Jews alone[4]. 'Whoever returns lost items to a gentile considers him equal to a Jew' (i.e., rebels against God)[5]. Maimonides also asserts: 'He who returns lost items to a non-Jew sins, because in such a case he increases the power of the godless'[6]."

Rabbi Geruchet adds: "If a gentile holds a Jew's pledge and the gentile loses it, and a Jew finds it, the latter should not return the found pledge to the gentile, because the obligation to return the lost item ceased from the moment the Jew found this pledge. If the finder thought that the found item should be returned to the gentile for the glory of God, then he should say to himself: if you want to glorify the name of God, deal with what belongs to you"[7].

The Talmud teaches that Jews and Divine Majesty are one and the same, so it is self-evident that the entire world belongs to Jews. On this basis, the Talmud clearly states: "If an ox belonging to a Jew gores an ox belonging to a gentile, the Jew is exempt from guilt or compensation for the damage," because the Holy Scripture says: "The Lord God appeared, and measured the earth, and gave the gentiles into the power of the Israelites. Since the children of Noah did not fulfill the 7 commandments, the Lord God gave all their property to the Israelites"[8]. Children of Noah - according to the teachings of the Talmud and rabbis - are all peoples of the world and

[1]Tractate Avodah Zarah with commentary by Tosafot, pp. 21 and 27; Maharsha, p. 251.

[2]Talmud Bava Batra, l. 123, p. 1.

[3]Talmud Bava Kamma, l. 113, p. 2. Venetian edition.

[4]Tractate Yoma, l. 88, p. 1.

[5]Tractate "Sanhedrin", ch. I.

[6]Yad Hazakah 4, 11, 3; l. 31, 1.

[7]Tractate Sef. mesh., l. 51, ch. 4.

[8]Tractate Bava Kamma, l. 2, 1.

are opposite that (i.e. children) of Abraham[1].

Rabbi Albo teaches, together with other rabbis, that God gave Jews power over the property and blood of all peoples[2].

The Talmud says elsewhere: "A child, if he stole anything, even if it was worth less than the smallest coin in the world, should be punished with death"[3].

On the contrary, to a Jew, says the Talmud: "It is permitted to offend a goy, as it is written: 'Do not harm your neighbor,' but not 'Do not harm a goy'"[4].

"It is permissible to rob a goy"[5].

Rabbi Ashi says: "Seeing a full vineyard, he told his servant: if this vineyard belongs to a goy, then pick grapes for me, but if it belongs to a Jew, do not touch it"[6].

The commandment "Do not steal." Maimonides teaches not to rob any person, i.e., no Jew[7]. Elsewhere he adds that it is permissible to rob a non-Jew[8]. Everything is based on the premise that the whole world belongs to Jews; therefore, stealing from a goy is not theft, for a Jew cannot steal, he only takes.

The Talmud says: "It is permitted for you to deceive a goy and take usury from him, but if you sell something to your neighbor (i.e., a Jew) or buy something from him, do not deceive your brother[9]. If a Jew is in a lawsuit (before a court) with a non-Jew, says the Talmud, then let your brother win the case, and tell the goy: 'This is what our law requires' (this refers to a country where Jews rule); but if the law of a foreign people favors a Jew, then again let your brother triumph, and tell the goy: 'This is what your law requires.' If none of these conditions exist (i.e., if Jews do not have dominion in the land and the people's law is not in their favor), then the goy must be entangled with various tricks so that victory remains with the Jew." Then follow the words of Rabbi Ishmael, who cites Akiba's testimony: "One must strive so that during legal proceedings no deception is revealed and so that through this, Jewry and the Israeli faith are not disgraced"[10].

Bearing in mind that all Jewry was educated in such concepts of foreign property and permeated to the core, absorbing with mother's milk into its blood and flesh such wild political and economic views, it is not surprising

[1]Tractate Megillah, fol. 13, 2; Kad. Hak., fol. 56, 4; Bechai in his commentary on Genesis. 46, 27, fol. 56, 1.

[2]Sifrei Yalkut, 3, ch. 25; Yalkut Shimoni, fol. 83, 3583.

[3]Tractate Yevamot, fol. 47, 2.

[4]Tractate "Sanhedrin", fol. 57, 1.

[5]Bava Metzia, fol. 111, 2.

[6]Tractate Bava Kamma, fol. 113, 2.

[7]Senga Miz., fol. 105, 2.

[8]Yad Hachazaka 4, 9, 1 and Tashi commentary on Leviticus 19, 11.

[9]Tractate Bava Metzia, fol. 61, 1.

[10]Tractate Bava Kamma, fol. 113, 1.

that after the fall of the Kingdom of Israel, throughout the entire Christian era up to our times, the distinctive and most hated national trait of the Jews was their avarice and usury, with the help of which they always and everywhere quickly brought the Christian population to extreme poverty. These immoral qualities of theirs caused frequent complaints against them to kings, rulers, and the clergy. The meaning of all these complaints is that Jews, wherever they settled, not only fed off the poor people but also accumulated wealth through excessive remuneration, which they were not ashamed to demand and extort from the economically defenseless population for their usurious commission and other services.

Thus, Roman popes often appealed to kings with complaints that Jews, in their relations with the Christian people, had a corrupting effect on their morality, and this harmful influence of theirs was so successful that church property and sacred vessels in many places constantly passed into Jewish hands for the debts of local residents.

1.9 Accusations Of Pious V Against The Jews

Pius V directly accused Jews of robbery, concealment of church vessels, magic, blasphemy, etc., and renewed the strict decrees of Benedict XII, and greatly endeavored to restrict and limit the rights of Jews. Persecuted and despised everywhere since the day of their dispersion throughout the globe, deprived of civil rights, Jews, apparently, should have either been completely annihilated or existed under the most deplorable circumstances. But their fate and innate talents overcome all obstacles: they rise and dominate all earthly powers, for they possess gold, and gold rules the world. The only accessible path for Jews to acquire wealth is the study of the science of finance, and on this path they achieved possible success; they acquired the skill of finding gold and concentrating it in their hands; they used all their instincts, talents, all their genius exclusively for the purpose of strengthening their credit, always striving to set it so high, to give it such a firm and high position that no one would dare to attempt to shake and undermine it, for to shake it would mean to shake the entire social and economic order.

From the quotes from the Talmud cited at the beginning of this chapter, it is clear that Christian property is considered free and is called hefker. One of the competent Talmudists, Rabbi Joseph Kulun, calls Christian property a "free lake" in which only that Jew can cast his net who has bought this right from the kahal.

In the Talmudic section of Choshen Mishpat, it states the following:

"At present, when we live under the rule of foreign peoples and when the Jewish population grows, a new person wishing to settle in a Jewish city always encounters prosecutors that are always local jews. Based on

this consideration, the local kahal is granted the right to close the doors for new arrivals; and to achieve this goal, the kahal is allowed to use its power and means, even the power of the goyim (the governmental Christian power through intrigue)."

"To merchants traveling through cities, local residents cannot forbid temporary trade in their city; but no one can choose a place for their permanent trade without the consent of the local kahal, with the exception of a Talmud-hakham, a sage, who is not granted the right to settle and engage in trade wherever he pleases."[1]

Let's present another curious teaching of the Talmud.

Examples of vain prayers: "Someone gathered 100 kor of bread and prays: 'May it be Your will... that there be 200 of them.' He gathered 100 jugs of oil and prays: 'May it be Your will... that there be 200 of them.'"[2]

"When visiting the capital (e.g., Moscow), two prayers are read: one upon entering, and another upon leaving. According to Ben-Azai, four prayers: two upon entering, and two upon leaving. In doing so, they give thanks for the past and pray for the future."

Upon entering, they read: "May it be pleasing to You, Lord my God, to bring me safely into this capital (Moscow)." Having entered the capital, they read: "I thank You, Jehovah, my God, that You have brought me safely; may it be pleasing to You to also safely bring me to my goal."[3] The known goal is profit.

Only such a Jew prays who enters without permission and uses all possible roundabout ways, but if sometimes a failure occurs and he has to return by transport, then he no longer reads any prayer.

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[1] Hoshen Mishpat ğ 156, p. 7. "Questions and Answers" by Rabbi Joseph Kulun, ğ 191.

[2] Tractate Berakhot.

[3] Tractate Berakhot, ch. 9.

Treatise II. Secret Kahal Acts

2.1 Dispute Between The Kahal And A Private Individual Over A Plot Of Land

Talmudists, based on their teachings, view Christians and Christian property as their own, and therefore Jewish government, the kahal, sells parts of this property to Jews on very strange terms.

Indeed, to anyone unfamiliar with strange Jewish legislation, it will seem very strange and incomprehensible how the Jewish kahal sells a Christian monastery, with all its appurtenances, mills, lakes, ponds, farmsteads, etc., to some Leibe or Leizer. How to understand a kahal act, performed according to all the rules of the Talmud, concerning the sale to a Jew of the house of some lord, i.e., a master, a Christian, with all its appurtenances, in eternal and hereditary possession from the center of the earth to the height of the heavens, when this house is the property of a Christian according to legal documents, and the Christian knows nothing about this sale? What benefit does a Jewish buyer get from such a purchase of a Christian monastery or house? What, one might ask, does a Jew acquire by such an act, having paid money to the kahal? The answer to this is very simple. The Jewish buyer acquires the right in Talmudic terms "hazaka," i.e., power over Christian property within the limits corresponding to the amount of money paid; this rule is hereditary and can be transferred to another. By virtue of this right, the buyer can, without the slightest competition or hindrance from other Jews, take possession of this house, as stated in the act of sale, "by whatever means." Until the buyer finally takes possession of the house, he is even allowed to seek help and protection from the kahal. The buyer must first try to rent this house from the owner, engage in trade there, lend money to the owner at interest, and exploit it with all his skill. There are even cases where the kahal sells Christians who do not own real estate for exploitation to a Jew. We have cited passages from the Talmud "Choshen Mishpat" and "Mordechai," tractate Bava Batra, etc., at the beginning of this chapter.

Below we cite several passages from the book "Kahal," from which one can clearly see the audacity and impudence of Jewish underground methods, recommended by the Talmud and by which Jews are guided in all their affairs.

The case concerning the right of possession of a plot of land by the uncircumcised (i.e., Christian) hatmaker Zvansky. Due to a protest filed by representatives of the kahal against Rebbe Eliazar, son of Edoraim, regarding the right by which he possesses the aforementioned Zvansky's plot, the representatives of the kahal decided: to appoint two toanim (lawyers) from among themselves, who would defend this case before the court of the righteous bet din of our city. The lawyers appointed were: Rabbi David, son of Eliazar, and Rabbi Isaac, son of Tzevi Girsha. All this was decided by general agreement, on Wednesday, in the section of the Pentateuch, Karakh.

Note. This decision was not implemented. After that, on Friday of the same week, by decision of the kahal representatives, two other lawyers were chosen for the said disputed case, namely: 1) Rabbi Isaac Ber, son of Moses, and 2) Rabbi Pesach, son of Israel. These lawyers appeared before the bet din with the opposing party, Eliazar, and the righteous bet din, having heard both sides, issued the following decree in this case.

2.2 On The Sale To Yochiel-Micahel, Son Of Aaron, Of The Right To Own Baykov's Stone Shops

"Saturday, Emar department, 1799. According to the resolution of the city leaders, the right to own two stone shops of Baykov, built on a high square, was sold to the esteemed wealthy man Yochiel-Michael, son of Aaron. Besides the two shops, this right extends to the gates adjacent to them, to the cellars located beneath them, as well as to the upper floor situated above the said shops, in a word, to the entire space occupied by them, from the center of the earth to the height of the heavens.

For this right of ownership, Yochiel-Michael must be issued a document with all possible guarantees and approved by the holy Besdin. All this must be done without prior public announcement. For this right, Rabbi Yochiel-Michael must deposit two hundred rubles in assignats into the Kahal treasury."

2.3 On The Sale By The Kahal Of Pan Kister's Shop To Avraham-Abel, Son Of Rabbi Meer

"Today, on the eve of Monday, the 6th of Nisan, 1800, with the general consent of all esteemed members, leaders, and representatives of our city, it was resolved and decreed: to sell to the esteemed head and wealthy man, Rabbi Avraham-Abel, son of Rabbi Meer, the right to own Pan Kister's stone shop, currently occupied by him, Abel; also the right to the balcony and stairs opposite the aforementioned shop; likewise, the right of passage through the house of the said Kister to that shop; all this, within the bounds from the center of the earth to the height of the heavens, is sold into eternal inalienable possession to Abel, his heirs and authorized representatives, for which he must pay into the Kahal treasury 75 rubles in silver, whereupon, immediately upon payment of this money, a bill of sale, signed and confirmed by the heads of the Kahal and sealed by the Besdin of this city, shall be issued to him."

2.4 On The Sale By The Kahal Of The Same Kitser's Shop To Rabbi Yochiel-Michael, Son Of Aaron

"At the very same meeting, the esteemed representatives of the Kahal resolved to sell to the head and wealthy man, Rabbi Yochiel-Michael, son of Aaron, the right to own the stone shop of Pan Kister, occupied by him, Iokhiel-Mikhel, until now; also the right to a balcony and a staircase, which is opposite this stone shop; likewise, the right of passage through the courtyard of the same Pan Kister. All this, within the bounds from the center of the earth to the height of heaven, we have sold into eternal inalienable possession, both to him and to his heirs and authorized representatives. For such a sale, R. Iokhiel-Mikhel must pay into the kahal treasury 75 rubles in silver, and upon payment of this sum, immediately issue him a bill of sale, signed and confirmed by the heads of the kahal and sealed by the local bet din.

2.5 Form Of Bills Of Sale Issued By The Aforementioned Rich Man Abel And Mikhel

In a general assembly of representatives and leaders of our city, with common consent, it has been resolved and sold to the chief-rich man Rabbi Avraam-Abel, son of Meer, the right to own the stone shop, now occupied by him, belonging to Pan Kister, namely: one of the new shops, built now

by him in the high market. This shop borders on one side the stone shop of the same Pan Kister, now occupied by the rich man Tsvi- Hirsh, son of Rabbi Zev-Wolf, and on the other side the shop of the same Pan, now occupied by Rabbi Mikhail, son of Rabbi Aaron. The facade of the shop faces the aforementioned market, and the back part faces the courtyard of Pan Kister. The right to own the shop within the defined boundaries, as well as the cellar, located under the shop within the same boundaries; rooms built above the shop, balcony and staircase, located in the same space, - the right to own all this, within the bounds from the center of the earth to the height of heaven, we have sold by final and clear sale to the aforementioned R. Abel, his authorized representatives and heirs for ever and eternity. We have also sold to the above- mentioned Rabbi Abel, his authorized representatives and heirs the right to free passage through the courtyard of Pan Kister to this shop, cellar, and to the upper rooms, located within the aforementioned boundaries, without reserving for ourselves absolutely no right whatsoever to this property. The aforementioned R. Abel has long since paid into the public treasury all monies due from him for this property, and therefore from this moment all the aforementioned rights belong fully and inalienably to him, his authorized representatives and heirs, and they are fully empowered to dispose of this property as they see fit: to sell, to give as inheritance or to lease and exchange it, as any person generally disposes of his property, and no one dares to interfere with them in anything for all time. And even if Pan Kister destroys the current aforementioned structures and replaces them with others, then even then the right to own part of the new building within the described limits, without any change, remains with the aforementioned Rabbi Abel, his authorized representatives, and heirs. If the aforementioned Rabbi Abel, or his authorized representative, or his heirs acquire these structures by purchase from Pan Kister, they have the right to demolish and rebuild them according to their desire, as any owner, without the slightest hindrance from anyone. And if anyone protests against Abel's right to all or part of this property, then the entire Kahal and Beth Din are obliged to intercede for Rabbi Abel, his authorized representatives, and heirs, so as to restore this right in their hands in its full force. The Kahal is also obliged to satisfy these protesters by all possible means, so as to peacefully restore our present sale into the hands of Rabbi Abel, his authorized representatives, and heirs, in full, unlimited possession. And all expenses and losses that the aforementioned Rabbi Abel, his authorized representatives, and heirs may incur from such a protest, must be recovered by them from all possible sources of the Kahal, by right and by the decree given to them, and this Rabbi Abel, etc., have the full right to recover them from the leaders of the Kahal, from all the most reliable revenues of our city, based on this document, as on a truly written lease according to all Talmudic regulations, and as on a bill of exchange drawn up on the basis of state laws, and no Kahal may interfere with them, but, on the contrary, is obliged

to protect their rights, so that not an iota is deviated from the present deed of sale issued to them. All this was decided and decreed by general consent, without any contradiction, with the present number of members in the Kahal chamber, according to all prescriptions and decrees of the Talmud, by the full force of the principle that the affairs of the Kahal do not require the performance of a formal kinyan. And in witness thereof, we, the heads, representatives, and leaders of our city, sign. Eve of Monday, 26 Nisan, 1800, Minsk. The original document was signed by 6 representatives of the city. In place of the wealthy Rabbi Isaac, son of Rabbi Akiba, and Rabbi Ber, son of Rabbi M. Zastupiteli, leaders: wealthy Rabbi Tzevi Balezer and wealthy Rabbi Chaim, son of Rabbi Segal, and Rabbi Tzevi Hirsch.

2.6 On The Granting Of Ownership Rights To Rabbi Michel, Son Of Aaron

Exactly the same document as was issued to Rabbi Avraham Abel, was issued to the head-wealthy Rabbi Michel, son of Aaron, for the right of ownership of another shop of the same Pan Kister, now occupied by the said Michel and adjacent to Rabbi Abel's shop. The document is signed, as stated on the reverse side, by 6 leaders and notaries proxies; it is also confirmed by the Rabbinical Court and the righteous Beth Din, precisely as the above-copied document of Rabbi Abel, without any alteration or reduction.

2.7 On The Sale To R. Eliazar, S. Joseph, Segal Of The Right To Own The Monastery

"Saturday, section Bamidbar, on the eve of 1 Sivan 1800. The representatives of the kahal have resolved: to sell the right to own the monastery on Yuryevskaya Street, which previously belonged to the Carmelite order, and not to the Franciscan order. Its boundaries are as follows: on one side, Yuryevskaya Street, starting from the wooden house of R. Moses, son of R. Israel, up to Tatarskaya Street, and on the other side on the same street, from the corner of Krevsky Lane to the house of the uncircumcised (Christian) Matvey Khrenovich inclusive. This right to the aforementioned monastery and to the houses and structures belonging to it and located on the plot within the aforementioned boundaries, both stone and wooden, as well as to the cellars and rooms of this monastery, located on this plot, with all structures and rooms belonging to it, as well as to the monastery's distillery, located in its own garden, to the courtyard and the free plot, located within the aforementioned boundaries, and to the monastery's gardens and

hayfields, extending to the gardens and hayfields belonging to the houses on Yatkovskaya Street. The right to all the above, from the center of the earth to the height of the heavens, has been sold by the representatives of the kahal to the head Eliazar, son of R. Joseph, Segal, his authorized representatives and heirs, in eternal, inalienable possession. The money due for this sale, the aforementioned R. Eliazar Segal, has long been paid by him down to the last penny, and for this, a bill of sale has been issued to him by the representatives of the kahal, word for word in the form of the bill of sale issued to the aforementioned R. Abel, son of R. Meer. This deed was signed by 6 leaders, with the exception of the wealthy R. Isaac, and by notaries proxies, on Wednesday, 4 Sivan 1800."
On the same date, it was resolved: to sell to Rabbi Michel, son of R. Isaac, the right to own the plot and structures of the Christian, German carpenter Johann, which he built on a new street, opposite the houses of architect Kramer.

In vain does philosophical-Jewish sophistry try to blame the cause of pogroms on the ritual accusation of using Christian blood; on this matter, the Christian people have always been indifferent, they are not as fond of children as the Jews. If a child goes missing, usually only the parents grieve, while others sigh for propriety's sake, and that's the end of it; whether the child is found or not, the masses always remain indifferent. The main cause of malice and pogroms is merciless exploitation, deceit, and fraud against Jews, blatant humiliation and mockery of Christians. As proof, we will provide an ancient excerpt here.

ńThus Vladimir ascended the throne with the pleasure of all the people; <...> they publicly asked him about the administration concerning Jews, that they had taken all trades from Christians, and under Svyatopolk they had great freedom and power, through which many merchants and artisans were ruined, and many were enticed into their law and settled in houses among Christians, which had never happened before, for which they wanted to beat everyone and plunder their homes. Vladimir answered them: Since they have entered various principalities everywhere and multiplied greatly, it is not proper for me, without the counsel of princes, and moreover against justice, to allow them, who were permitted by former princes, to be killed and plundered now, where many innocent people may perish; for this, I will immediately convene the princes for a council, and soon after he sent to call them to Kyiv; when the princes gathered for the council, and at Vydobycha, after a long discussion, they established such a law: now from all Russian land, all Jews are to be expelled with all their property, and not to be admitted in the future, and if they secretly enter, it is permissible to rob and kill them. And they sent letters to all cities about this, according to which they were immediately expelled everywhere, but many were arbitrarily beaten and plundered in cities and on roads. From this time there are no Jews in Rus', and when one arrives, the people rob and kill him. Russian

History from the most ancient times, collected and described with tireless efforts over 30 years by the late T.S. and Astrakhan governor Vasily Nikit. Tatishchev. 1773, book II. Page 213, year 12.ż

2.8 Dispute Between The Kahal And A Private Person Regarding The Right To Own Archibishop's Shop

ńWednesday, 24 Shvat 1800. Regarding the dispute between representatives of the Kahal and the sons of the late Ari, concerning the right to own the stone shops of the archbishop, the representatives of the Kahal decided: to distract the monthly elders R. Moses, son of Jacob and Eleazar, son of Joseph Halevi, regarding this dispute, by the authority of the seven leaders of the city, granting them the right to settle it with the sons of R. Ari at their discretion amicably or by judicial order.ż

2.9 On The Appointment Of The Two Advocates For Conducting The Process Between The Kahal And Abel, Son Of Isaac Aizik

ńSaturday, Sima section, 1802. Regarding the dispute between representatives of the Kahal and Rabbi Abel, son of Isaac Aizik, son-in-law of Tzvi- Hirsch, concerning the right to a new house, which was built by the uncircumcised (Christian) blacksmith Zelezi. The representatives of the Kahal elected two lawyers: Eliazar, son of R. Joseph, Segal and Haim, son of Isaac Aizik, to conduct the process with the aforementioned Abel. This was decided by general consent based on laws and customs.

2.10 On The Confirmation Of R. Tsevi's Right To The House Of The Christian Zelezi

"Wednesday, Sim's department, 1802. By general decision of the Kahal representatives, it was announced that anyone claiming ownership of the house of the Christian blacksmith Zelezi should declare it in advance. Consequently, the head of R. Tsevi, son of R. Reuven, declared that his son-in-law Abel, son of A., who is now absent, has documents for the right of ownership of this house: a formal certificate and several decisions of the Beth Din. Apart from this claim, no others were made."

2.11 On The Sale By The Kahal Of The Right To The Shops Of Bonifratres Order

"Monday, Pekudei department, 1802. By general decision of the Kahal representatives, Isaac, son of R. Zeva-Wolf, was sold the right to own stone shops located in the small bazaar and belonging to the Bonifatres Order. Namely: the right to those six shops located at the corner of the said bazaar, and to one shop located on Zibitskaya Street. The representatives of the Kahal sold all this to the aforementioned Isaac and Joseph, son of Samuel. They also sold them the right to an empty plot located between the courtyard of the named Bonifatres and the courtyard of Avigdar. The width of this plot extends from Zibitskaya Street to the church of these Bonifatres. The money for this sale has long since been paid by the buyers into the Kahal treasury down to the last penny. All this was decided based on laws and customs."

2.12 On The Sale Of The House Of The Christian, Blacksmith Zelezi, To R. Eliazar, Son Of Joseph Katz

"Monday, 3rd of Nisan 1802. It was decided and decreed with the consent of all Kahal representatives as follows: the former representatives of the Kahal sold to Rabbi Eliazar, son of Joseph, Katz, the right to own the house of the uncircumcised (Christian) blacksmith Zelezi, on Yuryevskaya Street, for which an entry was issued to him by the representatives of the kahal with the proper signature, stating that the representatives of the kahal must satisfy all claims that are only claimed by someone for this right. Such a protest against the aforementioned right, based on the testimony of witnesses, was long ago actually declared by Rabbi Abel, son-in-law of Tsvi Girsh, which is why Rabbi Eliazar, based on the aforementioned right, demanded satisfaction from the representatives of the kahal on the part of Rabbi Abel. As a result, the representatives of the kahal decided: to issue Rabbi Eliazar from the kahal treasury the sum of 4 chervonets, for which he must free the kahal from all responsibility for the aforementioned subject, even if the dispute, which he, Rabbi Eliazar, must conduct himself with Rabbi Abel before the Beit Din, is resolved in favor of the latter and he completely loses his rights to the said property. If Rabbi Eliazar does not agree to such a proposal, then he should pay him 10 chervonets and return the aforementioned right to the representatives of the kahal. To secure the said sum, the kahal subjects all the immovable properties of our city, the ownership of which he, the kahal, can extend his rights, and Rabbi Eliazar can choose from all the properties that he likes best. If Rabbi Abel wants

to acquire from the kahal the right to own the aforementioned house with all its appurtenances, as explained in the entry issued to Rabbi Eliazar, he must deposit 8 chervonets into the kahal treasury, after which this right will finally pass into the hands of Rabbi Abel. To the 8 chervonets taken from Rabbi Abel, the kahal will add another 2 and thereby compensate Rabbi Eliazar. All the above has been decided and established with the general consent of all members, based on laws and customs."

2.13 On The Right To Own The Balcony Of The Stone House Pan Trankevich

"Sunday, Akhrei section, 1802. The right to own the balcony of Pan Trankevich's house, which had long ago been given by the representatives of the kahal to Rabbi Saul, son of Wolf, was sold by the latter to Rabbi Yehuda-Leibe, son of Jacob. Now, due to Rabbi Saul's bankruptcy, his creditors have filed a protest against such a sale. But as we, the representatives of the city, know, this right was not initially sold by the kahal to Rabbi Saul, but only given as assistance due to his extreme poverty, so the representatives of the kahal, disregarding any protest against the said sale, under whatever pretext and on whatever grounds it may be filed, affirm the right to own the balcony for Rabbi Yehuda-Leibe, granting him all rights and power regarding this purchase, as far as is possible in the world according to the laws of Beit Din, may be assigned to him, to secure him against the creditors of the seller. By virtue of these rights, in accordance with the fundamental laws and decrees of our sages, the aforementioned right cannot be taken away from the said R. Yehuda-Leiby, nor from his authorized representatives, etc. Such a decree was made with general consent based on laws and customs.

2.14 On The Granting To R. Isaac, Son Of Gernosh, Of The Right To Possess Half Of Pan Baikov's House, For 50 Rub. Silver Due To Him From Kahal

Monday, 11 Nisan, 1802. Since the wealthy R. Yochel-Michel, son of Aaron, has not yet fully paid for the right to own two stone shops of Pan Baikov, which was sold to him by the representatives of the Kahal, and since the representatives of the Kahal urgently need to pay R. Isaac, son of Gershon, the 50 Rub. Ser. due to him from the Kahal, the city leaders decree: to grant the aforementioned R. Isaac, for the said debt, entry and

the right to possess half of Pan Baikov's stone house with all its appurtenances, upper and lower floors, shops, and cellars. To the aforementioned wealthy R. Yochel-Michel, for the money he long ago deposited into the Kahal's treasury, entry shall be granted to the other half of the said house. R. Isaac shall be granted entry under the following condition: if, within a quarter of a year from the date of signing the sales document, R. Michel pays the remaining money due from him, then R. Isaac, having received his debt, shall be obliged to cede his right under the said document to R. Michel, and the latter shall transfer it to the Kahal for destruction. But if, within three months, R. Michel does not pay the remaining money, then the aforementioned document shall remain in full force forever. All this has been decreed by the representatives of the Kahal with general consent based on laws and customs.

2.15 On The Sale Of The Right To Possess A Plot Of Land To R. Isaac, Son Of Gernosh

At a general assembly of all heads, leaders, and representatives of our city, with general consent, without any hesitation or reservations, in the Kahal room, with the present number of members. It is decreed: to sell to Rabbi Isaac, son of Gershon, the right to possess a plot of land and the hospital of the Rachite clergy, at the end of Kaidanovskaya Street, bordering to the east with the house of R. Shalom, son of Meer Katz, and to the north by the house of R. Alexander, son of Tzevi Segal; also the right to the vacant plot of land of the local burghers, adjacent to the aforementioned plot and hospital, starting from the excavated rampart, now leveled with the ground, up to the street located in front of Avraam's inn, son of R. Isaac Aizik. This right extends over the entire area of the said plot, measuring in length from the house of the named R. Shalom to the street located in front of the aforementioned inn, and in width from Kaidanovskaya Street to the house of the aforementioned R. Alexander, as well as to the hospital and booth standing now on the same plot. All these rights are sold to the said R. Isaac, his heirs and authorized representatives, by a pure and final sale, from the center of the earth to the height of the heavens, without any limitation. The money due for this sale, the aforementioned Reb Isaac has already paid in full to the public treasury, down to the last penny. Henceforth, all these rights are secured for him, his heirs and authorized representatives, as his eternal, inalienable property, and they, i.e., the buyers, may dispose of them at their discretion; sell them, bequeath them, lease them or mortgage them, and give them to whomever they wish. If they are able to obtain permission from the authorities to build anything on this plot, they have the full right to build on it any buildings they desire, stone and wooden,

as well as to demolish, repair, and dig everywhere, as full owners. In case even the government itself builds any structures on this plot, then by our strictest decree, we forbid everyone: to infringe upon the right of the said Reb Isaac or his heirs and authorized representatives, neither by purchase, nor by lease, nor by any dealings with the government; it is also forbidden for anyone to engage in factorism there. Only the said R. Isaac or his heirs and authorized representatives are granted the full right to take possession of the said structures by any means, and likewise to engage in factorism there. It is the duty of every Kahal to defend the aforementioned R. Isaac, his heirs and authorized representatives, so that all these rights are maintained for them in peace and tranquility. If anyone ever appears who will dispute this sale, in whole or in part, then the Kahal must satisfy the disputant by all means, in order to maintain this our sale in the hands of R. Isaac, his heirs and authorized representatives. Every Kahal and Besdin (Jewish court) must protect all the aforementioned R. Isaac, his heirs and authorized representatives against anyone who invades their domain and causes damage to their rights; they must pursue this person by all measures and means. Bend him to the bow and collect from him all expenses and losses that the said R. Isaac, his heirs and authorized representatives will incur because of him. If the Kahal does not pay attention to this person and does not pursue and oppress him, then all expenses and losses that such a person causes to the owners of the said rights must be collected from the Kahal, from its best revenues. In the latter case, the aforementioned owners of the rights may, without any oath, show the amount of losses they incurred, and the same amount must be fully collected from the income of the Kahal. It is reiterated that every Kahal and Beth Din are obliged to protect the aforementioned R. Isaac or his heirs and authorized representatives, and to uphold all rights set forth in this act, to the letter, in their hands, without the slightest damage or restriction. All this has been established with the general consent of all heads, representatives, and leaders of the city without any hesitation or reservations, in the Kahal chamber, in the presence of the members, on the basis of laws and customs. In witness whereof we sign. Thursday, on the eve of the new moon, Av 1802, in the city of Minsk. This document was issued to R. Isaac, son of Gershen. We, the notaries, also confirmed with our signatures that it was drawn up at a Kahal meeting, in the Kahal chamber, with general consent, on the basis of laws and customs, and also on the basis of the principle that the actions of the Kahal do not require the performance of a formal kinyan. This sale took place at public auctions, which were announced in due course in all synagogues, and no one was found who would have bid up the price or disputed the sale. Sunday, 3 Av 1802.

2.16 On The Sale By The Kahal Of The Right To Own A Shop

Thursday, according to the section Vaetchanan, 14th Menachem-Av 1805. Since Mr. Scheibe intends to build a new stone shop next to his gates, which will open onto the courtyard of R. Yehuda-Leib, son of R. Jacob, the representatives of the Kahal have decided: to sell the right to own this shop to the aforementioned R. Yehuda-Leib with a full and final sale, from the center of the earth to the heights of heaven. For this right, the aforementioned R. Yehuda-Leib must deposit 9 silver rubles into the public treasury, and upon their deposit, this right is assigned to him, his heirs, and authorized representatives forever.

The documents we present clarify perfectly how and by what means Jews, with the most limited rights, managed to displace foreign elements from the cities and towns of their settlement, to seize capital and real estate in these localities, and to free them from any non-Jewish competition in trade and craftsmanship, as already happened in the western provinces of Russia, Poland, and so on. Napoleon I, in his letter to Champagny dated November 29, 1806, says: By what miracles entire departments found themselves mortgaged to Jews at a time when they constituted the most insignificant minority of the entire empires population up to 60,000 Jews[1]. In our time, in the protest against Jews from non-Jewish residents, we hear the very same voice everywhere.

How does a Jew, from his national-religious point of view, relate to the property of a non-Jew, movable or immovable? On this question, the Talmud (Hoshén Mishpat, sections 132-171) has so mixed black with white, or rather, the impure with the dirty, that any Jew, it seems, is able to mislead even the most discerning scholar of non-Jews. But in practice, we can easily see, especially by reading Jewish judicial decrees, for example, kahal acts and other things, that the Jewish judicial authority actually sells to private Jews the right called "hazaka" and "meropie" to own immovable property of non-Jewish residents and to exploit every non-Jew. There are even cases where the Jewish judicial authority sells for exploitation by a Jew even persons without immovable property. Here are the words of the law relating to the right of "meropie": "If a person, i.e., a Jew, has a non-Jew under his exploitation, then in some places other Jews are forbidden to enter into relations with this person and undermine the former; but in other places, every Jew is free to deal with this person; one can lend him money, bribe him, and rob him, since the property of a non-Jew is "hefker," a free wilderness, and whoever takes possession of it first will own it"[2].

[1] Allgemeine Zeitung des Judenthums. 1841333.

[2] Hoshén Mishpat section 156, p. 17. "Mordechai" treatise Bava Batra, ch. 8.

Treatise III. Hazaka And Meropie

3.1 On The Kahal Secret Exploitation

The Kahal this governing body of the Jewish community, ruling it on dictatorial grounds, according to its national laws, artificially inciting in Jews a spirit of religious intolerance towards other peoples, tightly binding Jews together with a knot of unprecedented economic solidarity, the deadly result of which is the harmonious exploitation of the local non-Jewish population. It makes the life of the latter an unbearable yoke under the invisible power of the Kahal.

The essence of the system of exploitation of non-Jewish elements is as follows: based on the Talmudic rules of "Hezkat-Ushub," i.e., concerning the power of the Kahal in his district, the land where Jews settled, with all its appurtenances and the persons of non-Jews, becomes the property of Jews; according to the word of the law: ńThe property of a non-Jew is ownerless (hefker) and whoever takes possession of it first, it belongs to himż (Choshen Mishpat art. 156), is already the real implementation of the rules of ńHezkat Ushuvż. The Kahal, recognizing everything in this district as its own, so to speak, treasury property, sells two rights to individual Jews: 1) the right of ńmeropiaż and 2) the right of ńhazakaż.

Meropia, or maarufia, is a right by virtue of which, for exploitation by a Jew who has purchased it, the person of that non-Jew with whom he enters into relations, transactions, etc., passes. By this right, the person of the given non-Jew becomes the inalienable and exclusive property of the Jew who bought the meropia over him, and no Jew in the world has the right to lend money to this Christian, nor to carry out his instructions, nor generally to enter into any relations with him.

Hazaka is a right by virtue of which, for exploitation by a Jew who has purchased it, the immovable property of a Christian passes. By virtue of this right, the given property of the non-Jew becomes the inalienable and exclusive property of the Jew who bought the hazaka over it, and no Jew

in the world has the right to rent this property, nor to give loans against it, nor generally to enter into any transactions with its owner regarding this property. This right, purchased from the Kahal, of continuous and exclusive influence over the property of a non-Jew, ends for the given Jew either by its confiscation for transgressions, or by the expiration of the hazaka term. The death of the actual owner of the property does not interrupt the hazaka.

Granting in a ńgachlatż (bill of sale) to the purchaser of hazaka or meropia the right of uncontrolled choice of means for the exploitation of the person and property of a Christian, the Kahal nevertheless undertakes: 1) to provide all possible general protection in case the acquirer of the right, being careless in the choice of means for ńfinal possessionż of the person or property of a Christian, falls into the hands of a non-Jewish administration or court (i.e., bribery and false witnesses), and 2) speaking in the language of bills of sale, ńto protect X (the purchaser of the right), his heirs and authorized representatives against any son of Israel who at any time or place invades his boundaries and harms his rights. The Kahal and bet din must pursue and drive out such a person wherever it is possible for Jewish authority, to bend him to their will and recover from him all expenses and losses incurred by the said X, his heirs and authorized representatives.ż

By virtue of such a state of affairs, the economic dominance of Jews in their places of settlement reached such a point that a Christian producer cannot buy or sell anything without the mediation of a Jew who has acquired his person or property from the Kahal; moreover, if a Christian were to incur the displeasure of the Kahal, the latter would declare such a stubborn person under ńcherem,ż and no Jew in the world would dare to enter into the slightest contact with him, which, given the unlimited influence of Jews on the economic life of the country, could pave a direct path to ruin.

A Jew who violates the kahal's decree of cherem faces the same fate that befell the aforementioned Khatskel Porokhovnik in 1873, i.e., death. It goes without saying that with the fall of the kahal, khazakah and meropiya will fall, and with them this terrible tenacity and economic solidarity of Jews with each other, and an unacceptable competition among Jews will appear, which the kahal now prevents under threat of punishment, giving the Christian population the opportunity to make a profitable choice among a mass of obliging intermediaries, and not to be completely dependent on them.

In Uman, a correspondent for "Kievlyanin" reports, a society of Jewish water carriers has long been established, which, through khazakah, eliminated all competition in this trade and forced the entire local population to recognize this right only for them. Since the society of water carriers consists exclusively of Jews, it is clear that water delivery is carried out haphazardly and there can be no talk of benefits for the local population. Protecting their interests, Jewish water carriers use all measures to prevent the appearance of non-Jewish water carriers, and therefore beat any appearing Christian water carrier, douse him with water, break his barrel and

cart, and thus force him to abandon competition with them in this trade. Due to the khazakah existing among Jewish water carriers in this regard, water delivery is constantly carried out by the same householders and has even become a hereditary right. Moreover, the khazakah's regulations are so effective and strict that no struggle against them is conceivable on the part of the inhabitants. Jewish water carriers arbitrarily set quite high prices for water delivery, and often perform their duties negligently, sometimes leaving consumers without water for several days. Any protests against such negligence or against high prices lead to no consequences whatsoever, because any inhabitant who decides to dismiss a Jewish water carrier risks being left without water altogether. None of the other water carriers will deliver water for any money, and therefore every inhabitant is forced to put up with all the irregularities and whims of his water carrier. For Jews, khazakah is an immutable law, for the violation of which the guilty are strictly prosecuted. A khazaker, whose right has been violated by a competitor, considers himself entitled to beat this violator every time and take away his earned money. During Jewish holidays and Sabbaths, the urban population is forced to stock up on water for several days, otherwise they may be left without water.

3.2 On Khazakah Law

In the newspaper "Novoye Vremya" from Rechitsa Uyezd of Minsk Governorate, they wrote about the existing Jewish khazakah law there. The correspondent reports, that he recently, passing through one of the villages of Rechytsa Uyezd and stopping at the local priest's house, accidentally heard the following words: 'Here yesterday there was a Jew, a bread buyer, but our Jew, a khazak, did not allow him to buy here, so he left and the bread remained unsold, and he offered it for more than our Movsha.' This phrase, incomprehensible to an uninitiated person, seemed to conceal a whole series of Jewish activities aimed at exploiting the local population. The point is this: with the exception of cities and towns, in almost every village of Rechytsa Uyezd, there lives a family Jew in a hut rented from a peasant for 90 years (this is a fact), or in his own house, built on peasant land, also rented for a long term, who, like ancient barons and wealthy individuals, takes his surname from the village (Kaperovsky from the village of Kaperovka) and considers that village and its surroundings his property, which is subject to exploitation; and since each village has settlements, all of them, along with the village where the owner himself lives, constitute his hunting district. The owner of such a district bears the name khazak[1].

He has the right to sell salt, flour, various small provisions to all his

[1]Lithuanian Jews pronounce 'khazaka', Polish Jews pronounce 'khazuka'.

peasants and to buy from them everything they can sell; moreover, he possesses what is called among us the right of autumn, i.e., the right to collect in autumn, traveling with a cart through his district, in exchange for various trinkets, such as: copper rings, laces, belts, and most importantly, vodka, and to collect, as if as a gift to himself from the peasants, part of the harvested grain, which in other places is called kolyada. The khazak then says: 'After all, I do not sow, so where do I get bread for the winter?' The khazak right, by virtue of unknown Jewish laws of the Talmud, is protected from all violations. Without the khazak's permission, no Jew in the district dares to buy or sell anything. This right is either inherited, from father to son, or, during the father's lifetime, the khazak's several villages are divided among the sons by villages, or it can even be acquired by purchase. The price for the right to exploit one settlement reaches 2000 rubles in silver forever. Although the people tolerate this state of affairs, it is obvious to everyone what evil the khazak right inflicts on free rural trade. Undoubtedly, it can be assumed that these great heroes of the past Turkish war, such as Greger, Horwitz, Kagan, Varshavsky, Polyakov, and others, also had to pay a considerable fee for the 'khazak' right for the benefit of their kahals.

A Jew without a penny in his pocket becomes a small commission agent. As soon as he manages to save a few rubles, he starts trading. Among Jews, the plague of speculation and profiteering is highly developed. Often, a product that passes from the producer into the hands of a Jewish speculator, before reaching the consumer, passes through 10 other speculators. It is understandable that each of these profiteers wants to receive a certain percentage for having held the said product in their hands. All these percentages must be paid to the consumer, and thus, an astonishing expensiveness arises, from which consumers suffer terribly. In order for there to be a possibility of multiple resales of a product, speculators, having collided, set the lowest possible price, which they pay for the product. In the end, it turns out that both producers and consumers lose, and only Jewish buyers remain in the speculation.

3.3 Economy Of Jewish Landowners In Suwalki Governorate

With the help of Khazak law in the Vistula Land, in one Suwalki governorate, Jews managed to acquire 250 landlord estates with an area of up to 80,820 desyatin of land by legal purchase deeds. For the most part, the estates went to Jews for a pittance after purchase at auction, with the assistance of Khazak law and the help of the kahal. The felled forests were sold abroad by Jews, yielding much more than was paid for the estate. Buildings, lakes, meadows, and lands were acquired for free. A Jew, formerly

remembered by all as a miserable pauper, a factor, having obtained a purchase deed for a certain estate from the kahal, i.e., Khazak law, having taken a bardy (pact) in his estate for rent from a landowner, soon becomes the owner of this estate: "pan dziedzic," as he is called in our locality, a Jewish landowner. Such a landowner orders his servants to call him "His Excellency Pan Dziedzic." Some of these landowners come to Suwalki, playing the role of old Polish landowners. Beautiful horses are harnessed to a carriage, driven by a coachman in a livery with large silver buttons, wearing a tall hat with galloons, white gloves, and holding a long whip. Horses with cropped tails, in Krakow harness, a carriage with noble coats of arms. In this luxurious carriage sits an old, hunched Jew, just as miserable as before, only now "His Brightness Pan Dziedzic" visits the best "Hotel," occupies a luxurious room with the expectation of conducting his charitable business with visiting landowners. Once it happened in Suwalki, in Mitrinovsky's confectionery, that a Jew, "Pan Dziedzic" B., was having breakfast, just then his former pan and landowner appeared, for whom the Jew "Dziedzic" had been a court factor until he seized his estate. But the former pan landowner aroused pity in the Jew "Dziedzic" because he noticed his boots were in extremely poor condition, very worn out, almost without heels. Then, in the presence of the public, the Jew "Dziedzic" B. gave his former pan and landowner N. five rubles, and the latter, once very proud, accepted this handout with a smile. Many such facts can be cited.

Although the kahals were abolished by state law, de facto kahals still exist in the underground practice of Jews. Otherwise, how can one explain that in the Vistula Land such a mass of landlord estates passed into the hands of Jews? In one Suwaki Governorate, 250 estates are already in Jewish hands. The remaining landlords can consider themselves only fictitious owners of their estates; in essence, the real owner is considered to be the Jew who is awaiting the last crisis; until a public sale of the estate is appointed, in anticipation of which everything is mathematically calculated, measured, and weighed with apothecary precision. By custom, one hazak appears at the auctions in the company of many fictitious Jewish buyers, the estate passes to him for almost nothing, i.e., after the third round of auctions. Even if Polish landlords were allowed to buy, they usually have no money. Russians in the Polish region are not eager to buy. In such a case, the profitable harvest is left to one Jew. Meanwhile, from the Vistula Land, young peasants, due to landlessness, went to America, about 300,000 people, and now peasants of both sexes continue to leave. Of all the estates in the Suwaki Governorate, numbering 250, barely one Jew manages his household decently. The other Jews are engaged in various underground geshefts, i.e., smuggling, especially those living near the Prussian border. Lands are distributed to peasants at a very high price; other Jews have established a heavy corvée for peasants, for the land allotted to them they must work with their cattle on Jewish estates. In all Jewish estates, work-

ers are by no means kept from among Jews, but all workers are Christians of both sexes, lads and girls; lackeys, coachmen, and maids all are hired from among Christians and are ordered to address their Jewish landlords as "clear noble lord dziedzic," otherwise they get angry and call them boors and dismiss them.

In some Jewish landlords' estates, the arable fields are neglected, the buildings are dilapidated, and the owners themselves diligently engage in trade and smuggling. It was high time to pay special attention to the dominance of Jewish dziedzics. Now it would be possible to demand from Jews that, having received estates, they do not ruin them to the ground, which very detrimentally affects the economic situation of the country, and then also the finances of the treasury. If Jews acquired lands under the guise of colonization, they should employ their own workers from among Jewish men and women, and not corrupt the morality of Christian workers. They should learn to manage their households themselves and work. Hundreds, thousands of healthy and destitute Jews, starving, languish from idleness, trying to avoid hard work. One measure, beneficial for Jewish landlords-"dziedzics": the administration, the government should set a deadline, during which Jewish landlords should acquire their own workers from among Jews: one year two, at most three years. After this period, if the "dziedzic"-Jew has not hired workers from his own people, the estate is subject to redemption by the treasury. The economy could be organized more profitably. Lands are very much needed for colonization, to give them for redemption to Russians, retired soldiers, retired officials, who would gladly buy land with an annual payment. From Prussia, Old Believers-schismatics appealed to the Warsaw Governor- General with a petition to grant them land for settlement in this region. They were refused, as there was no free land. Three thousand Old Believers- Bespopovtsy live in the Suwaki Governorate; there are many co-religionists and Uniates. With the provision of land, even for purchase, the matter could have progressed more successfully than engaging in useless verbal disputes and religious arguments. This kind of colonization in this region would have been very useful compared to the corrupt population, which causes millions of losses to the treasury through its smuggling activities, living near the very border in spacious single- village landlord estates, most convenient for contraband warehouses.

3.4 Growth Of Jewish Land Ownership

In the Polish newspaper "Niwa Polska", an organ widely distributed in the landlord circles of Western Russia, a report compiled from official data on the striking growth of Jewish land ownership within the Pale of Settlement was published. Presenting a table illustrating Jewish land acquisitions

in the former Kingdom of Poland, the newspaper summarizes its conclusions:

"The figures speak for themselves. In the oma Governorate, Jews buy twice as much land year after year, and in Suwaki, more than eighty (80!) times more than the local peasantry, so desperately in need of land, acquires; throughout the Kingdom, Jews on average buy only half as much as peasants. If we add to this that Jews lease 48,363 morgs, and peasants only 37,019 morgs, i.e., almost a quarter less than Jews, then we will get a proper understanding of the severe oppression of Jewish competition in the agricultural sector. This oppression becomes particularly noticeable precisely in recent times."

Turning to the statistics of Jewish land ownership in the empire, the newspaper provides the following data, drawn from the same official primary source (Collection of Statistical Data, vol. IX).

In six governorates of the north-western region, Jews:
own 62,343 des.
lease 695,985 ż

Total 758,328 des.

In three provinces of the southwestern region:
own 58,405 des.
lease 124,806 ż

Total 183,211 des.

In Bessarabia and Novorossiya:
own 21,802.97 des.
lease 302,459.80 ż

Total 324,262.77 des.

"In total, according to official data alone, Jews hold 1,265,065 des. within the Pale of Settlement of the Empire. within the Empire, the same phenomenon is observed: a remarkably rapid growth of Jewish landownership compared to the increase in peasant landownership. In the period from 18611896, Jews acquired an average of 23,435 desyatins annually.

In the short period from 1896 to 1900, Jews acquired an average of 84,988 desyatins annually. Thus, in recent years, the scale of Jewish land acquisitions has progressed approximately four times faster than before.

This phenomenon is even more striking outside the Pale of Settlement,

i.e., within 35 Great Russian provinces during the period from 18611896, we see 386,025 des. in Jewish hands, meaning an average annual acquisition of 11,029 desyatins; while for the period 18961900, an additional 359,620 des. were added, i.e., an average of 71,924 desyatins per year; in other words, acquisitions during this time proceeded faster than before."

The newspaper notes that this phenomenon cannot in any way be explained by the deprivation of Jewish earnings due to the introduction of the wine monopoly; the fact is that all 745,645 desyatins acquired by Jews during this short period were distributed among only 790 individuals. Consequently, the purchasers are by no means poor tavern keepers or innkeepers, but large capitalists.

It would seem that the law on Jews in Russia, issued on May 3, 1882, should have a moderating effect on the growth of Jewish land acquisitions.

However, "in reality, something else is happening":

Jews acquired in 15 provinces of the Pale of Settlement:

from 18611882: 336,820 des.

average annual: 16,039 ż

from 18821901: 869,610 ż

average annual: 45,611 ż.

"Without wishing to look ahead, how long such an abuse of the law will continue, we nevertheless hope that in the end, justice and correctly understood public interests will prevail and the illegal intrusion of Jews into the sphere of land relations - where their participation is least desirable - will be limitedż.

3.5 Christian Servants For Jewish Landowners[1]

Presenting the indictment in the case of the torture of several peasants by Jewish colonists and the disappearance of Ekaterina Pobotov, a servant of Ios Zadovsky, we deem it necessary to share the thoughts that involuntarily arise under the impression of this terrible case.

But first of all, let us note the following significant fact.

The report on the case was published in a Jewish newspaper, published in Odessa, in ńYuzhnoe Obozrenież (Southern Review), whose publisher is the Jew Beilenson, and the editor is a certain Tsakin, also, judging by his surname, a Jew; and if not a Jew by origin, then certainly a Jew in spirit, for otherwise he would not serve a Jewish publisher.

How this report appeared in a Jewish newspaper we do not know, as Jewish press usually hushes up all such cases.

Apparently, the editorial board of ńYuzhnoe Obozrenież published it either by misunderstanding or simply came to the conviction that ńyou can't

[1]Niva Polska, 1901, April 1819.

hide an awl in a sackż, and therefore tries to soften the impression with some reservations.

Be that as it may, the very fact of the appearance of this message in a Jewish newspaper, we hope, will free us from the accusation of trying to exaggerate and highlight negative phenomena in the life of Jews.

The brutal torture of several peasants by Jews. Torture, not inferior in its cruelty to the most severe tortures of the Inquisition, again raises the question of Jews hiring Christians as servants and reminds us of a law, somehow forgotten in our time, which absolutely forbids Jews from hiring Christian servants.

What caused the complete ignorance and oblivion of this law whether accidental negligence of the administration or bribes, we will not discuss now. Yes, finally, this will not help the trouble. The fact itself and its undoubtedly negative significance for the Russian people are important. It must be assumed that our fathers and grandfathers were wiser and less careless than us, and, of course, among them there were fewer traitors and renegades selling their homeland to Jews than in our days; it must be assumed that they understood the meaning of this evil better than us, once they tried to protect the people from it even by issuing a special law. And this is indeed so, and they were absolutely right, and the evil is truly great.

We ask those who are practically unfamiliar with this question to turn to the residents of the Jewish Pale of Settlement and, in general, to representatives of the provincial intelligentsia who are consciously and sensitively attuned to the life around them.

And they will all answer in one voice:

Yes, this is an enormous evil, so enormous that it must be fought without delay, fought by all means and methods, both in the interests of the people, and in the name of Christian love for one's neighbor, and in the name of the law.

If we assume that out of seven million Jews, only a few hundred thousand can hire Russians as servants, and that only a few hundred thousand Christians are in service with Jews, then even then one cannot help but ponder the demoralizing significance of this fact for the Russian people.

The extent to which Jews truly demoralize the servants in their employ can be judged, if only by the fact that the Russian intelligentsia, when hiring a servant, first and foremost asks them:

Have you served with Jews?

And if the answer is affirmative, such servants are either not hired at all, or are taken with caution.

It is understandable. The worst part of the servants, those who could not find employment in a Christian family, usually go to Jews. They go reluctantly and serve reluctantly, harboring in their souls towards their "masters" if not hatred, then at least contempt or disdain. The world surrounding her, a world completely alien to her, the Jewish attitude to life and Jewish

ethics gradually undermine her moral, religious, and national foundations. She is forced to celebrate Saturday and work on all her Christian holidays. The Jewish skeptical and cynical attitude towards the Christian religion gradually does its work, ever more deeply and completely demoralizing the Russian servant.

If this servant is foolish she turns into a slave, a beast of burden, brought to exhaustion by unbearable work; if she is intelligent she inevitably has to dissemble and lie, falling lower and lower in moral terms. Those good, healthy feelings that a decent Russian servant harbors towards a Russian family, whose member she becomes, whose interests she lives for, experiencing its sorrow and joy she does not know and cannot know while serving with Jews. Thus, she becomes accustomed to hostile feelings towards her masters, thus she becomes malicious and sloppy, and most importantly depraved. After all, Jews do not miss a single convenient opportunity to instill in the servant's soul at least a drop of the poison of decomposition, to undermine her religious and national feelings, or simply to incline her to a secret conversion to Judaism. How many thousands of "Judaizers" exist now among Christians serving with Jews, and how many thousands of Russian souls, corrupted by Jews, with shattered religious and moral feelings, having become indifferent to their homeland and already completely "infested" in the full sense of the word!

And in such an environment live, in such a school are raised hundreds of thousands of the Russian proletariat, from which, gradually but steadily, a gangrenous growth is prepared in the national organism.

Hundreds of thousands, after serving Jews, convert to Christianity, new hundreds of thousands take their places among Jews... And so, year after year healthy national Russian blood flows into this gangrenous abscess, is poisoned, and spreads infection throughout the entire organism...

And how many thousands of meek, naive, simple-hearted Russian people have fallen into this slavery to Jews for life, into serf-like bondage...

Do you know, Russian people, who consider yourselves honest citizens and loyal sons of your homeland, how many thousands of your brothers, having fallen into bondage to Jews, for years, or even for life, only dream of how to escape from this bondage?..

Do you know that many of them often need only a few tens of rubles to break free from the Jewish yoke, and that it is precisely with these tens of rubles that a Jew, taking advantage of the common man's honesty and naivety, tightens the noose year after year, intimidating him with court and police.

And while all this is happening, we either remain complacent, or do nothing even when our duty to our native people, and Christian duty, and the law demand it!

Our society knows so little about the many urgent needs of its homeland and its burning grievances that, while taking to heart the fate of the

Balkan Slavs, worrying that they might be Germanized or Catholicized, it does not see what is happening right under its nose, does not see how annually several hundred thousand Russians are becoming corrupted nationally and Judaized in religious and moral terms...

As for foolishness, God, it seems, did not offend Russian society.

So declares "Yuzhnoye Obozreniye" (Southern Review). And then continues:

"Refraining from any explanations (the nature of these accusations, we hope, will be fully clarified in court), we proceed to the content of the indictment.

From the apartment of the burgher Ios Zadovsky (a Jew), living in the Dobraya colony, various gold and silver items worth less than 300 rubles were stolen on the night of December 15, 1900.

For this theft, Zadovsky suspected his servant Ekaterina Pobotov, who disappeared from the colony shortly after the theft. Knowing that Pobotov was acquainted with the peasant M. Kondratyev, who lived next door to Zadovsky, the latter suspected Kondratyev and his acquaintances of complicity: peasants I. Bondarenko, N. Reshetila, A. Voloshchuk, M. Morozov, and A. Zueva, who lived in the same colony.

According to the statement of Ios Zadovsky and his relatives, the aforementioned peasants were arrested (around noon on December 15) by the Schulze of Kupchino colony and the Sotsky of Ternyan.

On the morning of the next day (it was Saturday), the sotsky Redinger, who was overseeing the order where the persons suspected of theft were imprisoned, intended to send the detainees to the district police officer, but the absence of a protocol regarding their detention prevented him from carrying out his intention. When sotsky Redinger demanded a protocol from sotsky Ternyan, the latter replied that the Jews themselves wanted to deal with the thieves.

Around noon, near the order, brothers Ios, Yankel and Duvid Zadovsky, Ya. Prosyannikov, L. Kosoy, L. Gibber, Kh. Pulson and Ya. Kryuk who was also Zadovsky gathered and demanded the solitary release of the arrested persons to deal with them personally.

But the guards (Germans) did not fulfill this demand and drove away the Jews, who afterwards approached 2-3 more times with the same demands.

At 3 o'clock in the afternoon, the German guard was replaced by a Jewish guard.

Soon after this change, the arrested persons were taken from the order to Zadovsky's apartment.

Here, Zadovsky, Prosyannikov, and Kosoy began to extort confessions of theft from the suspects, striking them with ropes soaked in water. In addition, Kondratyeva and Voloshchenko had needles pricked into their legs and buttocks, and the former, in addition to everything else, had a red-

hot needle inserted into the opening of her reproductive organ, while the latter had hair pulled from her head. Reshetilo was tortured for 2 hours, Voloshchenko for 6 hours, and Kondratyeva was tortured from 8 PM until the morning of the next day, with only small breaks.

The latter could not withstand the torture and falsely accused Moroz and Bondarenko of theft, whose names were suggested to him by his tormentors.

At midnight on the 16th, brothers M. I. Zadovsky and Kosoy took Moroz and Zueva, Kondratyeva's cohabitant, and brought them to Zadovsky's apartment, where Bondarenko, who had been taken from his own apartment, was soon brought by sotsky Ternyan and Pulson.

Here, in Zadovsky's apartment, about 15 Jewish colonists set upon Zueva. They beat her with wet ropes, and D. Zadovsky inserted a red-hot wire into her anus. M. Zadovsky and Prosyannikov took Zueva's 2-month-old child, which she had brought with her, grabbed him by the legs, and holding him upside down, threatened to tear him apart if she, Zueva, did not confess to the theft.

When they left Zueva, they turned to Moroz and Bondarenko. They tied them hand and foot, put a sack over each of their heads, and beat them with short, doubled ropes, also soaked in water. They beat them until blood splattered the walls of the room. They could not endure the torment and falsely accused each other of theft.

Zueva was released at 6 AM, while Moroz and Bondarenko were tortured, with only some interruptions, until the evening of the 17th. By this time, a local police officer arrived to conduct an inquiry into the theft, so the Jews themselves decided to stop the torture."

These are the facts, as stated in the indictment.

The forensic examination of the complainants, conducted on May 8 and July 17, 1901, showed no signs on the bodies of the victims[1]. However, expert doctors and the medical department of the Kherson Governorate administration, having considered the nature of the injuries inflicted on the victims, expressed the opinion that the violent acts, which the victims themselves testified to, should be recognized as torture and torment.

During the investigation, the accused Jewish colonists testified: 1) I. Zadovsky and Giber, that on the 16th they were in Nikolaev, 2) Ya. Zadovsky that on December 16 he did not leave his apartment, and on the next day (17 h.) he visited I. Zadovsky for a minute only, where he found Moroz. D. Zadovsky and Kosoy testified that on the 16th they did not visit I. Zadovsky; Prosyanikov that on the 16th he was in Poltavka village, from where he returned on the morning of the 17th; Pulson that from the evening of the 16th until the morning of the next day he was at home, and around 8-9 AM

[1]It is understandable: the first examination was somehow conducted only 5 months later, and the second seven months after the torture!

on the 17th he went with I. Zadovsky to the "Novo-Danzig" colony to search for Pobotova. M. Zadovsky from the evening of the 16th and all day on the 17th he stayed in Yavkin village.

In view of the foregoing, the persons named are now accused of a crime under Article 1489 of the Code of Punishments.

21 witnesses, an expert doctor, and an assistant to the Kherson medical inspector were summoned to court.

Whether Ekaterina Pobotova was found or simply disappeared forever, "Yuzhnoye Obozreniye" does not consider it necessary to mention a word, although, it would seem, she should have been found somewhere from December 1900 until today, if, of course, she was alive. Who knows, maybe she did not die from torture even earlier than the Jews began to subject other peasants to inquisition.

Anyone familiar with Jewish colonies, who knows how isolated they are from authorities and any administrative supervision, who knows what darkness of fanaticism reigns in these colonies, will not doubt for a minute that Ekaterina Pobotova is not hiding, but has disappeared forever.

Let us add, by the way, one more thing: "Yuzhnoye Obozreniye", on the day of the case's examination in Nikolaev, in No. 2111, dated March 24, the indictment, did not resist the temptation to exert some pressure on the court and recognized the accusations brought against the Jewish colonists as "outrageous".

3.6 To The North-Western Region

As is known from government reports, Jewish land ownership in the Smolensk region currently extends over 350,000 desyatinas[1]. Of these, direct holdings total 252,019 desyatinas. Of these, 221,770 are shown as forest. Holdings, it is fair to say, "nominal" (in someone else's name) are estimated at over one hundred thousand desyatinas. Forest, forest, and forest. Many millions that grow as they are cut. Christians, however, transferred these living millions to Jews, who are experienced in all kinds of cutting, and they themselves were content with paltry sums which they deposited in banks (if they deposited them at all!) and from which they clip four-percent coupons. But, besides the forest, the land itself doubles in price every five years, and timber prices are rising wildly. By uyezds, the "nominal" holdings are distributed as follows: most in Belsky 128,346 desyatinas, in Porechsky uyezd 63,803 desyatinas, in Roslavlsky 27,622 des., in Yelnya 13,622 des., in Dorogobuzhsky 9,476 des., in Smolensky 3,407 des., in Gzhatsky 2,720 des., in Dukhovshchinsky 1,390 desyatinas, in Vyazemsky 1,055 des., in Yukhnovsky 427 des., and in Krasninsky 111 des. How and among whom

[1] A Russian measure of land, roughly 1.1 hectares.

are the "nominal" estates distributed? I have no information. Thus, the main mass of Jewish landownership, over two hundred thousand desyatinas, falls on the three most forested uyezds: Belsky, Porechsky, and Roslavlsky.

Jewish landownership is concentrated in the hands of a few families and is characterized by the fact that there are almost no small all are enormous estates. Even less than a thousand desyatinas is little. The main families who own colossal real estate with us are the Berlins, Azarkh, Zeliksons, Zafren, Risker, Zelikins, Khavkins, Libenson. The holdings of these families are immeasurable. These are the largest land magnates: some, like the Berlins, are all-Russian. Then, very, very large land properties are owned by Jews: Shalyt, Bezsmertny, Galperin, physician Pevzner, Epstein, Levshits, Ginsburg, Grad, David Kadinsky, Lagoriev, Roshal, Chernyak, Magidson, Luryi, Gurevich, Fradkin, Levin, Shvarts, Ratner, Rivosh, Hertzberg, Actual State Councillor Lazar Solomonovich Polyakov. Evsey Leibov Chlenov, Candidate of Law at Moscow University, has 403 desyatinas. I have named only thirty-two Jewish families and have almost exhausted the landowning Talmudists with them. Only holdings not worth mentioning remain. Thirty-two Jewish magnates for the entire province. What is their power! What are their capitals! I will now consider in detail the ownership of the all-Russian multi-landed Berlin dynasty. Eight representatives of this esteemed family own no less than 57,092 desyatinas. A whole principality.

Toropetsky 1st Guild merchant Shaya Berkov Berlin has seventeen estates. Of these, eight, extending up to 5,250 desyatinas, are in one district. In total, Zalman Berlin has 19,234 desyatinas.

Toropetsky 1st Guild merchant Beynus Salmanov Berlin has 9 estates. In total, Beynus Berlin has 11,932 des.

Toropetsky 2nd Guild merchant Leiba Zalmanov Berlin owns a total of six estates. Leiba Berlin has 10,309 desyatinas. Finally, merchant's son Berka Zalmanov Berlin has an estate of 1,891 desyatinas.

Thus, in the hands of Shaya and Zalman Berkov and Beinus, Leiba and Berka Zalmanov Berlinov two full brothers and three cousins are concentrated lands and forests of about 50,000 desyatinas. Then Grunya Berlina owns 2070 desyatinas, Rachel Berlina 3210, and the merchant's wife Khanka Berlina 751 desyatina. Three Jewish women from the great dynasty own a total of over 6000 desyatinas.

The Berlinovs own lands in the Smolensk Governorate only in two uyezds: Belsky and Poretsky.

You see how correctly and uniformly the Berlinovs are buying up forests and lands in the Belsky and Poretsky uyezds. In the first decade, 16 estates, in the second 14, and in the third 14. In the first decade, 17 thousand desyatinas. It is obvious that such a systematic purchase could continue into the 20th century, and what would be left for Christians by half of it? What would escape the hands of the almighty and ubiquitous Shaya, Zalman, Leiba, Beirus, and Berka? And what did escape would not have bypassed

the hands of other Jewish magnates of our province.

It remains to answer the questions: from whom did the powerful Berlinovs buy forests and lands? And what do they do with their estates? The Berlinovs bought from Russian merchants, but predominantly noble families appear before us: Butkovsky, Voevodsky, Chelishchev, Baumgarten, Skrydlov, Engelhardt, Rachinsky, Kushelev, Nashchokin, Ugrinovich, Ozerov, Stanislavsky, Sipyagin, Leslie, Nelidov, Kolchitsky, Ganetsky, Goryainov, Gedeonov, Meshchersky.

Before us is a picture of the liquidation of the old landed service nobility, the indigenous Smolensk families. Or, more precisely, only a corner of the picture, for now, it depicts the activities not of all 32 families of Jewish land magnates, but only one family, and only Shaya, Zalman, Leiba, Beirus, and Berka, and Grunya, and Rachel, and Khaika only a corner of the liquidation activity of Jews in demolishing and uprooting the old Smolensk service and landed gentry. When you generally survey this work across the province, you will understand what new power and new yoke has come to Rus'... What do the Berlinovs do with the purchased estates? They do not live in them. They do not conduct any farming at all. They do not sell, and do not even lease a single piece. Their stewards sit there, grow forests, cut them down, float them, and convert them into chervontsy.

The correspondent of "Nov. Vrem." continues: I move on to other major land magnates of the Smolensk Governorate.

After the Berlinovs, who own 57,000 desyatinas in the Belsky and Poretsky uyezds, the following families come: Azarkh, Risker, Zafren, Zelikosny, Khavkin.

Their possessions are enormous.

The Azarkhs have 23 estates in the Belsky and Poretsky uyezds, in which there are 27,367 desyatinas of land.

Risker has 18 estates in the same uyezds, and in them, there are a total of 21,147 desyatinas of land.

Zafren has only two estates in the Belsky uyezd, but in them, there are 19,050 desyatinas of land.

The Zeliksons in the same two uyezds own 18 estates, and in them 15,293 desyatinas of land. Finally, the Khavkins in the same uyezds have 13 estates; in them 11,409 desyatinas of land. Thus, five Jewish families own 74 estates, with a total area of 94,266 desyatinas. Add to this the Berlinovs' holdings. This results in over 150,000 desyatinas concentrated in the hands of six Jewish families. In other words, these families own 1/5 of all direct ("in their own name") Jewish landownership, and this entire mass of land is concentrated in only two uyezds, Belsky and Porechsky.

We have seen that the main mass of land belonging to the Berlinov family is owned by two brothers Zalman and Shaya Berkov, and two sons of Zalman Leiba and Beinuss. In total, four representatives of the family, who are in close kinship, have 50,000 desyatinas concentrated.

The same is observed in the other major Jewish families of wealthy magnates in the Smolensk region.

Let's take the Azarkh family. Berka Shmaev Azarkh, a 1st guild merchant from Smolensk, owns 9,436 desyatinas of land. Incidentally, in 1896 he bought 4,000 desyatinas from Princess M. V. Obolenskaya. From peasants, this Berka bought 1,162 desyatinas in 1882, 1896, and 1898.

Shmerka Berkov Azarkh, a merchant's son from Smolensk, owns only 377 desyatinas in total. But Berka Shmaev's heirs have already acquired 8,646 desyatinas.

Yankel Movshev Azarkh owns 6,805 desyatinas, and Berka Movshev only 42 desyatinas. Finally, Gitlya Zulka Azarkh, a merchant woman from Smolensk, owns 2,061 desyatinas.

Thus, five representatives of the family and their direct heirs have a very extensive holding of 27,000 desyatinas concentrated.

The Risker family has only one representative. Khaim Mikhelev Risker, a 1st guild merchant from Velizh, personally owns 21,147 desyatinas across 18 estates.

The Tula 1st guild merchant sons Gilel and Isaak Meyerov Zafren bought no less than 18,300 desyatinas of land from Princess Vasilchikova in 1895 in the village of Pokrov, and in 1896 they additionally bought 750 desyatinas from some townsman.

The Porechsky 1st guild merchants Zeliksons bought from the nobles Zagryazhsky, Voeykov, Stanislavsky, Gerngros, Rachinsky, Gedeonov, etc., as well as 15,000 desyatinas from merchants. Moreover, Abel Khaimov Zelikson owns 2,110 desyatinas; Yankel Abelev 8,960 desyatinas; Zalman Abelev 3,114 desyatinas; Leiba Abelev 1,073 desyatinas; Feiga Abeleva 36 desyatinas. It is clear that this is a father and child, one family.

The Khavkin family is represented by Izrail Movshev Khavkin, a 1st guild merchant from Porechsky. Izrail Movshev bought 3,406 desyatinas from the nobles Chelishchev and Voeykov in Belsky uyezd in 1896 and 1899, and over 6,000 desyatinas were bought by him from Porechsky nobles.

So, besides the four Berlinovs, Berka, Yankel and Gitlya Azarkh, Khaim Risker, Gilel and Isaak Zafren, Abel Yankel, Zalman and Leiba Zeliksons and finally, Israel Khavkin that's all the magnates, owning an immense area of 150,000 dessiatines of forests and lands. A total of fifteen Jews with their heirs from six families!

Of course, the question may arise: is this so? Perhaps these very magnates are, in fact, only individuals who, until the law of May 10, had the right to buy forests and lands, like first-guild merchants. In actual possession and operations, many other Jewish families also participate, even those without residence rights within the Smolensk region.

Anything is possible. Jewish affairs are a dark and mysterious matter. It's impossible to discern in Jewry who owns what and who has what. Often, a civilized magnate, riding in trotters, covered in diamonds, perfectly

explaining himself in three languages German, Polish, and Esperanto hides his master, before whom he bows three times, a dirty, large-sidelocked Chaim or Leib in the wine cellar of his own palazzo. And his own palazzo turns out to be the property of this very large-sidelocked Jew, hiding from "registration" with the police. I say this because I heard that, as if from under fallen noblemen with luxurious habits, seekers of rich Jewish brides appeared. Having read the calculations of the countless estates of the Smolensk Jewish magnates, they will probably rush to their properties. So as not to make a mistake.

3.7 On Jewish Possessions Outside The Pale Of Settlements

According to a special correspondent and an expert on Judaism, Jewish landownership is a wedge driven deep into the heart of indigenous Russia. The deeper this wedge penetrates, the more destructive its effect will be on the Christian population of the country. Branching out, penetrating Russia from Smolensk to St. Petersburg, Jewish landownership is already dangerous because, alongside the overt, a secret, unregistered, in another's name, but firmly secured by various documents, is expanding. In cities, Jews are buying up entire quarters.

Only he who has not only lost all national and class understanding of things, all sense of state, but also abandoned the ideals of the old, honest populist worldview, can fail to comprehend the full danger of the Jewish seizure of urban and landed property. To see the land not in the hands of a Russian peasant, landowner, merchant, or generally a Russian person who for centuries watered this holy mother of his with sweat and blood! To see the land in the hands of the worst of all bourgeoisies, in the hands of banking scions, building "villas" and decorating them with paintings and furniture left as collateral! Would one really remain indifferent to such a spectacle? our best people? This is a completely new dogma of our "progressive" direction to bow before the power of the bankers' fireproof safe. This is the dogma of our "Marxism."

I note that the Jewish proletariat rejoices in the new law.

It is good that the rich are not allowed to buy land. This is better for us. Now the rich will start trading, and there will be a place for us too. And in the estates, what were we to do? Now the rich will give us bread.

This is how the impoverished masses of Jewry interpret it. Indeed, in their new estates, adorned with "villas," bankers did not invite proletarians.

Why would they be needed there?

The law, in general, only affected a few hundred rich bankers, first-guild merchants, and educated Jews. In the conquest of Russia, as well as in the

fruits of this conquest, the impoverished Jewish masses do not participate. We very generously shared our forests with the Jews. The lion's share went to the latter. We ourselves created Jewish capital in the region. Thanks to this simple-minded division, we significantly reduced the working capital of our economy. The forests were a piggy bank from which we allowed the greedy and grasping paw of the Judean to draw. For what purpose did we do this? Could we not have managed without Jewish mediation?

In any case, thanks to this division, we could only develop a very modest culture in the region with the meager remnants of forests. And the Jews, having formed capital, seized the trade in bread, flax, hemp, stifled Russian petty bourgeoisie and middle merchantry, and took control of credit in the region.

What then, after the division of forests, will follow the division of lands? When Jews buy up houses in cities, when suburban lands, now under Smolensk reaching prices of 300 rubles, pass into Jewish hands, when Jewish "villas" will flaunt themselves on all navigable rivers, and a Petersburg official traveling abroad on business will admire the "palaces" of Jewish estates from the train windows, then the struggle with the chosen tribe will be unthinkable. Why be surprised if the zemstvo cried out ten years ago and asked to forbid Jews from plundering the region! And, obviously, the state is only now responding to this long-overdue demand. The impression from the promulgation of the law was sobering for Jews, encouraging for Christians.

"Look," they said, "the Jews are already complete masters, that nothing can be done with them, and fighting them is unthinkable!" But they were stopped!

This is how Christians interpret it.

The Jews, however, feeling a firm hand over them, became respectful. Indeed, there is no measure of contempt with which Jews regard Russian good-heartedness and holy "simplicity." They themselves perfectly understand the true goal and meaning of their "operations." And the sheep-like obedience with which Christians offer their throats to the Jews amuses them greatly.

One cannot apply our usual standards to Jews. These are very special people. I will tell a rather amusing anecdote for illustration.

In one of the large Western cities, a Jewish capitalist died. In his will, he expressed the wish that two hundred-ruble 'rainbow' papers be placed in his coffin. The fact is that this rich man, once in his early youth, was an unfortunate, poor Jew; he lived in a dirty place, ate a slice of black bread soaked in herring brine every day, and engaged in petty dealings. But then a rich Jewish 'aunt,' an elderly widow, came to the town. She paid benevolent attention to the young man, kept him with her for a whole week, and he pleased her so much that, upon leaving, she gave him two 'rainbow' papers for a start. And from these 'rainbow' papers, the Jew indeed prospered and

became a millionaire. In memory of this event, dying, he bequeathed that two tickets be placed on his chest.

A family council gathered to discuss how to fulfill the will of the deceased. It must be said that one of the rich man's daughters had married a Christian, a Pole. Seeing all the Jews chattering about something, waving their hands, the naive Pole, for his part, suggested fulfilling the deceased's will by placing two hundred rubles worth of old Polish coins in the coffin.

'What are you saying! That's not it at all!' the Jewish relatives waved at him.

It turned out that they could not reconcile themselves to the thought that two hundred rubles would be lost in the grave without any benefit. Finally, they came up with an idea: they wrote a promissory note for two hundred rubles, everyone signed it, and placed it on the deceased's chest.

3.8 The Conquest Of Banks By Jews

Private, specialized Jewish banks are year by year spreading their networks wider and wider in Russia and, together with Jewish banking offices, are accumulating those colossal capitals that give them the opportunity to dominate the Russian stock exchange, conquer Russian trade and industry, seize into their hands all the largest enterprises not only within the Pale of Settlement, not only in the outskirts, but also in such powerful centers of Russian industry as Moscow, where they, step by step, began to displace Russian capitalists. Looking at this sad picture, one involuntarily marvels how, until now, we have not come to our senses, have not understood the full terrifying significance for the country and people of this bloodless, but inexorable conquest; and one marvels even more when one thinks that Jews, complaining about all sorts of oppression, harassment, and persecution, nevertheless manage to obtain such a privilege, which none of the nationalities forming part of the empire enjoys, they manage to obtain permission to establish such an enterprise, which is designed to serve their interests specifically, and, by creating advantages for Jews, causes damage to the entire population of the country. I, at least, do not know of any specifically Armenian, nor specifically Georgian, nor specifically Great Russian, nor specifically Polish bank that would have been created primarily to enable Armenians, Georgians, Great Russians, or Poles to wage an economic struggle with one nationality or another, to seize industry and trade into their own hands. But the Jews managed not only to gradually seize credit institutions, permitted on general grounds for the entire population, but also obtained the right to establish openly and specifically Jewish banks, that is, banks that entirely belong to Jews, are managed by Jewish administration, and serve only the interests of Jews. I will not list all such banks here, especially

since there is no need for it: in Russia only three or four private banks that do not belong to Jews or in which they do not yet dominate although, perhaps, under a foreign signboard. Among the special and typically Jewish banks, besides the Petersburg-Azov Bank, which collapsed, and another one that burst at approximately the same time after the "fireworks" process, the South-Russian Industrial Bank has emerged in recent years, significantly expanding its activities, with a branch opened in Chisinau in 1897 or 1898.

This bank represents such an interesting and characteristic phenomenon, serving as such a powerful tool for the conquest of Russia by Jews, that to try to at least slightly clarify its role for oneself means at the same time to at least slightly realize our own foolishness.

The bank was founded in Moscow by the well-known Jewish millionaire Polyakov, who is its owner and, it seems, also of two other Moscow banks and a major shareholder. Of course, Mr. Polyakov would not invest all his capital, which is needed for other extensive operations, concessions, and enterprises, into the bank. And therefore, in recent decades, when Jews began to particularly energetically seize industry and trade in St. Petersburg and Moscow, when it became necessary to increase the inflow of capital and expand credit for Jewish merchants, at the moment of their intense struggle with Russian merchants, the South-Russian Industrial Bank appeared at their service as if by magic. But to open a bank and put up a signboard does not yet mean to attract the capital necessary for the bank. For this, special branches or so-called "Polyakov pumps" had to be created in the provinces, which would establish a continuous inflow of capital from the depths of the provinces into the central bank, into the main combat point in the arena of the conquest of Russian industry and trade and the seizure of profitable enterprises right under their noses. And these branches, or pumps, were created one after another, they were created precisely where their appearance, apparently, could not be motivated, especially for the uninitiated, by any economic reasons, where it sometimes could not but cause bewilderment. In fact, in some dead commercial point, where trade and industry are poorly developed, where, moreover, besides a branch of the state bank, a large private, city, and land bank, and three credit societies, a branch of the South-Russian Industrial Bank is suddenly established. After all, to open such a branch, one has to, one way or another, paralyze part of the central bank's working capital; after all, to develop banking operations, one has not only to accept deposits, but also to issue loans, discount bills, and, by filling a bill portfolio, empty one's cash desk. Is the game worth the candle, especially in a dead city, especially in view of the inevitable competition with existing state and private credit institutions already operating there, performing identical turnovers and operations? This question of the appearance of a branch of the South-Russian Industrial Bank caused a stir not only with us, but, probably, in all other cities.

Before me now lies an issue of "Vestnik Finansov" (Financial Herald), in

which the balance sheet of this bank as of July 1, 1902, is printed. As can be seen from this balance sheet, the South-Russian Bank managed to open its branches in seven cities Kyiv, Odesa, Baku, Batumi, Chisinau, Zhytomyr, Kamianets- Podilskyi. If Baku and Batumi are excluded from this list, where the bank's operations depend on the oil industry, it turns out that the other five points are located in areas where the grain industry plays the main role, and where the inflow of deposits depends on the harvest. Noting this curious feature of the South-Russian Industrial Bank's strategy, I will briefly characterize the activities of its Chisinau branch, especially since, according to the same program, the activities of other branches probably developed.

It was opened, as we have already said, four years ago, that is, precisely during a period of crop failures and crisis. It cannot be said that the moment was particularly successful, although it cannot be considered unsuccessful. "Crisis" and "monetary constraint" were precisely those catchphrases that gave the bank the right to avoid discounting bills, without preventing it from accepting deposits at the same time. The bank's policy, as local financiers who followed its activities said at the time, was "wait-and-see," "the bank felt the ground and looked around." The bank's books, unfortunately, are not at my disposal; but, as I was told, the turnovers for the first two years were very modest; they avoided discounting bills, and if they did discount them, it was predominantly Jewish ones. The public also waited and was not particularly eager to make deposits, despite the fact that the interest rate on deposits at the South-Russian Bank was higher than in other banks, as it is now. The bank adhered to such a policy for two years, remaining in the shadows and modestly waiting. But then last year, thanks to the harvest, capital flowed into local banks. This year, also due to the harvest, no less an inflow of capital is expected. What size this inflow can reach gives some idea of the accumulation of deposits in our banks. Suffice it to say that in one Odessa accounting bank, these deposits already amount to 20,000,000 (twenty million) rubles. As you can see, for banks that crave such deposits, the moment is more than favorable.

It is very possible that the relocation of the Kishinev branch of the South-Russian Bank to a new, more central premises coincided accidentally with this moment; that the pomp with which the housewarming was celebrated in the current apartment, in the presence of eminent citizens, and the fact that the Jews made such a compromise that they even invited an Orthodox priest to perform a moleben, is also a coincidence, so to speak, a certain "homage" to Russia. But one thing is beyond doubt: that the South-Russian Bank a specially Jewish bank, and that Russian capital flowing into it capital, the influx of which should especially increase at present, will serve the benefit of the Jews, will serve for the war of Jews with Russian capitalists and the conquest of Russian industry by Jews in the very center of Russia Moscow. If anyone doubts that the South-Russian Bank is a spe-

cially Jewish bank, they can be convinced by the surnames of the persons on the bank's board in Moscow. Here they are: Polyakov, Rubinstein, Dyvin, Tselker, and Khigerovich. In the bank's branches, with minor exceptions, Jews also serve.

I will not assert that the "Polyakov pumps" justified the hopes placed on them, and that tens of millions of Russian money flowed from the provinces into the central bank in Moscow, which would allow Jews to expand the arena of struggle in the very center of Russia and conquer Russian industry and trade. But, looking through the bank's balance sheet lying before me, whose total turnover still reaches 24 million, but, paying attention to the fact that bills for almost seven million rubles are re-accounted and accounted for in the state bank, that these seven million will also go to the conquest of Russia, I cannot but say with sadness and horror:

What is this, really? Can it be that Moscow capitalists, calling themselves "all-Russian merchants," cannot comprehend the significance of this fact, can it be that they are all so insignificant and morally rotten that they can no longer repel the invasion of the Jews, whose triumph and courage in economic struggle speaks of only one thing: the short-sightedness or impenetrable stupidity of all Moscow merchants.

I say all this not without pain in my soul, fulfilling my duty; I speak, prompted not by any personal motives or hostile attitude towards this bank; on the contrary, from the management of the Kishinev branch of the South-Russian Industrial Bank, I met with the utmost courtesy; it even honored me with its invitation to the housewarming, although I did not take advantage of it; moreover, just a few hours ago, the South- Russian Bank opened a credit for me and discounted my bill... Ah, I realize all my black ingratitude, I imagine the noble indignation into which my article will plunge the bank's management... But when, on the other hand, I imagine the colossal labor of a billion people, countless sacrifices and an ocean of blood, shed by the people who built up the great and immense Russia, and at the same time I see how the well-being of this people is being undermined, threatening the entire country with disintegration, by those to whom it showed such wide hospitality. Then, truly, next to this ocean of blood and the interests of one hundred and forty million Russians blood which I, perhaps, will spoil for the representatives of the South-Russian (?) bank does not bother me in the least.

Especially when I think about the benefit that the truth expressed here will bring to Russian people in general, and to Moscow capitalists in particular, serving as an impetus for them.

And here is another small illustration: about three years ago I raised the question of the need to establish a Bessarabian agricultural and industrial bank in Chisinau. And yet, as you can see, while Jewish credit institutions are developing and flourishing, we have not yet managed to create this necessary enterprise for them.

Or here's another fact. About two years ago, with the assistance of "Bessarabets," a second mutual credit society was established in Chisinau, which has now entirely passed into the hands of Jews.

I remember then, upon learning that Jews were campaigning before the elections, trying to seize control of the society, I warned its founders about this.

I remember how they tried to dissuade me, assuring me that the society would remain in the hands of the Christian population, that my fear that it, by opening small credit to Jewish industrialists and artisans, would only give them an unfair advantage in competition with Christian artisans was unfounded.

The elections took place, and Christians retained control of the board. But only a year passed and the society was entirely seized by Jews, and the organizer who created this institution, invested his capital in it, and gratuitously served as chairman for a year, was not only not re-elected but did not even receive gratitude from the members of the society, not even in the most ordinary form.

Such are they, the "oppressed," and such are we, the "oppressors."

This is why almost all private banks and credit institutions in Russia have passed into the hands of Jews and are overflowing with Jewish employees, displacing Christians. This is why Jews have reached such audacity that even in the center of Russia they are conquering Russian industry with the help of Russian money, which they "pump out" from naive Russian people themselves...

3.9 Does A Jewish Kahal Exist

Having read with great interest in the newspaper "Znamya" the article "Jewish Inquisition," written concerning the recent trial of 8 Jews from the Dobraya colony, Kherson Governorate, accused of inhumane torture of several peasants a torture reminiscent of the times of the Spanish Inquisition, I recalled another Jewish process that our press silenced in its time.

In this process, the criminals revealed the same unheard-of cruelty, wild savagery, and infernal ingenuity in developing the plan of the crime and its execution.

About this rare case in criminal chronicles an assassination attempt out of revenge where the author of the crime was an entire Jewish society, and the object was a wealthy landowner, not a single newspaper mentioned a word, except, it seems, for "Odesskiye Novosti," which published a brief note that a case concerning an attempt on the life of such-and-such a landowner was being heard there, and by the verdict of the jury, such-and-such defendants were sentenced to so many years of hard labor. Neither the motive

of the crime nor interesting details of this crime, outstanding in its circumstances and goals, were published by the Jewish "Odesskiye Novosti." They did not publish it, of course, only because then they would have had to write about their oppressed brethren and reveal their monstrously brutal plan of a kahal murder. Russian newspapers did not publish a detailed report on this process, probably because in the town of Olhopil, Podolia Governorate, during the hearing of this case, there was not a single Russian in the public who would clearly understand the enormous significance that a detailed correspondence should have had for Russian society, for Russian readers.

Meanwhile, this process so vividly and clearly depicted the essence of Judeo ideology, the usual methods of struggle of the Talmudists, that one has to regret the deliberate silencing of the details of this kahal crime. Jews do not like to write about their vices, and their press always silences every egregious case in which the criminal is a person of Jewish nationality.

The Russian public, en masse, still does not know about this process, exceptional in its circumstances and actors, because a detailed report about it, placed by the author of these lines in the journal "Nablyudatel" for 1901 under the title "Jewish Chamber," could only be read by a limited circle of readers of the monthly thick journal. It is worth noting that the article "Jewish Chamber" was initially rejected by a very widespread St. Petersburg Russian newspaper, and only the independent journal "Nablyudatel," led by a knight without fear or reproach, the deeply respected A. P. Pyatkovsky, published the said article.

Outstanding in its motives, circumstances, actors, and many details, the kahal Jewish crime, the main perpetrator of which, a young Jew, appeared in the role of a hired bravo, an instrument of revenge for Jewish society, occurred on February 8, 1900, in the village of Kalynivka, Vinnytsia district, Podolia Governorate. This is what I heard at the trial in the town of Olhopil on May 15 and 16, 1901, during the examination of this case.

In 1891, the merchant L. Valkov acquired the village of Kalinovka from the landowner Sobeshchansky, and from the moment the purchase agreement was approved and he took possession, he waged civil lawsuits against the Jews, residents of this village. These processes lasted for almost 30 years. The Jews sought to be recognized not as tenants living on Valkov's land, but as "chinshovniki" (hereditary leaseholders), i.e., eternal owners of the landlord's land they occupied, obligated only to pay a negligible quitrent to the owner of the village. Valkov, however, argued that the Jews living on his purchased estate were tenants whom he could evict at any moment. This was the essence of Valkov's endless disputes with the Jews, which lasted for more than a quarter of a century. Thus, the entire Jewish community of Kalinovka waged war with the owner of this village, as all Jews were equally interested in the court recognizing them as "chinshovniki".

This stubborn war of one against all lasted a long time, and finally, in its 27th year, Valkov won. At the end of 1897, the Senate recognized

the Kalinovka Jews as Valkov's tenants, not "chinshovniki". A cruel blow was dealt by Valkov to the Jews of Kalinovka. Valkov exercised his right regarding his tenants and began filing lawsuits in the district court for the eviction of certain Jews from the village entirely belonging to him, especially those who had particularly annoyed him, including two influential Jews in the community, Kalikhman and Eidler.

The entire community of Kalinovka became agitated. The Senate's decision was law. Valkov's demand was legal. What was to be done? To circumvent this Senate decision, as Jews had always been accustomed to doing, was impossible for them, and meanwhile, the situation of many became critical. Every resident of Kalinovka could find themselves in the position of Eidler and Kalikhman, and the Jews could not initiate any new disputes with Valkov.

All the Jews of Kalinovka found themselves dependent on Valkov, and this very dependence gave rise to even greater resentment among the Jews towards their hated victor.

The Kalinovka Jews pondered for a long time how to get rid of Valkov and finally settled on the decision to kill Valkov. This terrible decision had a sound basis: Valkov was childless, unmarried, and had no relatives, so in the event of his death, his estate was to revert to the treasury.

So what did the Kalinovka residents undertake against their enemy?

Witness testimonies positively established that already in 1898 (shortly after the Senate's decision), the Jew Kalikhman, being evicted by Valkov from the village, incited the peasant Zhobokrik to kill Valkov, promising him 1000 rubles for it, but Zhobokrik was not tempted by the large sum and did not commit the heinous crime.

Thus, Valkov's murder did not take place in 1898 due to circumstances beyond the Jews' control... Then the Kalinovka Jews chose the influential Jew Eidler from among themselves to devise a plan for Valkov's murder. Fifty-year-old Eidler, who had reasons to consider Valkov his enemy, willingly undertook the noble mission and, having received some 600 rubles from somewhere, went to Odessa to find a reliable killer. Why did Eidler go to Odessa? Why didn't a Kalinovka Jew undertake Valkov's murder? Because it was risky for a Kalinovka resident to undertake Valkov's murder. For 27 years, living side by side with the Kalinovka Jews, Valkov knew all the local Jews by sight and, in case of a failed assassination attempt (which actually happened), could recognize and expose the person who attempted his life. It was due to these subtle considerations that the Kalinovka residents decided to invite a traveling killer from a distant locality. All this revealed great caution, shrewd calculation, and foresight. Eidler, judging by all his subsequent actions, was a man of subtle and inventive mind.

Looking ahead and wishing to leave himself a safe exit in case of a failed planned crime, Eidler, on his way to Odessa, stopped in Chisinau under the pretext of buying wine. On February 3, 1900, the Chisinau commis-

sioner, sending wine to the Southwestern Railway station Kalinovka, bought a ticket for Eidler to Kalinovka station. Eidler is not a gentleman, yet the commissioner buys him a ticket, as if for a spoiled person accustomed to such services. Eidler did this trick so that he would have a witness at the right time that he, Eidler, left Chisinau for his home in Kalinovka on February 3, and not for Odessa.

From this, it is clear how cautiously and carefully Eidler carried out the kahal's assignment. He had to secure himself, primarily because, in the event of Valkov's murder, suspicion would first fall on him and Kalikhman, as individuals being evicted by Valkov and therefore harboring enmity towards him. And so, he had a witness in reserve who would confirm that he traveled from Chisinau to Kalinovka.

The investigation established that Eidler was already in Odessa on February 4. There is no doubt that, having boarded a train in Chisinau on February 3 with a ticket bought for him by the commissioner, Eidler traveled to Razdelnaya station and there, having bought a ticket to Odessa, boarded an Odessa train and arrived in Odessa on February 4. No other explanation for his appearance in Odessa on February 4 is possible.

In Odessa, teeming with the dregs of human society, all sorts of ńmaestro del carmanoż and dangerous criminal types, it was not difficult for him to find a suitable master for his deed. He visited a thieves' den, which operated under the watchful eye of the vigilant police with the legal signboard of "home dinners," where knights of the dark industry usually gathered for mysterious meetings and to plan raids on the wallets and lives of ordinary citizens. This was a formal bureau of criminals, to which anyone in need could turn. It was here that Eidler found the killer, a young Jew named Blank, 29 years old, a reserve private. Why was a Jew chosen? Yes, probably because he would more reliably protect the interests of the kahal than a Russian; moreover, a Jew could be bought much cheaper, for 600 rubles, whereas a Russian (Zhabokrik) would not even take 1000 rubles to shed human blood.

On February 5, Eidler and Blank departed from Odessa for Kalinovka. Here, Eidler was supposed to "show" the victim to the murderer Blank. This was easy. The landowner Valkov, out of rural boredom, almost daily traveled to Kalinovka station (3 versts from Kalinovka village). The Kalinovka Jews knew this habit of their enemy well, so Eidler chose the station as a place where it would be most convenient to show Valkov to the arriving Odessa bravo without arousing suspicion. On February 8, Valkov arrived at the station. A little later, after his arrival, an unknown Jew (whom the investigation did not identify) approached him, saying that he was a visitor and wanted to buy bread from him. Valkov gave his consent, moreover, he invited the unknown buyer to visit his estate and inspect the bread. They talked for a few minutes, after which the stranger bowed and disappeared into the station crowd.

During this conversation, the Jew Blank was in the crowd, observing Valkov, "studying" him, and following him. The reader, of course, has already guessed that the stranger who spoke with Valkov about bread was not a bread buyer at all, but a person sent by the Kahal so that Blank could thoroughly examine the intended victim without attracting anyone's attention, especially Valkov's.

Returning home from the station at dusk, Valkov was stunned by a shot to the back of his head. Valkov's coachman, turning at the sound of the shot, saw a young Jew rapidly fleeing from the sleigh. Due to the coachman's shouts, the fleeing man was apprehended by people who happened to be on the highway. A revolver was found near the sleigh. The arrested man was Blank, who stubbornly denied his assassination attempt but could not give any satisfactory explanation for his flight or his presence in Kalinovka.

Valkov, an old man of 57-58, was wounded in the back of the head but remained alive.

Thus, the perpetrator of the assassination attempt was apprehended, and his identity was precisely established. The investigation revealed an interesting detail: on February 5 (the day Eidler and Blank departed from Odessa), a Jew named Shif, an agent of the Odessa detective department, appeared before its head, Chebanov. Shif informed Chebanov that on February 5, the well-known Odessa thieves Blank and Varshavsky, along with some unknown middle-aged Jew, a brunette with a grizzled beard, had visited his cohabitant, the Jewess Itskovich. The aforementioned individuals drank vodka at Itskovich's place. Blank and the unknown man were dressed for travel. Varshavsky stayed behind, while Blank and the unknown man left for the station on the same February 5. After their departure, Itskovich told Shif that Blank and the unknown man had left Odessa with the intention of killing a certain landowner who lived 3 versts from the station and traveled there daily. Furthermore, Itskovich told Shif that the unknown Jew had come to Odessa with a special purpose to hire a killer, for whom (?) 600 rubles had been collected. Part of this sum, one hundred rubles, Blank received from the unknown man "as an advance," and the remaining money was with some rabbi, and Blank would receive it only when he killed the landowner (i.e., carried out the death sentence). The investigation into this case was conducted vigorously, and investigative authorities were dispatched to assist the most experienced agents and detectives of Southern Russia. In the unraveling of this dark case, which initially bore all the hallmarks of a kagal crime, two famous detectives Evtushevsky (from Kyiv) and Chebanov (from Odesa) took an active part with their best employees. In a word, everything was done so that this time the Jewish crime would not go unpunished.

Despite the fact that here the judicial and administrative authorities had to deal with a Jewish crime, in which the entire Jewish community of Kalinovka was involved, which sometimes created insurmountable obsta-

cles and hindered the success of the judicial investigation and police search, truth nevertheless triumphed, and an unknown arrival was discovered at the station on February 4th. This was Eidler. To catch the "unknown" person, Chebanov acted very cleverly. Learning that on February 8th, near Kalinovka, there was an assassination attempt on a landowner living 3 versts from the station, and comparing this attempt with Shif's statement, Chebanov dispatched Shif to Kalinovka. Shif identified, among twenty presented Jews of middle age, brunettes with graying beards, one who drank vodka at Itskovich's in Odesa on February 5th and then went to the station with Blank, and this was the Jew Eidler. Thus, based on direct and indirect evidence, Eidler, a prominent member of the Kalinovka kagal, was brought into the case. In Kalinovka, Eidler's arrest caused panic. The anxieties and fears of the members of the criminal kagal increased even further when another prominent member of the kagal, Kalikhman, who had offered peasant Zhabokrik 1000 rubles in 1898 for Valkov's murder, was arrested.

When the leaders of the community, Eidler and Kalikhman, were brought to trial for inciting Blank, through bribery, to commit murder, when the entire community of Kalinovka Jews was severely compromised in this case the kagal used all means to save its caught members. Kagal solidarity all for one manifested itself here in its full glory...

Here's what the Jewish accomplices, who were at large and undoubtedly led by the rabbi, the keeper of money for the murderer's reward, devised to save Eidler (Kalikhman had fled abroad), who was under arrest.

In March 1900, the murderer Blank, held in Vinnitsa prison, fell ill, but not dangerously. The Kalinovka kagal takes advantage of this circumstance. One day, a mysterious stranger, a Jew, appears before the prison doctor Galitsky and, asking about Blank's health, says:

We would be very grateful if Blank were to die...

Doctor Galitsky, realizing that he was being offered "gratitude" for sending Blank to Abraham's bosom, angrily jumped from his chair with the intention of throwing out the scoundrel, but he instantly disappeared.

It is clear that an emissary from the Kalinovka kagal had come to the doctor.

This is how the Jewish kagal conducts its affairs to save its members. The hired assassin from Odesa had to pay with his life for his shot.

Otherwise, alien to the interests of the Kalinovsky kagal, saving his own head, he could have confessed in court and exposed everyone, revealing the organization of the Kalinovsky kagal led by the rabbi-treasurer. Such confessions are common. Subsequently, however, it turned out that Blank decided to save himself by outright denial of everything he was accused of, and betrayed no one. Perhaps he did not betray his accomplices for another reason out of fear of kagal vengeance, which would inevitably await him in prison, in Siberia, in hard labor. And he knew that hard labor was inevitable for him anyway.

Both defendants were defended, as is customary, by Jewish lawyers.

Eidler, not the main defendant, was defended by the well-known Kyiv lawyer Kupernik, while the main defendant, Blank, was defended by some unknown Rosenberg.

Eidler could not afford to hire such an expensive celebrity as Kupernik. Undoubtedly, Kupernik received his fee for whitewashing Eidler, ńan innocent victim of Christian persecution,ż from the Kalinovsky Jews. It is highly probable that the 500 rubles, which were kept by a mysterious rabbi and intended for Blank for the clear murder of Val'kov, went towards Kupernik's fee for saving Eidler.

No matter how hard the investigative authorities tried to uncover the name of the esteemed rabbi, the kagal treasurer, they achieved nothing. And this is understandable: a rare kagal crime is exposed. To go against the kagal, to betray its members, to reveal its secret, means to subject oneself to eternal ńcheremż (excommunication) and even death by the verdict of ńbestinż (secret spiritual court). As for the sacred person of the rabbi, no Jew will ever betray him under any circumstances. Even Shif, having informed on Blank and Eidler, still did not betray the rabbi. And that he, Shif, knew the name of the rabbi-treasurer is beyond doubt. A spiritual rabbi is a sacred person; to betray him is to cease to be a Jew. And Shif, Eidler's main accuser, was already so frightened by the kagal's revenge that after reading the court verdict, he asked the warden not to put him in a general cell in prison (he was held there for some crime), but to put him in solitary confinement. ńDo me a favor, Your Excellency! Order me to be placed not in a general cell, but in solitary confinement. Otherwise, they will kill me for my testimony against Eidler. Their society (i.e., the kagal) will not forgive me for this.ż

Here is further proof of the kagal's invisible involvement in this case. When the trial of Blank and Eidler was first heard in Vinnitsa, an agent of the Kyiv detective police, Evtushevsky, who came to Vinnitsa to investigate the case as a very dangerous witness for the accused Eidler, was once visited in his room at the ńMishurisż hotel by someone who offered Evtushevsky good money to be less strict about the case of Eidler and Blank, in other words, if he would not incriminate the defendants.

But the kagal failed to influence the court. The defendants were sentenced to hard labor, Blank for 7 years, Eidler for 6.

Treatise IV. On Usury And Trade

4.1 Jewish Usury According To The Talmud

From the order Zeraim, tractate Shevi'it. Jurisprudence of the Talmudists: "Debts are cancelled in the Sabbatical year, both those secured by promissory notes and unsecured ones. Only debts in a shop for goods taken are not cancelled, and even then, only if they were not taken as a loan. Rabbi Judah says: the Sabbatical year cancels only the penultimate debt."

"According to the teaching of Rabbi Judah, a debt in a shop is cancelled by the Sabbatical year, but the Sages protest that it is not forgiven. The 'prosbul' protects against cancellation. This is from the ordinances introduced by Hillel the Elder. The essence of the prosbul: 'I transfer to you NN., judges of such-and-such a place, that for any debt owed to me, I have the right to demand payment at any time.'"

"This document may be signed not only by witnesses but also by the judges themselves. A prosbul drawn up before taking a loan is valid, but after the loan, it is invalid. Conversely, promissory notes or bills of exchange written before receiving a loan are invalid, but those written after issuing the loan are valid. From five creditors, if one person received a loan, five prosbuls are required (i.e., 5 documentary acts); if one creditor gave a loan to five debtors, then one prosbul is required."

"A prosbul must be written on the eve of the 1st of Tishrei, at the end of the Sabbatical year; if it is written within this legally prescribed period, then even if it is later torn, the owner does not lose the right to collect the debt even after many years. Rabban Simeon, son of Gamaliel, said: if a loan was issued before the prosbul was written, it is not cancelled by the Sabbatical year. A prosbul can only be written against immovable property. If the debtor does not own immovable property, a prosbul cannot be written. Rabbi Chutzpit says: a prosbul can be written against immovable property belonging to the debtor's wife or his guardians. Rabbi Judah says: in a prosbul, the judges sign on the inner, front side, and the witnesses on the

outer, i.e., reverse side."

The Talmud teaches Jews about usury. The Talmud offers entire treatises on lending money against collateral, on interest, etc. Jewish usurers are known throughout the world; there is no need to speak of the rapid and enormous profit made by Jews through this method! Also known are Jewish interest rates, which in Rus have long since become a proverb. Such is the success of Talmudic pedagogy, which from the age of four begins to teach a boy literacy and develop his feelings with examples of various forms of a purse: if you open a purse, it is like the Hebrew letter bet; a closed purse with money gives the concept of the Hebrew letter gimel, etc. In Russia, it was easy to profit from the sale of vodka. Jews in the southwestern region, where taverns and inns were predominantly run by them, made the best use of this means. Many complaints even penetrated literature against the ruinous and murderous influence of this Jewish vodka monopoly. Talmudic students, with all sorts of tricks and deceptions, extracted benefits from this monopoly: they diluted vodka with water; and so that the vodka would not lose its strength, they added various substances, often poisonous, which led to frequent cases of poisoning. This drew the attention of the ministry, and orders were given for strict supervision of the quality of the vodka sold, but the evil did not cease to exist. Jewish tavern keepers acted especially corruptly and ruinously on peasants; they plied them with drink and took into their hands not only the property of these unfortunates, but also themselves, subjecting them exclusively to their arbitrary will and making them incapable of productive, independent labor. Jews are not ashamed of any kind of mediation for the sake of making money.

There is no need to speak of the absence of a broad understanding of national life, as well as an awareness of public interests; of this understanding, and with it the desire to abandon the Talmudic, anti-social in its internal structure, kahal-communal life; there is not even among educated members of Jewish communities, for example, among the learned members of the "Society for the Dissemination of Enlightenment among Jews in Russia." There is not even a simple awareness of the need to respect the property of a non-Jew, which, according to the teaching of the Talmud, we repeat, belongs to whoever among the Jews first seizes it, and which can therefore be stolen and plundered by direct and indirect means from non-Jews; they do not even recognize the very human personality in a non-Jew.

4.2 Horwitz And Kogan's Commisionership

During the Russo-Turkish War, twenty-two thousand Jews served in Horwitz and Kogan's commissionership as members and agents of the partnership, sutlers, money changers, and traders; among them were many Hun-

garian Jews. Some agents, dressed in gray military- style drape coats with light buttons and white caps, played the role of authorities in Bulgarian villages, seizing provisions for a negligible price, which became known to the governors of Tarnovo and Svishtov.

Here are scenes that sometimes unfolded in Bulgarian villages. A clerk of the partnership arrives in the village, accompanied by two Cossacks. They round up the people. The Jew presents them with the following document: "Partnership for the provision of the active army. Agent Adolf Levi, in such-and-such a village, is owed so much barley, wheat, and so much hay, at such-and-such prices." (At the same time, the prices were set almost twice lower than state prices.)

A Jew, like some Adolf Levi, acts as a trump card to the Bulgarians, playing the role of authority. Some even ordered gray drape coats of military cut with smooth light buttons for this purpose. Shoulders covered with a bashlyk, a white cap on his head. Who is he, an officer or just an idler? Adopting an imperious tone, the Jew shows the Bulgarians the partnership's form and the prominent word "owed," explaining that this is an order from the highest authorities. On behalf of the army and for the army, he orders the immediate delivery of the specified amount of bread, barley, and hay. The Bulgarians, who had received all this from the troops just the day before, paying twice and even thrice, naturally find the prices for themselves extremely unprofitable. In the end, the required amount of provisions is delivered, but the matter is not yet finished.

You must deliver all this amount of bread and hay to the city on your oxen.

For free?! the Bulgarians exclaim in astonishment. What else!...

And again, a reference to a decree supposedly issued by the highest authorities.

"There's nothing to be done, the Bulgarians tear their cattle away from work and drag them to the city, sometimes for a hundred versts, along with grain supplies. The partnership, in turn, supplies the same bread to the treasury, but at prices much higher than existing ones, and moreover, an allegedly extremely expensive delivery and, on top of that, another 10% according to the contract" is charged.

Correspondent Gradovsky reported the following from the theater of war regarding Jewish exploitation: "A certain Jew, Leiba, arrived in Zimnice with two onions in his pocket and managed to turn things around considerably, so that recently he already owns a rather significant stock of hay. The Jew did not sell hay for any money, waiting for frosts and, in general, for the time when there would be no supply, when he could take whatever he wanted. Such a time finally arrived: bridges are dismantled, a mass of carts accumulated in vain waiting for a crossing, ice prevents hay delivery, horses are dying without fodder: but the common sorrow is a joy for the Jew, he rubs his hands in delight, for a pood of hay he is paid eight francs. Suddenly,

amidst this Mephistophelian triumph, news of an armistice arrives, rumors of an imminent peace treaty spread. The alarmed Jew runs to an officer. "Your Honor, is it true what I heard?" "What?" "I heard that there will be peace." Officer: "Thank God!" Jew: "How can it be 'Thank God'! How is this possible? What will happen to my hay! Is it possible to conclude peace without warning commercial people? It cannot be that such a powerful state as Russia would conclude peace without warning commercial people!..." The Jew seriously convinced that the war is being waged to fatten his pockets; thousands of other Jews hold the same conviction; the same thought flashes through the actions and expressions of non-Jews, those who love to arrange various "geshefts" with them..."

The Russian Orthodox people, hearing and reading about various quartermaster sorrows during our past war in the Balkan Peninsula, could not help but wonder why our native Russian merchant class was sleeping. It was regrettable that this lack of enterprise, this inertia of commercial practices, which handed over the most sensitive part for the army, supplies for the quartermaster department, into Jewish hands. But is this inertia? Is it a lack of enterprise? Not a single attempt to take a contract bypassing Jewish hands is known; but somehow it always turned out that, despite all the diligence of execution, despite all the praises that Russian suppliers received and which they fully deserved, the contractor, and for the most important deals, was still a Jew. The matter lies in a special kind of dexterity that distinguishes the sons of Israel. They are special masters at practically fulfilling contracts; they are diligent in their own way diligent in the sense that their failure to meet deadlines is not trumpeted, as happens with Russian suppliers; a Jewish contractor, without fear or haste, timely petitions for a delay, firmly believing that nothing is impossible on earth. Finally, Jews are omniscient: where and when and to whom one needs to appear to get a supply contract, everything is known to them, and they use their information with such greater infallibility and success that, in addition to everything, they represent a tightly connected force: Itzka will not betray Leizar, Leizar Moshka, and all of them therefore become a solid, insurmountable wall between the treasury and the producers, which Russians, acting alone and moreover deprived of omniscience and practicality in all matters, will never break through. For example, huge procurements of hides and various leather goods for footwear, ammunition, etc., are required. According to state regulations, a contractor, once he has supplied something for our army, must receive a summons from the quartermaster department and an invitation to tender as soon as they are scheduled for the type of supply he has ever fulfilled. Whether he receives this summons is another question. A Jewish contractor he knows how to remind himself, knows how to find out in advance what is needed; he will certainly be given a summons, but a Russian supplier does not possess this higher intuition.

There have been similar facts:

A certain quartermaster department summons suppliers of leather goods; it sends out notices, inviting some to supply hides, others to supply finished ammunition leather goods. The trick seems simple enough, but not without intent. There is, let's say, a chief supplier of leather goods, a Jew, who is eager to crush any Russian competition. Let's call him some Leizar. Mr. Leizar is a force. He doesn't take bribes: they say they don't take them now, Mr. Leizar is only attentive to the domestic needs of people he needs and, for the most insignificant percentages (with or without percentages), he himself offers the necessary person to borrow a tidy sum from him.

To borrow against a bill of exchange that is not a bribe, it is a simple private commercial matter. Meanwhile, for Mr. Leizar himself, all that is needed is a "case" in mind.

Let's look at the results of such foresight.

The auctions. Solid Russian owners of leather factories appeared at the auctions, but the people were not sharp. Mr. Leizar is terribly displeased that there are strong Russians, manufacturers, at the auctions who can drive down the prices that Mr. Leizar intended to maintain... What is to be done?

Mr. Leizar is not eager to enter into an agreement with Russian contractors; he feels himself to be a force. He or someone from his party (the Leizars always have a party, though outwardly they all seem to be acting independently) whispers into the ear of an official (who had the imprudence to borrow against a bill of exchange from a benefactor) that so-and-so has no right to participate in the leather auctions, as he was summoned to supply ready-made ammunition.

The official is in a bind. It's impossible not to please the bill holder.

"You had no summons for leather," says the Russian competitor. "Your part is ready-made ammunition."

But this time, chance led to a manufacturer who knew how to stand up for himself.

"So what if there wasn't? Why didn't you send one yourselves? After all, I supplied leather in the fourth year, consequently, you should have given a summons, but you didn't..."

"If they didn't give it, then there's no point interfering," concludes the stern Mr. Intendant.

"But you read my statement, and you will see that I want and can supply both leather, and perhaps, I will take it cheaper than others."

"This is no place for arguments, and I don't have time..."

"No, you read my statement," insists the energetic Russian contractor. "If you don't read it, I will telegraph Mr. Chief Intendant in Petersburg right now. This is not how it should be. I know my rights..."

Mr. Intendant is confused; the explanation has taken on a sharp character. He tries a last shot:

"You are allowing yourself too much: this is a presence, not a tavern, the general himself is here..."

"What is the general to me, if my cause is just," hotly retorts the bravely provoked Russian contractor. "I will tell the general himself the same thing. I will not leave here until my statement is read."

"Then you will be escorted out..."

"Well, let them escort me out by force, and I will send a dispatch to Mr. Chief Intendant right now. No, read my statement."

No matter how much the intendant struggled and defended the idea of removing the "dangerous" competitor for the Leizar party from the auctions, nevertheless, feeling no legal ground, he had to yield the battlefield. The leather manufacturer's statement was read, and his right to free competition came into legal force.

The correspondent concludes: "God grant that there be more such steadfast Russian people. We fully join in this wish. But can the treasury not itself take some energetic measures to protect itself and the Russian people?

The people undoubtedly attribute all modern misfortunes to the Jews and are not mistaken in this, as a personal witness to all the tricks and machinations of the Talmudists. Everyone who has experienced their deception and fraud firsthand has no doubt about this. All small and large branches of trade and industry are seized by them and shamelessly exploited, and all these branches are experiencing a crisis: agriculture suffered from Jewish tenants; sugar speculations, which reached enormous proportions in the hands of Jews, ended in the collapse of Kyiv banks and strongly affected rural landowners engaged in beet cultivation; the Riga bank, which is in the hands of Jews, was shaken; the "Odessa riots" of robbery and beating of Jews erupted, mercilessly exploiting the country and the population, in which the people instinctively felt their true enemies and the undoubted cause of all economic evils.

In Russia, Jews play the role of intermediaries for both internal and external trade. As intermediaries in exports, Jews arbitrarily set prices for raw materials and, accordingly, pay peasant producers as much as they please. Their agents organize raids on peasants, seize their produce, paying with small glasses of vodka and promising a good price and cash in the distant future.

4.3 Roman Merchant Paulo Secchi And The Jewish Merchant

According to the writer Gregorio Setti, in 1587, the Roman merchant Paulo Mario Secchi, having somehow learned that the English admiral Sir Francis Drake had conquered San Domingo, hastened with this news to a Jewalso a merchantwho did not believe in this victory. He said: "I bet a pound of flesh that this is true." And a formal condition was concluded be-

tween the merchants for a wager of a pound of flesh, which was to be cut from the body of the loser.

A few days later, when the rumor of the English victory was confirmed, Secchi seriously demanded that the condition be fulfilled. Then the Jew's courage failed him, and he began to evade in all directions, vainly begging Secchi to be satisfied with money, but Secchi stubbornly demanded the fulfillment of the agreement. Then the Jew appealed to the governor. The latter reported this curious matter to Pope Sixtus, who rejected Secchi's demand and sentenced both to hanging. At this, the Jew wept even more bitterly and would have gladly agreed to even five pounds by Jewish weight, but there was nothing more to be done; they barely managed to escape execution, and both were only released upon payment of 2,000 scudi to a charitable institution for the hospital then under construction.

In England, after the repeal of the bill of 1753, a Jew bequeathed č1200 for the establishment of a Jewish school, but the executors of his will encountered difficulties. The English authorities found that permission to establish a Jewish educational institution constituted an encouragement of superstition contrary to the law. Moreover, the authorities, in their zeal, went even further. By virtue of some ancient parliamentary law, they confiscated the bequeathed money and appropriated it to the funds of an orphanage for foundlings. This incident made a very strong impression on the Jews and for some time discouraged them from making donations for religious and charitable institutions. However, despite the generally unfavorable position of Jews, individuals achieved prominent positions in the financial sphere available to them, and their wealth grew rapidly. Trade and business proceeded with feverish speed, and Jews visibly prospered.

4.4 Restrictive Legislation In Poland In 1538

The exploitation of Jews in Poland in ancient times, as can be seen, had already exceeded the limits of popular patience, and to avoid popular unrest, a constitution of the Piotrków Sejm of 1538 was enacted. Its purpose was to regulate the class rights in Poland and adapt Jews to the circumstances of modern times. It represents a rather sharp turn in the course of Polish legislation concerning Jews, compiled under the influence of the extreme demands of the gentry party. Even at the Sejms of 1532 and 1534, voices were raised demanding restrictions on Jewish trade and even their expulsion from the state; but then, among the dignitaries, friends (bribed) of the Jews were found who strongly supported them. (Acta Tomiciana t. XVI, according to Czacki's "Rozprawa" p. 45, ed. 1860).

Such influential protectors of the Jews, apparently, were lost a few years later, when the general Sejm in Piotrków in January 1538 established a se-

ries of extremely restrictive and humiliating legislative provisions for them, which became the starting points for subsequent Sejms on the Jewish question. The spirit of these measures will become sufficiently clear to us from these two excerpts, which constitute the 5th and 6th points of a special chapter "De judaeis," included in the Piotrków family constitution.

Since Jews, disregarding ancient custom, have discarded the signs by which they could be distinguished from Christians, and have appropriated clothing perfectly similar to Christian clothing, so that they could not be recognized among Christians, we decree for observance for all time: that the Jews of our kingdom, all and each individually, wherever they may be, shall wear special signs, namely a beret or a hat or other head covering made of yellow material. An exception is made for travelers: on main roads, signs of this kind are allowed to be removed or hidden.

If any of the Jews transgresses this law and does not wear a yellow head covering, then upon reporting this to the local voivode (palatino) or subvoivode, according to the custom of the given region, and upon conviction of the guilty party, the latter is sentenced to pay a fine established for violators of this constitution, i.e., in the amount of one florin, with half of this fine going to the voivode, sub-voivode, or judge, and the other half to the instigator" (Volum. Leg. I, 525. Instigator royal prosecutor).

The Sejm was already very hostile towards Jews if it decided to introduce into secular legislation church regulations concerning Jewish clothing with a distinctive yellow badge on the head. This shameful sign was transferred to Poland by the Councils of Buden 1279 and Kalisz 1420; but it received the sanction of secular authority for the first time only at the Sejm of 1538. Out of necessity, the authorities tried to curb the provocative behavior of Jews by humane means, without violence, which they wanted to distinguish, so that everyone, seeing from afar, would be wary when dealing with Jews. However, even these humane means did not restrain the Jews. Thanks to their cunning, the Jews gained the patronage of royal power, and the position of Polish Jews significantly improved at the beginning of the 16th century. With the rise of economic (gesheft) prosperity and the emergence of kahals in Krakow, Lublin, Poznan, and other cities, the prestige of Jewish gesheft began to rise.

The resolutions of the Piotrków Sejm show a spirit simply preserving the economic well-being of the country's indigenous population, to limit audacious Jewish itinerant trade, so that the country's wealth would not imperceptibly flow into foreign markets. At the head of the article "De Judaeis" the following point is placed: "We decree for strict observance that Jews should not be in charge of collecting any duties (as tax farmers). We also believe that it is unworthy and contrary to Divine law for people of this kind to be admitted to any honors or to the performance of public duties among Christians" (ibid., pp. 524-525).

Further, there is a series of extremely restrictive laws, which establish

control over Jewish lending operations (ğ 2-3), abolish their freedom of trade in cities; the right to trade, and that with restrictions, is given to them only with the consent of cities, and trade in villages is completely prohibited (ğ 8).

In the first chapter of the Sejm constitution of 1538, a categorical decision was made: "We further establish and prescribe: that from now on and for all future times, all those in charge of our duties must necessarily be noble people (nobiles), possessing estates, secular (not spiritual), and Christians." By this point, the fate of Jewish tax farmers was already predetermined, and the special paragraph cited above, prohibiting Jews from holding duties in tax farming, thus constitutes only a particular conclusion from the general situation.

4.5 Repitition Of This Law By The Sejm

24 years later, the Sejm reiterates this resolution. The constitution of the Piotrków Sejm of 1562 confirms the previous trade restrictions on Jews and adds, "that a Jew has no right to hold in farm any customs duties, taxes, or other hired articles, as the aforementioned statute teaches." This statute refers to the constitution of trade restrictions on Jews.

Even more solemnly, the law on tax farming was confirmed at the Sejm of 1565. Here, a strict order is given to "all voivodes of the Crown that each in his voivodeship should not allow Jews to hold any customs duties or other taxes and hired articles, according to the provisions of the previous statute and the Piotrków constitution." For allowing Jews to lease duties, the new Sejm law threatens a penalty of one hundred Hryvnia, and the instigator the royal prosecutor is obliged to monitor this and collect from the guilty.

This threefold repetition of the law on tax farming at the Sejms of 1538 1565, accompanied by the threat of a large fine for authorities who violate it, proves that for almost thirty years, Jews could not reconcile themselves with the burdensome restriction imposed on them and partly tried to circumvent it. Indeed, it was not easy for a Jew, for whom even ordinary small trade was fraught with a mass of formal difficulties, and in some places was completely forbidden it was not easy for him to part with the tax farming business, which brought him significant material benefits and even wealth. A Jewish tax farmer often used his influence and connections at court not only for personal gain but primarily for the protection of his co-religionists.

The tax farming business of Jews in the Polish Crown diminished but was not eradicated. Merchants continued to circumvent the Sejm's prohibition and participated in tax farming of duties and taxes under various guises. This, of course, brought upon them the oppression of the nobility and often gave rise to complaints. The authorities, responsible for enforcing the law

on tax farming, also could not be satisfied with the behavior of illegal tax farmers. There were clashes, criminal prosecutions, Jews were threatened with new repressions.

4.6 Settlement Of Kyiv By Jews

The "mother of Russian cities" had the difficult fate of becoming a major Jewish center of the Southwestern region. According to official statistical data, the number of the Jewish population of Kyiv reaches about 25 thousand souls, with the total population of the city being 250 thousand souls. But this figure is far from accurate; for example, the suburban village of Demievka, directly adjacent to the city limits, is overpopulated with Jews; the same Jewish settlement Nikolskaya Slobodka is spread out on the left bank of the Dnieper, within the Chernigov Governorate. All Jewish population of both these settlements heads out early in the morning by steamboats and on the city railway, where they conduct various kinds of business. Many Jews, serving as clerks in shops or engaged in various kinds of main and unofficial offices, factors, various kinds of agents, not excluding swindlers and cheats, all find hospitable shelter in Demievka or Nikolskaya Slobodka. With sufficient certainty, the total number of Jews engaged in trade in Kyiv can be determined no less than 50 thousand. In this regard, the "mother of Russian cities" has surpassed Berdichev, where in recent years the number of Jews has significantly decreased. The influx of Jews into Kyiv became especially noticeable since the law of May 3, 1882, which prohibited the settlement of Jews outside city limits and towns. Currently, the best houses and more valuable estates have been bought up by Jews. They own hundreds of huge stone houses in the best parts of the city. The aristocratic part of the city, Lipki, where most representatives of the regional and provincial administration live, has not escaped "Judaization." In Lipki are the estates of the Jewish magnates Brodsky and all their numerous relatives. In the near future, Lipki will turn into an exclusively Jewish part of the city albeit an aristocratic one. For most Jews of the Southwestern region, Kyiv is a kind of promised land, where they strive, despite all restrictive government measures, which are skillfully circumvented. In Kyiv, Jewish businessmen find ample scope for their activities and handle many shady deals of a specifically Jewish nature. Thanks to the influence of Jewish capitalists, the Jewish masses live wonderfully in Kyiv. Most banks, joint-stock companies, and larger industrial enterprises are in the hands of Jews. Such purely urban enterprises as water supply, gas lighting, city railway, electric lighting, sewerage are in the hands of Jews. In the boards of these societies, Jewish tycoons play a leading role, having seized the positions of directors and managers, paid with large sums. The same Jews enjoy fat dividends from the shares of these

enterprises. There are also a number of inflated enterprises, whose founders, when organizing them, earn large commissions and then safely abandon the enterprises to their fate. The absence of Jews in the City Duma as elected members does not prevent the cunning sons of Israel from conducting their affairs, which are clearly contrary to the law.

The Serginsky-Ufaleisky Plants Joint Stock Company, founded by bankers Ginzburg, Meyer, and others, owns a group of metallurgical plants in the Urals with an annual production capacity of 2 million poods of cast iron and 1600 million poods of iron. And how it owns, is clear from the following. The factory population of the Ural factories was created, as is known, quite artificially. Serfs were resettled here in the last century to provide industry with working hands. After liberation from serfdom, the population did not turn to farming, as they received too insignificant land allotments. Remaining at the factories, the population retained complete dependence on them in a moral and material sense, and therefore if they live poorly or well somewhere, the reason must be sought in the relations with the population on the part of the factory owner. The Serginsk-Ufaleysky factories stand out from a number of other Ural factories by their indifference to their workers. The figures below will best prove this, characterizing the activities of Jewish owners in improving the life of the factory population. We provide a comparison of expenses for this item at two neighboring factory enterprises: Serginsk-Ufaleysky Jews Ginzburg, Meyer et al., and Sysertsky Messrs. Sodomirsky and Turchaninov:

Spend per year:	Serg.-Ufal.	Sysertsk.
For medicine	11 000 p.ż	16 000 ż
ż fire brigade	600 ż	3000 ż
ż schools and scholarships	0 ż	4000 ż
ż libraries	179 ż	1900 ż
ż shelters and almshouses	0 ż	4700 ż
pensions and benefits	1780 ż	22000 ż

To this eloquent table, it must be added that the productivity of the Sysertsky factories is inferior in size to the productivity of the Serginsk-Ufaleysky ones.

In Kyiv, Jewry penetrated not only into all industrial enterprises, but even into the higher strata of local society, occupying honorary places as trustees, zealots, etc. Joint-stock companies, often arising recently, are Jewish enterprises, where several Russians are present only for decorative purposes. 90% of Kyiv's 1st guild merchants are Jews, who, by paying guild certificates into the Jewish capital, thus acquire the right to acquire real estate in Kyiv after five years of payment, and with this give the right of residence to their countless pseudo-clerks and merchant sons and daughters. Kyiv City Lipki is in the hands of Jews, who acquired more than 16 es-

tates there. A synagogue was erected on Rognedinskaya Street, the opening of which was accompanied by a special symbolic celebration. Kyiv Jewry was infected with a home-building fever; Jews build many houses and, of course, where construction would yield a great profit. Jews especially like Khreshchatyk, because houses there yield a huge percentage.

4.7 Jewish Trade In Poltava Governorate

In recent years, many peasants have been processing makhorka for sale in large batches, with the buyers no longer being neighbors, but manufacturers and warehouse owners. The purchase of peasant tobacco is carried out as follows.

In early September, agents of manufacturers and warehouse owners arrive in large villages where peasants grow a significant amount of makhorka, rent huts and sheds, and the purchasing begins. Peasants from all surrounding hamlets and villages harness oxen and bring their tobacco, "to the end," as they say. The merchant, or rather, the agentin most cases a red-haired conqueror of maiden hearts or a scrawny, hook-nosed Jew stands at the gate of the yard he has rented and, like a subtle psychologist, studies the faces of the approaching peasants. Here comes, let's say, Gritsko, and shouts: "Hey, are you buying tobacco?" "We are buying." "Well, look!" The cart stops, Gritsko gets off the cart, the red-haired agent, with his hands in his pockets, walks around the cart, inspects the tobacco, pulls a cigarette case from his pocket, lights a cigarette, and unequivocally declares: "The tobacco is rubbish." Gritsko is not at all embarrassed by such a conclusion, as he expected it, and meekly asks: "What will you give?" The red-haired heartthrob examines the tobacco once more and, after sorting out approximately 5 poods out of 25, declares that this part (20 poods) is still good, but he doesn't need the rest, and that for a pood he can give 60 kopecks, sometimes 80, and in 1898 40 kopecks. Gritsko scratches his head not without reason and, after a short dispute, agrees to the offered price, clearly realizing his powerlessness to achieve even a somewhat tolerable price. The weighing of the tobacco begins.

Whether the scales are accurate or not, it makes no difference to Gritsko. The agents have long established a new pood, which is not 40 pounds, but 43, and for the goods, an additional "walk" in the scales, often equal to 2 pounds per pood, is allowed. Gritsko, present during all this, only has the right to scratch his head, pick his nose, and nothing more, risking being driven out of the yard with his tobacco if he objects. Having received the minimum price for the selected 20 poods of tobacco, Gritsko realizes that it will not be enough for the collector, for buying salt and tar, etc.; then humble requests begin to buy the remaining 5 poods at any price. Red-

haired Mercury condescends and accepts these 5 poods at half the price or 4 times less. When several buyers immediately arrive in a village, due to competition, the following maneuver is applied: the most enterprising agents find out which local women are particularly talkative, and buy tobacco from them or their husbandsfor advertisingat a good price, significantly exceeding the average. Happy women shout throughout the village that such-and-such a merchant pays expensive, he bought it from me for this price!.. And to this merchant, tobacco is brought from all sides, for which a price twice or thrice lower is offered, and the peasants, so as not to carry it back, give it away for a pittance, thus amply returning to the merchant the money overpaid to the gossips. The landowner-planter feels far from calm before the bank's publications, despite the fact that he has unsold tobacco lying in his barns, sometimes for two, for three years, the processing of which cost him twenty to twenty-five thousand. Trusted manufacturers come to buy only when the sale of the estate hangs over him like the sword of Damocles. It is less profitable for the merchant to buy tobacco from the landowner than from the peasant, because for the landlord, a pood is introduced not at 43 pounds, but only at 41 pounds, because goods cannot be taken on credit, because, finally, part of the tobacco cannot be rejected either, and generally one must behave more restrainedly. I do not undertake to specify means of assistance to tobacco growing, but some kind of assistance is needed for both the landowner and the peasants.

4.8 The Conquest Of Petersburg By Jews

In ńNablyudatelż (The Observer), interesting details about the conquest of Petersburg by Jews are described. Gresser, in the ńJewish Questionż, discovered a whole mass of Jews who had illegally settled in Petersburg and lived there for years not only without official permission, but often even without the knowledge of the police. It turned out that entire ńpensionsż existed in Petersburg, where dozens of Jews secretly lived and where any Jew arriving in the capital found a convenient and peaceful refuge. It is said that P. A. Gresser himself was astonished by the mass of Jews found in Petersburg and by the organized system through which they managed to remain ńunnoticedż for months and even years...

All such Jews were, of course, expelled from Petersburg. So as not to cause a ńcommotionż, P. A. Gresser expelled Jews not all at once, but gradually, yet systematically and steadily. Of course, only those Jews who had illegally settled in the capital and had no right to live there were expelled. All other Jews remained; the official figure of the Jewish population not only did not suffer a decrease, but alas! continued to grow systematically. In reality, however, the number of Jews in the capital somewhat decreased,

although this reduction could not be outwardly noticeable, because those Jews who were already hiding, trying to be invisible and unnoticed, were being removed.

This, however, did not rid the capital of obvious ńlargeż and ńsmallż Jews; it did not stop the ńpeaceful conquestż of Petersburg by the kahal, the economic enslavement, and the moral corruption of the capital. Almost twenty thousand Jews remained in the capital and, hiding from no one, openly engaged in their schemes, openly pursuing their inherent "trades." The trade of the capital noticeably passed into Jewish hands and, as an inevitable consequence of this, sharply changed its character in the sense that from proper trade, based on competition, it turned into trade entirely based on deception. Jews penetrated into the industrial sphere, and the commercial activity of the capital was already half in Jewish hands; dozens of new banks and a hundred banking offices all were Jewish. Throughout the capital, hundreds of "loan offices" opened, whose proprietors all without exception Jews engaged in the exploitation of the poverty and needs of the Christian urban population, and from this exploitation, through purely predatory interest rates (at that time there was no law against usury, and Jews freely plundered "gentiles," charging 6 and 8% per month, i.e., 72 and 96% per year!) quickly, before everyone's eyes, grew fat and rich, becoming "masters," acquiring their own palaces and looking down with disdain upon the despised laborers"gentiles" this, according to the teaching of the Talmud, being material for the enrichment of the "chosen" tribe, as the natural aristocracy of the human race...

Alongside economic enslavement, the moral corruption of the capital openly proceeded, which Jews, for the sake of profit, literally drowned in depravity. Not only its outskirts, but even such central parts as Basseynaya Street, Znamenskaya, Preobrazhenskaya, Ofitserskaya, Meshchanskaya, etc., turned into continuous dens of iniquity. Everywhere dozens and hundreds of houses of tolerance arose all, with rare exceptions, maintained by Jews.

Having entangled the capital in their web, organizing their anti-social activities according to all the rules of Talmudic ethics, Jews were no longer limited to this: they also engaged in directly anti-state activities. The participation of Jews in the sedition that culminated in the regicide of March 1, 1881, is well-known. Among those implicated in this most shameful atrocity in Russian history was the Jewess Gesya Gelfman.

No matter how diligently the administration worked, what supervision it established over the Jews, how many "minor" Jews it expelled but, strangely enough! the Jewish population in the capital not only did not decrease, but, on the contrary, systematically increased... All efforts to stop the Jewish scourge remained futile. Not to mention the secret Jews who continued to live in the capital and engage in their "trades" there, but the overt Jews continued to fill the capital, literally becoming an eyesore to the urban dweller and a thorn in everyone's side. Jewish registers in the districts were filled

with lists of newly arrived "guests" they kept arriving and arriving.

Jews who did not have the right of residence in the capital and were therefore expelled from it, appeared in Petersburg already as supposedly having the right of residence there, and appeared openly, publicly. A Jewish craftsman, not engaged in his craft, but rather dealing in schemes and therefore expelled from the capital, is again and the administration is already finding it difficult to expel him. Why so: after all, he is the same Jew? "Fedot, but not that one!" Earlier he was a "master of glass affairs," unable to take glass in his hands and engaged in usury; now he is not a glazier, but a student of Vazhinsky's dental school, another a free listener at the university, a third a conservatory student, a fourth an "foreign Jew," a fifth an authorized merchant of the Berdichev first guild, a sixth a listener at the pedagogical courses of the Froebel Society, a seventh a home teacher, etc., etc., etc.

Such "dental" students, not studying dental art, but only having paid Mr. Vazhinsky for tuition and therefore considered his "students"; such free listeners, only nominally engaged at the university, conservatory students, only nominally listed as such, "foreign" Jews, yesterday still former Shklov burghers, authorized merchants of Berdichev, who came from Balta or Rovno, listeners of Froebel pedagogical courses, who did not go beyond their office, home teachers who did not know how to read and write, etc., etc. there turned out to be hundreds and thousands in St. Petersburg the administration was at a dead end: what does this dream mean? Where did such a gap come from and what to do with it? On the one hand, the law permits residence in the capital for Jewish students and lecture attendees at higher educational institutions, just as it permits the temporary arrival of authorized merchants of the first guild and foreign Jews. On the other hand, the same law, meticulously listing all higher educational institutions whose pupils are allowed to reside in the capital, does not mention dental courses, nor free university listeners, nor Froebel courses, nor that authorized merchants and foreign Jews can live and trade in the capital. Obviously, the Jews cleverly circumvented the administration, found a loophole in the law and settled en masse in the capital, practicing their true crafts.

However, this situation did not last long: regarding these Jewish stratagems, the St. Petersburg governor submitted representations to the higher government institutions, which then provided the necessary clarifications.

Regarding "home teachers," a clarification followed that the law made no provisions for Jewish home teachers to reside outside the permanent "Jewish Pale of Settlement," and they cannot exercise this right, especially since persons of non-Christian faith; those who acquired the title of home governess or teacher cannot, by virtue of the 1834 regulation, enjoy any privileges associated with this title. Similarly, according to the clarification of the Ministry of Internal Affairs, the law permitting Jewish students to live in the capital (Article 967, Vol. IX of the Code of Laws) applies only

to Jews who are admitted as students of higher educational institutions, and does not extend to those of their co-religionists who only have permission from the administration of these institutions to attend lectures there, since, according to the general charter of the imperial Russian universities (ğ 90 1863), those admitted only to attend lectures are considered outsiders in these educational institutions and therefore, regarding the right of residence, must comply with the general rules in force on this matter, i.e., they cannot live in the capital.

Regarding conservatory students, it was also clarified that since the charter of the Imperial Russian Musical Society's conservatory makes no exceptions regarding the admission of Jews to this musical educational institution, the latter must comply with the general rules, i.e., they do not enjoy the right of residence in the capital unless they have it by law.

Exactly the same, according to the subsequent clarification, "since the charter of the Froebel Society makes no exceptions regarding the admission of Jews to the pedagogical courses of the society, the latter must comply with the general rules," i.e., they do not have the right of residence in the capital.

A similar clarification followed regarding Mr. Vazhinsky's dental school. The latter, however, remained dissatisfied and, wishing his school to continue providing decent accommodation for Jews who wanted to conduct business in the capital but did not have the right to live there, appealed to the Ministry of Internal Affairs for permission for the Jews studying with him to live in the capital. The petition was rejected; but the enterprising Mr. Vazhinsky remained dissatisfied with this and filed a complaint with the Senate, which recognized the Ministry's action as lawful.

Regarding foreign Jews, it was clarified that only those among them who hold first-guild merchant certificates may live and trade in the capital. As for Jewish proxies of first-guild merchants who do not reside in the capital, only those among them have the right to temporary stay in St. Petersburg who have a certificate stating that they are clerks of these merchants and have powers of attorney from them; in the absence of such certificates, the police must "make endorsements on their passports regarding immediate departure from the capital and monitor the execution thereof".

Furthermore, since a large number of Jews lived in St. Petersburg under the name of "Courlanders," who, as the Jews argued, could live anywhere in the empire, because the Courland Governorate was outside the Pale of Settlement, a clarification followed that "the Courland Governorate is, by law, classified as one of the localities designated for the permanent residence of Jews," and therefore the police should not permit "Courland" Jews to reside in the capital.

All these clarifications, by paralyzing Jewish cunning, untied the hands of the administration, giving it the opportunity to prevent the exacerbation of the evil it was called upon to curtail and eradicate. Entire numerous cat-

egories of Jews who had settled in the capital through the aforementioned deceptions and circumventions were subject to expulsion from the capital. But if the clarifications of the laws paralyzed Jewish cunning, giving the administration the opportunity to remove many parasites, then, in turn, the Jews devised a method this time to paralyze the effect of these explanations and all the benevolent efforts of the honest administration. They themselves withdrew from Petersburg... but where? To its environs: to Tsarskoye Selo, Lesnoy, Shuvalovo, etc.; their families, however, remained in the capital, where they themselves de facto resided. Thus, by withdrawing merely for appearance's sake, they actually continued to conduct their business in the capital.

Having learned this, Governor Gresser ordered the bailiffs "to ensure that Jewish families who had no right of residence in the capital and were compelled to leave, did not remain here." But was it an easy task to keep track? Those families that could be tracked were removed from the capital. Where did they relocate? To the same places, to their "tate" to Tsarskoye Selo, Lesnoy, Shuvalovo, etc., i.e., they changed their place of residence they fulfilled the authorities' demand, but they did not leave the capital and did not violate their own interests. In a word, "the wolves are fed, and the sheep are safe!"...

Regarding this new Jewish trick, the following comical dialogue is recounted between the then-Petersburg Governor and the Tsarskoye Selo police chief:

Tell me, are you very upset with me? For what?

But your town never knew what a "Jewish question" was, and now, thanks to me, it's overflowing with Jews...

What are you saying! We don't even see your Jews: they only come to us sometimes for the night, but they continue to live with you, in Petersburg, as before.

Indeed, Jews continued to live in the capital, although they were no longer considered its residents, for their place of residence was the environs of Petersburg, not Petersburg itself!! How brazenly the sons of Israel acted in this regard can be judged by the fact that not only those among them who had no specific occupation (i.e., "handymen" of all trades) continued their business in the capital without being counted as its residents, but a mass of Jews, completely deprived of the right to live and de jure not living in the capital, maintained commercial establishments there, i.e., openly resided in Petersburg and conducted their business.

These stratagems were not only annoying but also had the character of direct mockery of the authorities and their legal requirements, naturally provoking increased activity on the part of the latter and a desire to insist on their own, to uphold the law, paralyzing all evasions and tricks.

First of all, it was indicated how to deal with those Jews who had been removed from the capital but then reappeared in it. Coming to the attention

of the police, "that Jewish artisans, excluded from the guild and removed from the capital, are reappearing here," the Governor instructed the bailiffs: "1) in case of the arrival in the capital of Jews previously excluded from the guild and removed from here, immediately initiate criminal prosecution against them (according to Article 63 of the statute on penalties, etc.) and 2) apply this measure in other cases of the appearance of Jews in the capital after their removal from here." Then, in order to provide for stricter supervision to ensure that Jews removed from Petersburg and reappearing here did not escape prosecution by judicial order, it was prescribed: 1) to deliver monthly to all sections from the office of the city governor lists of Jews excluded from guilds and removed from the capital, and 2) to establish alphabetical books in all sections, into which all Jews removed from the capital should be entered, and then, upon registration of passports for Jews newly arriving in the capital, it is mandatory to check against these alphabetical books, and in case of their presence there, to immediately initiate criminal prosecution against them.

4.9 Jewish Commerce In St. Petersburg

In Petersburg, its own "ghetto" was formed, i.e., a Jewish quarter, encompassing Sadovaya Street, Voznesensky and Ekateringofsky Prospekts, Pod'yacheskaya Street, and recently what's there to hide? and Nevsky Prospekt. Here resides the main mass of Petersburg Jews, and here is the center of their trade the Novo- Alexandrovsky market. Being here, in this Jewish quarter, you feel completely not in Petersburg, but somewhere in Vilna or Minsk so numerous is the Jewish element here, and so much is concentrated in its hands. The Novo-Alexandrovsky market (corner of Sadovaya and Voznesensky) is teeming with Jews, and what kind of Jews the most hardened, the most typical, such as could previously only be seen in Shklov or Berdichev. Just as in the Berdichev bazaars, here you will see Jewish women sitting on pots with hot coals; you will hear the characteristic Jewish clamor and feel a real Jewish spirit that immediately hits an unaccustomed person in the nose and drives them away. This specific spirit is very noticeably felt in Gostiny Dvor, where recently all trade was Russian, but now more than a third of all shops, especially along Nevsky Line, are Jewish. When P. A. Gresser issued an order that Jews owning shops and other commercial establishments must prominently display their names and surnames on their signs it turned out that almost half of the local shops were Jewish, and all these "Russian," "Parisian," etc. shops were in reality Berdichevian. Not only Sadovaya, Voznesenskaya, and other streets, but even Nevsky Prospekt was dotted with Itskas, Shmulyas, Srulyas, etc. These Itskas, Shmulyas, and Srulyas turned out to be not only Datels, Sagalovs,

etc., but also Rybakovs, etc. It was simply painful to watch this colossal invasion of Jews into Petersburg trade, this "Jewification" of the Russian capital! But Jews a good people, they do not want to cause us this pain, and recently, taking advantage of the Senate's repeal of Gresser's order, they diligently paint over their euphonious names on their signs... The Kahal triumphed this time. For how long?

There are especially many Jewish tailors. Walk along Nevsky Prospekt; on both sides, small and large ready-to-wear clothing stores stretch continuously all Jewish. And what wonderful benefactors these Jews are! They directly benefit the capital's population and sell clothes almost for free: for 15 rubles you get a full suit, for 16 rubles a coat, for 25 rubles they give you a winter fur coat with a collar, for 40-50 rubles a beaver overcoat. In the past, only stolen goods were sold for such a price.

Jewish tailors managed to penetrate all state and private institutions and educational establishments, where they serve as suppliers of clothing for students and employees for the latter with payment in installments, through treasurers, with monthly deductions from salaries. But their operations are not limited to this: where there are Jews, business is never without "gesheft" (a shady deal), and one of the local newspapers recently exposed such a "gesheft" by Jewish tailors: "they supply employees of those institutions where they are suppliers, at any time with ready-made clothes for pawn in pawnshops, take their signatures on accounts, and then buy back the pawn tickets from them for mere trifles. This operation gives them a ruble for a ruble and more. Such are the affairs of the tailors!

Jewish tailors show special interest in students. As soon as autumn approaches and thousands of newly-minted students arrive in St. Petersburg, all of whom need to be outfitted here and here they are besieged by nimble Jews, who even come to their homes with intrusive offers of their services for outfitting 'according to economic calculations,' 'in four series of material,' etc. Young people, especially newcomers who don't know St. Petersburg, are cleverly caught by these 'economic calculations' and pay dearly for them: what seems cheap turns out to be expensive and... of course, rotten. On such grounds, no competition is possible, and Jews very easily and quickly became full masters of the situation: now 99% of St. Petersburg tailors, both with and without shops, are Jews. Of course, they themselves don't work: Christians work for them, while Jews trade and profit. This is where Jewish prosperity lies; the goal of all Jewish aspirations is reduced to this exploitation and the raking in of profits by Christian hands. However, profits are also raked in by other means: for example, recently, due to the excessive number of ready-to-wear clothing stores and the emergence of competition, systematic fires suddenly began in these stores, previously insured against fire... Fires always occur in some strange way: in the evening, inside the stores, soon after they close... Thus, in a short period, the stores of Datel and Kogan on Nevsky, Kraut and Benyaminson on Zagorodny Prospekt,

etc., burned down. And nothing, everything goes smoothly the trade of the burned-down stores not only does not suffer from this, but even expands due to the insurance premium received.

The main evil is that Jews demoralize the Orthodox Russian working people, corrupting them so quickly that after two years of service with a Jew, a completely lost person is made of him. They especially badly influence young workers.

Following the Jewish tailors are Jewish goldsmiths; on all streets, shops have opened with huge exhibitions of watches, gold, and silver items at surprisingly cheap prices; watches from one and a half rubles, bracelets from one ruble, etc. Cooks and janitors acquire these trinkets, which on the very next day turn into scrap; Jews, of course, grow rich, while Christian goldsmiths, from being masters, turn into Jewish laborers: they close their shops and go to work for Jews.

Of the 160 private printing houses in the capital, already about half are precisely in Jewish hands. The law, as is known, categorically forbids Jews from opening non-Jewish printing houses; in the statute on censorship and printing (Art. 165, note 1) it is stated: "Jews are permitted to freely open printing houses for printing exclusively Jewish books." Meanwhile, almost all Jewish printing houses in Petersburg print exclusively non-Jewish books: out of 40 Jewish printing houses, only perhaps two or three print Jewish books, in all the rest there are not even Jewish fonts!..

In the article "Are there any signs of changes in the morals of Jews?" "Zarya" says: "If the past 53 centuries since the birth of Abraham, the progenitor of modern Jews, whose character we are now well acquainted with thanks to information obtained through Assyriology, have not changed their morals for the better by a single iota, then where and in what is there not only any guarantee, but even a faint hope for any change in their environment, now, when even peoples with much better predispositions than them are morally wavering greatly?.."

Finding not the slightest sign proving that Jews, too, have changed as much as progress demands, the author continues:

"I am no longer speaking about the Jews, i.e., about the time when the Israelite kingdom fell, in 722 BC, when Samaria, their capital, was destroyed by the Assyrian king Sargon, and all of them were led into captivity, dispersed throughout the vast Assyrian empire, where their trace was completely lost, except for a few noble families who moved to the south of Spain and settled there. Then, 133 years later, the Judean kingdom also fell with the destruction of its capital Jerusalem by the Babylonian king Nebuchadnezzar II, and all its inhabitants were also led into captivity, just like the Israelites, dispersed throughout all of Babylonia."

4.10 Second Influx Of Jews In Moscow

The sharp difference in the opinions of crown jurists and practical figures regarding commercial courts and trade proceedings prompted me to discuss this matter with the managing director of one of the large Moscow partnerships, Mr. E. B., a man of versatile education and independent views.

While waiting for Mr. E. B., whom I did not find in the office, I took the first book that came to hand from the table and mechanically began to leaf through it. The book turned out to be a list of Moscow merchants. There seemed to be little of interest. However, after looking through a few pages, I became so interested... what do you think? by the abundance of Jewish surnames and marks next to them "Jew", that out of curiosity I began to count page by page the number of Jews and Christians... What was my surprise when, on whole strings of pages, out of ten merchants, seven or eight turned out to be Jews.

I involuntarily turned the book several times and examined the cover with its title to make sure: was it really a list of merchants of the city of Moscow in my hands, and not a list of specifically Jewish firms or some single branch of trade, like commission trading, where Jews truly predominated everywhere. But each time, as I carefully read the cover and the title page, I had to be convinced that before me was a book of the entire Moscow merchant class for the year 1900. Could it be, I thought, that at the turn of the 20th century, the Moscow merchant class had become a Jewish society!.. What would happen next?..

What are you so engrossed in? asked Mr. E. B., who had entered the reception room. Let's go to the office.

I am completely perplexed: Moscow turns out to be Berdichev. You have more Jews here than all Christians combined.

Well, so what! Is that bad? We are also following the path of civilization... What is modern civilization, if not the worship of the golden calf... Moscow promotes the cultivation of Jews as gold miners. Oh, you! A resident of Petersburg, and you're still surprised!.. A civilized person should love everything Jewish, should even enjoy the smell of garlic, and you're shocked that we have so many Jews among the first-guild merchants... Do you know how many there are? No more and no less than 72%... You all think that Kity Kitych still live in Moscow. Not at all: we now have Shmuli Shmulevich. We have even surpassed Petersburg. In your city, Jews have only penetrated certain departments, literature, and theaters, while here, the entire first-guild merchant class has transformed into Jewish merchants... No more merchants!

Seventy-two percent of merchants in Moscow are Jews? Are you kidding... Is that even possible? Tell me, seriously though, what's the matter here? After all, Moscow doesn't look like a Jewish city.

What's the matter? E. B. repeated, half-jokingly, half- seriously. It's

that the rules concerning Jews have been revised, it seems, ever since I've been alive, and they can't be revised any further, and Jews have already become adept and skillfully adapted to the existing rules. You see what tangible results... Any Jew just needs to be registered as a first-guild merchant for ten years, even in his own Berdichev, and then he can register as merchant class. And that's what they do. As soon as they get the right to register outside the Pale of Settlement, they immediately register with the Moscow merchant class... Many of those merchants whose names you found here trade in Riga, Kyiv, Odesa, and generally throughout Russia, but mostly in the Warsaw district, and are listed as Moscow merchants. Some don't trade at all, engaging only in 'gesheft' (deals). But for a certain sum, they obtain the right to permanent residence. When there are any elections, they all gather in Moscow or send proxies to their Jewish women... They take away strength, passion. In the last elections for stock exchange notaries, a Jew received the most votes!..

So what? In your Moscow...

Calm down: this time they approved a Russian candidate. But what will happen in the next elections, God knows. People are getting used to all sorts of ideas. They might even approve a Jew... Now our merchants only dream of getting a Jew elected as a merchant elder...

Excuse me, it seems you're afraid of ghosts. After all, the law of 1899 does not allow Moscow Jews to participate in electoral assemblies. Jews cannot be elected and do not pay class fees. As far as I remember, even the registration of Jews into the first guild of merchants is limited by the consent of the Minister of Finance and the Governor-General.

That's true. But the restriction on participation in elections does not apply to those Jews who were already registered in Moscow. Further growth of Jewish merchants is somewhat limited. If it weren't for this law, then in ten years Moscow would have 100 percent Jewish merchants. We would all have had to leave Moscow... For now, we are guaranteed that the influx of Jews will not be so fast; but Jews who registered before 1899 can be elected and elect without hindrance. The only question is approval. And as soon as attention slackens, they will achieve their goal... After all, we have enormous merchant capital. It was collected from Russian people, and Jews want to manage it. They know where gold lies... But they don't even want to get to the gold so much they don't want to deal with capital as much as they strive for a Jew to be a representative of the Moscow merchant class... Just imagine how they'll turn up their noses. Some celebration in Moscow, and suddenly at an official reception among the class representatives, the merchant elder Itzka Itzkovich... That's what they want. And they see it in their waking hours and in their dreams. And with further successes of civilization, we will even see this...

Perhaps you are right. There's really nothing to be surprised about. Jews have taken over the stage, art, and most importantly the press, and

persistently instill their cosmopolitan views in us. The worship of Jewish idols is elevated to a cult... Among us, Jewishness has become a symbol of freedom and equality. We, with ears hanging, listen, and they do their work... Of course, they will break through into merchant elders, and stock exchange notaries, and city heads, and then... into leaders of the nobility. Well, God be with them. I came to your place on another matter. I wanted to know your opinion regarding the abolition of commercial courts and to discuss commercial insolvency.

Letters From Vienna

Jew

Schiller has a beautiful poem, "The Division of the Earth," in which, in a highly poetic form, the myth of how God determined everyone's lot is presented. To one, He commanded to be a farmer, to another, a craftsman, to a third, a merchant, and so on. The last person to appear before God was a man destined to be a poet. The poem ends here. Besides this text, there is another version, which, it seems, is unknown to anyone, and according to which this poem ends quite differently, but Schiller, due to reasons beyond his control, was forced to discard this ending.

This is how the poem actually ended. After the poet, another man appeared, of a humble and impudent appearance, and also demanded his share. God looked at him and was astonished by his appearance, and when He looked into his soul, even more so: He had never seen anything like it and was at a loss. And there was reason to ponder, as this man was in every way the opposite of the previous ones. God thought for a long time and, finally, spat and said: "Be you a Jew."

Everyone, of course, will guess that I invented such an ending myself, but truly, "The Division of the Earth" would have gained much if it had actually ended this way, as Schiller would have spoken only the most vital truth. If one were to even briefly glance through the history of the Jews, especially over the last centuries, one would involuntarily be astonished by how much dirt and filth there is in this people. Even such a defender of the Jews as Leroy-Beaulieu could not refrain, in one place in his article "Jews and Anti-Semitism," from casting a few unflattering words at the Jews.

Only occasionally did bright spots appear in their history, but the Jews themselves disavowed these spots. One only needs to remember Spinoza. If it were possible, the Jews, it seems, would have roasted him alive. But these bright spots flickered in ancient times, and now, apparently, they have completely faded. Goluchowski himself, the local Minister of Foreign Affairs, despaired at their appearance when he allowed himself to officially express himself about the shortcomings of Austrian export trade, which rests on the broadest basis of deceiving the trusting buyer, which for Austria-Hungary is the Balkan Peninsula.

It seems there have been no examples in history of a person holding such a high post as Goluchowski daring to officially state what Goluchowski said at the meeting of the Austro- Hungarian delegations; of course, he did not name the perpetrators of these outrages, and it is not necessary, because everyone knows that trade with the Balkan Peninsula is now only in Jewish hands. Austro-Hungarian Christian merchants are no longer present there. And to ensure less talk about this, the Jews appointed their consuls there, mostly Jews themselves.

It is only regrettable that Goluchowski could not tell the whole truth, as Austria- Hungary is bound hand and foot by Jewish capital, but for that, thanks to him, he at least partially lifted the veil. One way or another, he still gave an impetus that prompted others to look deeper into the root of evil, and then there will be those who will try to uproot it.

No sooner had this matter quieted down than something new emerged in its place, from a completely different opera. The day before yesterday, local Jewish newspapers told a story about cornflowers, and of course, with a known purpose, they omitted who, exactly, were the instigators of this story. Not content with the subjugation of Austria-Hungary in economic terms, the Jews this time wanted to subjugate it in the political arena, i.e., simply to cause unrest among Hungarian subjects, to finally take them into their own hands. On this ground, the story of the cornflowers actually arose.

Recently, affairs in Hungary seemed to be improving, but this would not have been at all to the Jews' advantage. So they devised a means to stir up the Hungarians again. This role was taken on by a Jewish newspaper in Pest, which accused the People's Party of allegedly wanting to organize an anti-dynastic demonstration and hired for this purpose the well-known Cardbordo, a master of such affairs. For Cardbordo's work, two thousand crowns were promised; he, with the demonstrators, was to march through Pest past the royal palace with shouts: "Long live Hohenzollern!", and then break windows in the ministry building located nearby and, finally, distribute five hundred cornflowers among the demonstrators; how much truth there is in all this is a dark matter. Perhaps there's not a penny of truth in it... And it, strictly speaking, would hardly have led to any complications, if the Jewish newspaper had not added to what was reported that Cardbordo had received this assignment from an important political figure who is a pillar of the conservative party. This addition was enough to ignite a major conflict. Now, not only in Hungary, but even partly in Austria, people are busy trying to unravel all the threads of this story.

But this, it seems to me, is completely futile work. It is most likely a trap into which the Jews want to lure the gullible, to set them against each other, as I have already said. This, on the one hand, and on the other, this trick, apparently, was devised to divert public attention from those "geshefts" (deals/schemes) whose heroes have recently been Jews, and which, i.e., these "geshefts," forced "Narodni Noviny" to publish a series of articles under the

title "Unhappy Hungary" against Jewish machinations.

These articles thoroughly examine the evil that Jewish dominance, supported by the Magyars, inflicts upon Hungary in all areas of spiritual and economic life. Furthermore, the newspaper accuses Jews of sowwing enmity between Magyars and other nationalities of Hungary, in order to isolate the Magyars and completely subjugate them to their power, which they, without doubt, succeed in doing, as Magyar estates are gradually passing into the hands of Jews. Now many Magyar nobles, formerly great landowners, are nothing more than landless proletarians and strive, for the sake of a piece of bread, to move from their age-old settled places into government service. From this it becomes clear what kind of animosity against Jews prevails among Hungarian officials. This animosity is still nurtured in silence, but, it seems, the time is not far off when it will surface and come out.

4.11 Imperial Supreme Decree To The Governing Senate

Recognizing the fairness of introducing, henceforth until a general revision of legislation concerning Jews, certain changes to the existing regulations regarding their right of residence in various localities of the Empire, We have commanded to establish the following rules:

1. The effect of note 1 to Art. 779 of the Code of Laws (Coll. of Laws, Vol. IX, ed. 1889) concerning the prohibition for Jews to permanently settle in provinces outside of cities and towns shall not extend to:

a) Jews who have completed a course in higher educational institutions of the Empire, their wives and children, sons until majority or until completion of a course in higher educational institutions (but not older than 25 years of age), and daughters until marriage;

b) Jews, merchants of the 1st guild and members of their families, included in their class merchant certificate, as well as former 1st guild Jewish merchants who have been members of this guild for 15 years, both within and outside the Pale of Jewish Settlement, and members of their families;

c) Jews mentioned in Art. 17, appendix to Art. 68 of the Passport Statute, ed. 1903, as long as they engage in their crafts and trades, subject to the rules set forth in this article, as appropriate;

d) retired lower ranks of Jews who entered service according to the conscription statute.

Note. Jews mentioned in sub-paragraphs a and b of this article 1) those who have completed a course in higher educational institutions and 2) merchants of the first guild are permitted to have with them, during their stay in rural areas of the Pale of Jewish Settlement, domestic servants and clerks (or office workers) from among their co-religionists, even if they do

not enjoy independent right of residence in these localities, provided that the rules concerning them are observed, established by Articles 12 and 13, Appendix to Article 68 of the Passport Statute, ed. 1903, by affiliation.

2) Jews, mentioned in Article 1 of these rules, are allowed, for the duration of their stay outside cities and towns located within the Pale of Settlement, to conclude transactions for the lease of property for their residence and for the conduct of their trade and crafts.

3) Jews who have completed a course in higher educational institutions of the Empire, who are not under investigation, trial, or police supervision, and who have not been disgraced by a court verdict, enjoy the universal right to engage in trade and crafts on general grounds and may, without a preliminary 5-year stay in the 1st guild within the Pale of Settlement, be enrolled in the merchant class outside the specified boundary.

4) Jews who have transferred to the 1st guild of merchants beyond the Pale of Settlement and who have ceased to select merchant documents of the same guild before the expiration of 10 years, have the right to be re-enrolled in the 1st guild of merchants in the internal provinces, without serving a second 5-year term in the same guild within the Pale of Settlement.

Note. The rights granted to Jewish merchants of the 1st guild by virtue of this Article (4), as well as paragraph 6 of Article 1 of these rules, are enjoyed by them only on condition that they are not under investigation, trial, or police supervision, and have not been disgraced by a court verdict.

5) Jews who have spent at least 10 years, even with interruptions, in the merchant class of the first guild outside the Pale of Settlement, then acquire the right:

a) to be registered with the urban societies of the internal provinces, and b) to reside universally in the Empire with members of their families, entered into the class merchant certificate of the head of the family during the specified 10-year period, as well as with their wives and children, even if for some reason not entered into the said certificate.

6) Jews who have been awarded the title of Commerce or Manufacturing Counselors, enjoy with members of their families the right of universal residence in the Empire, not excluding rural localities within the Pale of Settlement.

7) Universal residence in the Empire, in accordance with the rights belonging to retired lower ranks of Jews who entered service under the recruitment statute (note to Article 5, Appendix to Article 680, Vol. IX of the Code of Laws, ed. 1899, and Article 1 of these rules) is granted to military ranks of Jews who, participating in military operations in the Far East, were awarded distinctions or generally served impeccably in active troops.

8) Jewish merchants of the 1st and 2nd guilds have the right to come to all cities of the internal provinces for trade and crafts, without limiting the number of such visits, provided that their temporary stay there, in total, does not exceed: for the first 6 and for the second 3 months annually. In

case of impossibility to personally travel within the Empire, due to illness or other reasons, these merchants are allowed to send themselves in commercial and industrial affairs, within the term specified in this article, their clerks with proper powers of attorney.

9) Wives of Jews who have completed a course of study in higher educational institutions of the Empire, as well as those awarded the title of commerce or manufacturing counselors, enjoy the lifelong right of residence throughout the Empire, both during their husband's lifetime and after his death, unless they enter into a new marriage; and the children of the said Jews sons until adulthood, or until the completion of a course in higher educational institutions (but not older than 25 years of age), and daughters until marriage, may reside throughout, both during their father's lifetime, with his permission regarding minors, separately from him, and in the event of their father's death.

10) All decrees of the treasury chambers concerning the inclusion of Jews in merchant and burgher societies of cities in internal provinces, even if made with deviations from the law, remain in force and are not subject to repeal until the promulgation of these rules.

and 11) The effect of these rules does not extend to those localities of the Empire where special restrictive rights have been established concerning Jews.

The Governing Senate shall not fail to make the necessary disposition for the execution hereof.

Signed by His Imperial Majesty's own hand on the original:

NIKOLAI.

August 11, 1904. In Peterhof.

Treatise V. Jewish Capitalists

5.1 Croesus Baron Rothchild

Among the most prominent capitalists of Jerusalemite origin is Baron Rothschild, Knight Grand Cross of the Legion of Honor and other orders, who for a long time served as Austrian consul. And once he was an ordinary Jew in Frankfurt.

Circumstances elevated him to the status of an overt leader of the Jewish plutocracy. All Jews bowed before him, and since then his authority has been recognized in all countries of the world. He died, leaving his four sons about eight hundred million in capital. Counting only five percent per hundred, these millions yield 40 million rubles in interest per year. What power is in the hands of a single owner of such immense wealth! Five percent is considered a philistine percentage. To what figure of profitability can this capital reach, if one defines the minimum Jewish percentage in the hands of the king of bankers only 25%, which, according to his barometer, sometimes raises, sometimes lowers prices on exchanges? The power of the House of Rothschild is measured not by the hundreds of millions that belong to him, but by the enormous sums that are put into circulation at his command. Every Jewish millionaire in London, Vienna, Paris, Berlin, and Russia serves as an agent of the House of Rothschild and obeys the instructions of this monetary barometer. In Paris, as is known, in some financial circles, the average income from capital is recognized as 25% per hundred. Thus, the owner of 800 million receives 200 million percent per year. According to one serious French economist, Mr. Coquille, some attribute Rothschild's capital to 300 million, while others increase it to the fabulous figure of 500 million in annual income.

Many journals, upon the death of the monstrous capitalist, vied to extol his selflessness and services rendered to France. However, the opinion of some French patriots is such that ńit would have been much better if France had managed without Rothschild's help and services. Who doesn't know

that Rothschild's wealth is a consequence of French financial lossesż? And one Parisian journalist, not without reason, asks: ńIsn't it shameful for our modern society to forever need money? Nothing proves the imbecility of our rulers more than this!ż

As one of the main reasons for the rapid fall in the value of Russian interest-bearing securities in 1877 and 1878, many newspapers point to the following circumstance: the state capitals of the secret supreme kahal are placed in private hands and mainly in the houses of Rothschild, Gosche, and other bankers of Jewish origin and faith, who conduct stock market speculation at their own risk. The Jewish nation, although scattered throughout all countries of the world, nevertheless forms an organic whole through kahals (communities) of various instances. In the Eastern Question, this secret worldwide state supports the Porte. It also supplied it with capital. At the moment when it was necessary to undermine Russia's credit and, so to speak, puzzle its government the Rothschild houses, in agreement with Disraeli[1], their co-religionist, and other political figures, put a huge amount of Russian state funds up for sale in Berlin and the latter fell extremely. With a change in Germany's policy towards Russia, banker Mendelsohn and others immediately appeared in St. Petersburg with a proposal for a 6th loan and the funds, thanks to his mediation, quickly began to rise.

5.2 Capitalists Of The Jewish World

This is old statistics; currently, the capitals of Jewish magnates have increased tenfold, for them there is no crop failure.

Let's consider the material resources of leading merchants from the Jewish world, naming them by name and locality; 50 years ago, all capitals have now tripled.

In Paris:

- A. G. Stern & Co. 35 million francs.
- Fould & Co. 20 million francs.
- G. A. Halphen & Co. 25 million francs.
- Anton Schnapper 15 million francs.
- Samuel von Haber 7 million francs.

[1]Benjamin Disraeli, 1st Earl of Beaconsfield, was a British statesman, Conservative politician and writer who twice served as Prime Minister of the United Kingdom. He played a central role in the creation of the modern Conservative Party, defining its policies and its broad outreach.

- H. I. Reinach 7 million francs.
- I. E. Kahn & Co. 5 million francs.
- Vishovsgeich, Goldschmidt & Co. 15 million francs.
- M. Cohan and Denvers 5 million francs.

Total 129 million francs.

Adding to this small capitalists owning approximately 80 million, the capital will amount to over 205 million francs. In addition, we must also add Pereira and Mires, who own 30 million.

In London:

- Moses Montefiore 2 million pounds sterling.
- Moses Bischoffsheim, Goldschmidt and the Stern brothers one million pounds sterling each.
- R. Raphael Son 800 thousand pounds sterling.
- Louis Cohan and son Samuel Montagu 500,000 pounds sterling each.
- Small City houses over 4 million, total 11 million pounds sterling, i.e., over 260 million francs in London alone.

Vienna:

- Moritz Koenigswarter 14 million guilders. Hermann Tedeschi 15 million guilders.
- M. L. Biedermann & Co. and Eduard Waner one and a half million guilders each.
- Ludwig Ladenburg 2 million guilders. Fr. Schey 2.5 million guilders. Leopold Epstein 3 million guilders.

In total 46.5 million guilders, plus over 14 million in small trading houses; consequently, a total of over 61 million guilders, or about 153 million francs.

Berlin:

1. S. Bleichröder, Mendelssohn & Co., S. Herz and H.

2. Z. Blaut one million thalers each.
3. Liebermann & Co. and N. Reichenheim & Son 2 million each.
4. Herman Girson and M. E. Levy 2.5 million thalers each. Joel Meyer 1.5 million thalers.
5. Moritz Güterbock 750,000 thalers.
6. Louis Ries & Co. 0.5 million.

Total 13.5 million thalers, and together with small capitalists, about 27 million thalers, which amounts to over 90 million francs.

Hamburg:

- G. B. Oppenheimer 4 million marks.
- I. E. Oppenheimer, Pintus Nathan-son and the Jaffe brothers 2 million each.
- Berens and Sons 1.5 million.
- Samuel Levy and Sons, L. P. Weit & Co., F. Jacobson, Königsvarter, Alexander, M. M. Warburg, Julius Leser, Martin Frenkel, H. Jonas & Co. one million marks each.
- In Altona Jacob Ree, Amsel 1 million.
- Hesen Neiman, I. V. S. Aarburg 2 million; total 27 million marks; and counting small houses the sum will be 40 million marks, or 75 million francs, not counting the capital of the Hoppe & Co. house.
- Frankfurt-on-Main: F. H. Goldschmit 7 million guilders.
- M. Königsgarter, J. Stern and the Zilzbach brothers 2 million guilders each.
- Lazar Speyer 1.5 million guilders.
- M. Kon & Co. 1 million guilders.
- Collectors of lotteries and small trading houses about 8 million guilders and so on.

In Rome and Naples: over 20 million lire. In addition, Hollander and Leven, Lipman Rosenthal & Co., Becher and Fulld, Werner Heim and Gompertz in Amsterdam have 40 million guilders. Having counted all these figures, we will get a sum of over 2000 million silver rubles in the hands of Jewish trading houses in only ten European capitals. In Russia in general: Trading house O. Ginzburg in St. Petersburg; Polyakovs and so on.

In Moscow Malkeli and so on. In Odessa, in Kyiv, in Vilna, in Berdichev, in Warsaw, in cities bordering Prussia: Libava, Mitava, Riga and so on., in a word at the very least in Russia, commensurate with the turnover of Jews, their capital can be considered a minimum of 500 million silver rubles.

Also in 1849, according to Zhuravsky's indication (Statistical description of Kyiv province, 3570), the banking turnovers of one Berdichev amounted to 11,900,000 rubles and consisted, mainly, of various kinds of loans to landowners of the southwestern region.

The world's population is distributed as follows: 52% pagans, 30% Christians; 15% Muslims, and 3% Jews. Despite the insignificant % of Jews in the world population, they own the overwhelming part of world capital.

5.3 Number Of Jewish Merchants In St. Petersburg

In 1870, with a total population of 773 people in the St. Petersburg merchant class, there were 47 Jews, i.e., 6.1%; in 1896, with a total population of 421 people in the metropolitan merchant class, there were 78 Jews, i.e., already 18% three times more than in 1870. At a time when the total composition of the stock exchange merchant class decreased by almost half by 46% the number of Jewish merchants more than doubled by 66%.

Banking is in an even worse situation. "Among the directors and board members of eight St. Petersburg banks," says Mr. Bolshakov, "only one has no Jews, namely the Volga-Kama Commercial Bank. As for the other seven banks, each of them has a very extensive Jewish contingent among its board members and directors. Soon it is to be expected that all banks will come under Jewish control. Jews are infiltrating charitable spiritual departments the Red Cross and others. Many large banks can rightfully be called purely Jewish. Here, for illustration, is the composition of one of the St. Petersburg banks the 'St. Petersburg-International': Rothstein, Koch, Filippiev, Ritgauz, Shetkevich, Spitzer. The bank is obviously purely Jewish and is called 'international,' probably only because its chief director, Rothstein, is an Austrian Jew..."

Just as it is known, all banking houses and banking offices, even those that operate under Russian firms, as shown by the recent collapse of Ku-

tuzov's office, belong to Jews. This is already the complete Judaization of metropolitan trade and the stock exchange, the sad results of which we already have: "From a strictly commercial trading institution," says Mr. Bolshakov, "the stock exchange has turned into a gambling house, where trade turnovers are lost amidst the stock market game with various papers, and where, instead of the spirit of trade that once reigned, the spirit of speculation now rages." The following figures undoubtedly establish the fact that the development of speculation and excitement on our stock exchange is due to the growth and strengthening of Jews on it.

Among merchants engaged only in trade, Jews constitute 15.9%; among merchants engaged only in stock exchange speculation, Jews constitute 84.1%.

Jews are the reason why all trade in the capital has completely changed over the last two decades, i.e., since the invasion of the "kagal" (Jewish community/council), its character: proper trade, based on commercial calculations, has now turned into outright "gesheftmachertsvo" (profiteering/shady dealing), based only on deception.

The same must be said concerning the metropolitan press. In the seventies, when Jewish press organs emerged in St. Petersburg and when, through the support of the cabal (kagal), Russian press organs were transformed into pro-Jewish ones, F. M. Dostoevsky wrote in his A Writer's Diary: I think this is only the beginning, but that the Jews (zhidy) will seize an even wider sphere of activity in literature; the Jew (zhid) spreads with terrifying speed. And indeed, the Jew (zhid) and his cabal that is the same as a conspiracy against Russians (sic!). These words, now, only twenty years later, are not a prophecy, but alas! a reality: already the entire metropolitan press both magazines and newspapers, with the sole exception of Nablyudatel (The Observer), Novoye Vremya (New Time), and Svet (Light) serve the cabal and defend the interests of Judaism, with the majority of newspapers even formally being in Jewish hands. This, obviously, is no longer the beginning, but the end... for honest, independent Russian speech. Some, of a softer nature, like Mr. Yasinsky, who for many years faithfully served the Jew of Birzhevyye Vedomosti (Stock Exchange Gazette), however, finally, his Orthodox heart sickened, he ceased bowing to the Jew and withdrew into the world.

It is not surprising that our press has fallen so low in the last two decades in terms of public morality, has become so vulgar, and, under the banner of cosmopolitanism, so zealously defends Jewish interests, which are contrary to all that is good and noble, hateful to the entire Christian world, harmful and dangerous to the entire Russian people. In former times, the printed word was treated with respect, listened to; now... many newspapers you are ashamed to even pick up, so as not to incur suspicion of solidarity with them. This is what the Jews have done with the press, into what they have turned the printed word, the independence and honor of which the Russian land so long and justly prided itself!

We borrow from Nablyudatel (The Observer) the following self-explanatory figures defining the wealth distribution between Christians and Jews in the main countries of Western Europe.

In Paris, in 1891, with 2,400,000 inhabitants, including 50,000 Jews, specifically in the Jewish quarter, they owned property in houses and factories worth 500 million francs out of 11 billion francs of such property in all of Paris. In Germany, in 1888, one-seventh of the capital belonged to Jews, although out of 45 million inhabitants, 570,000 were considered Jews. In Vienna, in 1890, Jews owned 30% of all houses, and of the remaining 80%, they were mortgaged to them. More than half of military stores and nine-tenths of drinking and entertainment establishments were in Jewish hands.

These figures, of course, are far from the truth, because they refer to a time already passed; in 710 years they must have changed, and, without doubt, only in favor of Jewry.

In the article of Nablyudatel (The Observer), among other things, a summary of various measures taken by European states in different years of our century, with the aim of, as far as possible, limiting the noticeable harmful influence of Judaism. In general, there were few such measures. The lines indicating the exceptional patronage extended by our legislation to Judaism in its religious affairs, which have a direct bearing, however, on us, draw attention. Article 1063 of the eleventh volume of the Code of Laws states:

"If a division into sects arises anywhere and one sect does not wish to be in a prayer community with others, in such a case permission to establish a special synagogue or school is granted only with the permission of the Minister of Internal Affairs, after investigation, as to how the sect differs from the ordinary teaching of the Jewish faith and upon certification of its harmlessness to morality and public tranquility." By this law, the teaching of the Talmudists under the name of "ordinary Jewish faith" is recognized as orthodox and harmless; the emergence of "sects" or divisions among Jews, however, is an undesirable, harmful phenomenon.

Meanwhile, the teaching of the followers of the Talmud is now recognized as definitively harmful, and if the Christian state is forced to tolerate them, it must, to its own detriment, patronize them with its powerful authority. On the contrary, with the aim of freeing the Jews themselves from the despotism of the kahals, it is necessary to abolish the prohibition of worship in private homes and the restrictive conditions for the establishment of separate synagogues for Jewish sects.

In Paris, a small book by a collaborator of "Libro Parole" by Boisandre was published, which documented the history of Napoleon I's relations and legislation concerning Jews. On the very first day of its appearance, this brochure was completely sold out. It truly represents a great interest, especially in France, where the Jewish question has recently taken on such an acute character. This is also facilitated by the prestige of Napoleon's name,

which has gained new, unexpected popularity in recent years. Napoleon's genius, his eagle eye, which did not overlook a single public issue, also touched upon this pressing aspect of our modernity, the beginnings of which took root during his reign. The collection of documents on this issue reveals Napoleon's clear and broad view on this matter. The question of Jews interested Napoleon during his return from the campaign in Austria, after the victory at Austerlitz, when the inhabitants of Alsace turned to him with a tearful request to free them from the oppression of Jews who had completely entangled and ruined them with debt and other obligations, as a result of which all lands and estates passed into their hands. Alsace was at that time in a very similar situation to our present northwestern region. Napoleon's first act was an order to postpone the payment of debt obligations for a whole year. Along with this, he decided to regulate the position of Jews in France and gathered representatives of Jews in Paris, who were to clarify before the State Council both their own Talmudic rules and undertake an obligation to act in the spirit of general French legislation.

It is interesting that Napoleon did not separate the Talmud from what he called Mosaic law, and this partly explains the failure of his plans, although from his correspondence it can be concluded that he did not have a high opinion of Jewish ethics. For example, his own words in the State Council: "I will again note that no one complains about Protestants and Catholics, as they complain about Jews; this depends on the fact that the evil caused by Jews does not come from individuals, but from the organization of this people. These are caterpillars, locusts, devouring France..." Another time he exclaims, recalling the battlefield: "Those days (Jews) were like clouds, like ravens. During the battle of Ulm, they came from Strasbourg to buy back from thieves what they had plundered on the battlefields..." In general, Napoleon sought to raise and elevate Jewish morality. Nevertheless, the Jewish question under Napoleon was still in its infancy and only developed with his appearance on the fields of Waterloo. Indeed, as is known, this battle served one of the founders of the Rothschilds Nathan to realize 25 to 30 million on the London stock exchange due to the falsely spread news of Napoleon's victory and the fall of stock papers, which he hastened to buy.

Mr. Boisandre's book has the merit that it combines everything concerning Jews during Napoleon I's time. It presents various documents, proving how much Napoleon I was able to view everything from a state perspective. These same documents show how Napoleon I severely persecuted even among close associates usury and embezzlement.

5.4 Jewish Plan For Profit

Jews, having moved to wealthy countries, drew up a plan, consistent with their goals and the importance of the enterprise they intended to carry out. Their plan was to cunningly seize all the wealth of the country to which they would move. "We will take everything into our hands," the Jews said, "the gold of our enemies, we will try to exploit their labor and leave them fields, which they will cultivate for our own benefit. If we succeed in seizing their wealth, we will become masters, and they will be slaves."

Even in the Middle Ages, Jews managed to accumulate enormous wealth, but in recent times their financial power is immeasurable, and all public wealth has fallen into their hands. The rapprochement between different peoples, established at the end of the last century, gave an impetus to the financial power of the Jews. As experts in financial matters, they, more than anyone else, benefited from the developing industry and trade. With the expansion of financial transactions, their influence proportionally increased. Currently, it is so great that Jews manage all capital, no matter who owns it, as if it were their own.

In Russia, there is not even a single enterprise of any significance in which Jews would not take part if not directly, then at least indirectly, and yet the Jew stands guard and makes himself felt by everyone.

An interesting example of a Jewish spiritual will in the form of initial acts.

This 1898, in December, in the Lubny District Court, the spiritual will of a certain Jew, Fratkin, was approved. The will begins thus: ńI, Nakhim Fratkin, have reached 120 years of age in full health. But since the limit of my life is unknown to me, I have decided to draw up a spiritual will, still being in my strength, clear mind, and health, and having, thank God, a full 120 years of my life. I bequeath my courtyard with all its houses and land belonging to it, with the deepest soil up to the highest layers of air, to my son Leivan; let him take possession of it under a double condition similar to the conditions of the sons of Gad and Reubenż.

Furthermore, the testator distributes his capital of several hundred thousand rubles among his sons and daughters, adding that this division must be carried out without court intervention, and if anyone dares to take the matter to court, he forfeits his right to his share of the inheritance, which must then go into the general division.

According to Jewish newspapers, two capitalists, one from Warsaw and one from Odessa, contributed 10,000 rubles each, and 70 Jewish workers contributed 100 rubles each, and with the collected money, two factories for the production of 'Zion' cigarettes were opened in Warsaw and Odessa. 5 percent of the income is deducted for Zionist propaganda, and the remaining amount is distributed among the companies according to their contributions. Worker-contributors also receive 10 rubles per week for their labor.

5.5 Napoleon I's Reform

Napoleon I, as a great man with an unlimited desire for reforms, paid serious attention to the Jewish question. This is depicted in Napoleon's following words (in ğ 12 of his project on the transformation of Jews).

ńIf this point is completed, says Napoleon I, then it will be necessary to find effective measures to curb the habit of alienation and to suppress this organized deception and usuryż[1].

In the IV explanatory article to the said project, Emperor Napoleon says: ńOur goal is to help farmers against Jews in general and to save some departments from shameful dependence; for the transfer of most of the departments' estates to Jews as collateral to a people who, by their customs and laws, constitute a separate nation in the midst of the French people, there is a real dependence."

In the recent past, this useless society almost completely took possession of these lands, and extremity forced the government to hinder its successes."

Since the dominance of the Jews is increasing hour by hour through usury and pledges, it would be necessary to put obstacles in their way. The second plan aims, if not to completely destroy, then at least to reduce the inclination of the Jewish people towards many activities by which they harm civilization, order, and public life in all countries of the world.[2]

The Jewish question in Napoleon's project is evident: according to his view, the relations of Jews to the French, which constitute a sad and exceptional phenomenon among French citizens of various faiths and origins, stem from the fact that Jews are connected to the indigenous population only by external, artificial, weak ties: language, costume, and civil rights, but by blood, property, and family life, they, as a chosen people, always form a completely separate, in their conviction, aristocratic world, to which there is no access for the blood of the unchosen. Thus, the relations of Jews to the indigenous population stem directly from Judaism itself: from the aristocratic view of the Jew towards the rest of plebeian humanity. To destroy the source of this evil, Napoleon firmly proposed to assimilate the Jews with the French. To achieve this goal, Napoleon drew up a plan for the transformation of the internal life of the Jews and hoped to implement it through the rabbis.

Napoleon's project was so necessary and useful for both Jews and French, and therefore the very need of that time called for it; moreover, Napoleon's demands did not go one step beyond the bounds of moderation, humanity,

[1] Allgemeine Zeitung des Judenthums, 1841. S. 300.
[2] Allgemeine Zeitung des Judenthums, 1841. S9.03700.

and justice. Napoleon demanded only that the Jews recognize the French as exactly the same, their equals in all respects, worthy fellow citizens, as the French recognize the Jews; namely: that the French should be brothers to the Jews, with whom one can enter into family relations through mixed marriages. Or even more truly and concisely: Napoleon sought only that the Jews recognize human rights for the French, so that they would grant equality to the French in their midst.

Here, the keen legislator, unfortunately, found himself in a completely dark area for him, in which he groped, and could accomplish nothing but blunders. Napoleon acted based on considerations stemming from a mistaken notion of the significance of rabbis, but he, without suspecting it himself, in the measures undertaken against the Jewish banner, imparted a new, insurmountable force. Napoleon first of all considered it necessary to take care of the organization and increase of rabbinical authority, for which purpose he established a Sanhedrin of 71 rabbis in Paris in 1806, in the image of the ancient Jerusalem. Napoleon thought that the Jews would meet in this tribunal that high spiritual, boundless power, to which they must unconditionally submit according to the requirements of the Talmudic law they professed. Throughout the empire, provincial consistories with full rabbinical hierarchy were soon established.

Thus, the ruler of France, to whom everything unconditionally submitted at that time, hoped to increase his glory with the immortal crown of a reformer of Judaism. But this hope lived not long: soon the time came when it faded and flew away. It should not be thought that the Sanhedrin or rabbis resisted the demands of a powerful ruler. On the contrary: the rabbis, without serious resistance, confirmed and signed everything, but only out of the natural perversity of the Jewish nature; as soon as the time came for the execution of Napoleon's will, they all protested against what they had agreed to, and incited all Jews to resistance[1].

Napoleon, convinced that it was impossible to break the internal bonds of self-contained Judaism, in 1808 issued a decree in which he approached the Jewish question from a completely different point of view. In this decree, he subjects bills of exchange held by Jews on Christians to restrictions, forbids Jews from lending money against collateral to the serving class, restricts the movement of Jews from one place to another, etc.; in a word, in the decree of 1808, Napoleon began to seek the salvation of the local population from the oppression of Jews by the same general measures that history always and everywhere encountered the latter in all states where they had ever lived.

[1]Geschichte des Judenthums. Frankfurt am Main, 1857. S. 148.

5.6 For Their Virtues

Jews are offended! Jews are persecuted! A piece of bread is taken from Jews! Unhappy people! Weep, ńRussian Jewż! Weep and be indignant, all of you, great citizens of a great nation: a piece of bread is taken from Jews!! More: their recruitment receipts are taken away... And now a huge blow followed in Russia for all Israel, the monopoly took away vodka, which is equivalent to shedding blood from all Jewish veins, malnutrition will come to all Jewry, and then, behold, consumption. One salvation: Jewish doctors will prescribe treatment, a southern climate to leave everyone for America. Entry to Tula was forbidden for Jews... Jews were expelled from St. Petersburg and Moscow. Is this crime doing good to people?.. And what are recruitment receipts, if not good! However, no: this is dead paper, but in the skillful Jewish hands, it acquired the properties of true aquae vivae. How many bitter partings, how many maternal tears, how many youthful anxieties were eliminated by this dead paper, which fell into living hands! Once, the state honored the merits of its valiant warriors by issuing a recruitment receipt for each soldier who had fought in battles against the enemy. These receipts followed the descendants and relatives of deserving soldiers. But fate is unfathomable, and the receipts got stuck in treasury chambers. The deserving warriors managed to die those spared by an enemy bullet, their descendants and relatives managed to grow old. And old memory is short how can one remember about receipts? And they, forgotten, lay and lay in the treasury chambers until the ill- fated year 1874, when a universal military conscription was announced. Then, unexpectedly, the receipts came into use. And it's understandable: new people were conscripted for military service, people unaccustomed to harsh military life, people of delicate upbringing, nourished not by plain black bread, but by real fine flour bread... These were the people who remembered the peasants' receipts. But how to get such a receipt? Although the receipts lay idle in the treasury chambers, even though their owners did not always know about their existence, it was impossible by law to obtain them from the treasury chambers without the assistance of the peasant- owners. The law requires that the owner of the receipt submit an application to the treasury chamber, stating that he, so-and- so, the owner of receipt No. so-and-so, wishes to sell this receipt to so-and-so. Judge for yourselves: a peasant must even know the No. of his receipt when he doesn't know about its very existence. And then: where to look for this peasant who owns the receipt? How to find out that such-and-such a peasant has a receipt? And here's the situation: you desperately need to buy a receipt to save your beloved son from conscription, to comfort a weeping mother, to gladden this very unfortunate son... And you know that there are many receipts, but where? From whom? How to get them? A desperate situation. But the world is not without good people, because there is a virtuous Jewish people in the world. The Jewish people came to liberate

from conscription the unfortunate Russian youths who were threatened with separation from their parents. And a wide, fervent, fruitful activity of the Jewish nation began throughout Russia. Jews appeared in such miserable villages where the Jewish spirit had never been "heard of or seen" before. A golden rain of Jewish generosity simply poured down on Russian peasants. Recent unfortunates, who had not a penny to their name, suddenly found themselves with tens of rubles in their pockets. Unexpectedly... for some recruitment receipt, which the lucky man didn't even know about. And why did they know, these Jews, that I have a receipt? wondered the Russian peasant. Is it a deception? No. They give money, real money. The fact is that the Jews thoroughly investigated, of course, not without the assistance of the treasury chambers, which peasants had which receipts. And having found this out, they went around the villages searching for these lucky ones, and, upon finding them, generously offered their purses for their services. For one receipt, the Jews gave the peasant a full quarter-ruble and even a half-ruble, without any trouble on his part... The "mir" (community) had to agree to the resale of the receipt the Jews themselves convene the mir, treat them, sparing no vodka, pay the elder and the scribe... all by themselves, all from their own pockets.

Deals were quickly concluded.

A community verdict was drawn up, stating that "the mir has no objections" to the transfer of the receipt to so-and-so. Some scribe would draft a condition that a peasant from such-and-such a village, etc., entrusts so-and-so to receive from the treasury chamber the next receipt for sale, at his discretion, to whomever he pleases. The peasant received the money in full in advance, such-and-such, and due to his illiteracy and so on. Everything was as it should be. With these documents, the Jew freely entered the treasury chambers, received, not without new, of course, expenses, the necessary receipt, and then freely benefited some unfortunate merchant youth.

Of course, the work had to be paid for, especially such troublesome work. And the receipt, bought for 25-50 rubles, was sold for 5-6 thousand rubles, and at one time up to 10-12 thousand. It was a golden age! But business went without delay, as they say, "burning" in Jewish hands. And the Lord bestowed His mercies upon His Jews: poor old-clothes dealers built white-stone palaces, burghers became first-guild merchants and honorary citizens. It was a good time!

But then dark clouds began to appear in the sky. Firstly, the peasants themselves figured out what was going on and started demanding exorbitant prices for receipts. They had to pay 100, even 200 rubles per piece, not counting various expenses, when the official price of a receipt was only 480 rubles. And some peasants even started going to the treasury chambers themselves for their receipts: saying, they weren't fools to take thousands. But here, thank God, they were left with nothing. They tried and tried, but nothing came of it: it wasn't their business, and they turned back; but still,

things were no longer the same; moreover, competitors from other nations appeared: everyone treads the beaten path. They had to enter into various agreements... new expenses... But that's not all. Restrictions appeared in the chambers. At first, it was like this: you could come to any chamber and buy any receipt: in each chamber there were necessary documents for all receipts, from any province. But by mistake, of course, there were several such cases where the same receipt was bought in different chambers and sold to different buyers. This became known. And so a requirement was established that to obtain a receipt from a given chamber, certificates from all other chambers had to be presented, stating that this receipt had not yet been credited or issued. This was a big expense. It became necessary to establish agencies in all provincial cities, because otherwise, it would be impossible to obtain a single receipt until the end of time: you would have to wait until these inquiries reached all chambers, passed through incoming and outgoing mail there, and received the necessary answers. Their own agency accelerates the movement of business; all communications would be conducted by telegraph. But what expenses! There were cases when, for example, they sent telegrams to Siberia in 200 words!! But the previous expenses not only did not decrease, but they grew and grew... Trouble was approaching and approaching. Further into the forest more firewood. With the first difficulty, another appeared: that receipts were allowed to be resold only once. And then ominous rumors began to spread... as if in St. Petersburg they wanted to completely stop the trade in receipts; as if they wanted to issue to all owners of receipts the state price for them 480 rubles per piece and thereby stop their very existence... According to rumors, this matter even reached the State Council... Evil people slandered Jews buyers of receipts with all sorts of fabrications. It was seriously to be feared. Fortunately, the wind blew in another direction. They started talking about war, and then the war itself began. It didn't come to that, to pay the peasants 480 rubles for a receipt, when there were countless such receipts. The storm passed, the sky cleared, the Jews vigorously continued their operations, feeling that things were not getting better, and indeed, no more than a year later, alarming rumors arose again, as if it was intended to take away the healing power from those receipts, about which no petition had been filed in the chambers by the day of the announcement of such a disposition. My God! how much trouble this ominous rumor caused for the Jews! It was necessary to hurry with the filing of a petition so that the good would not perish. And what a terrible job it was! How much risk! How much running around the villages! You quickly collected the receipts, quickly filed a petition and what if the receipt remains in your hands, a receipt for which hundreds have already been lost?! And travel expenses, and a treat of "peace"!.. This rumor brought much evil to the Jews, it cost them a lot of money to extinguish it... And although the rumor remains a rumor, it has not died down completely. On the contrary, it is growing, be-

coming more alarming... Moreover: Jews began to be literally driven out... for receipts!

5.7 On Columbus' Expedition Jews Give Money Against The Pledge Of The Queen's Diamonds

In the Jewish journal "Voskhod" they write about Columbus that all his enterprises and successes in the discovery of America were crowned with success solely due to the assistance of Jews. He supposedly maintained close relations with Jews in Lisbon. The astronomical works of the author of the famous chronicle "Sefer Yuhasin" served as Columbus's main guides and and accompanied him on all his voyages. Columbus supposedly greatly valued the scientific works of the Jewish astronomer, especially his astronomical tables, which provided him with immense services and to which he was once indebted for saving his life. When during his last voyage, in 1500, the natives of a certain locality threatened him with death, Columbus, learning from Abraham Zacuto's astronomical tables about the upcoming lunar eclipse, took advantage of this occasion to instill fear in those who rebelled against him, declaring to them that God would punish the Spaniards for their wicked designs and, as a sign of His wrath, would deprive them of moonlight. Indeed, the predicted lunar eclipse soon arrived and struck such terror into his enemies that they, with weeping and lamentation, fell on their knees before him, begging for intercession before an angry God, and declared their complete submission to him. It seems strange that in Europe in the 15th century, only one Jewish scholar knew about the lunar eclipse.

After the seven-year war with the Moors, Granada, the Arab stronghold, was taken by the Spaniards, and on January 2, 1492, thanks to new patronage, he again managed to remind King Ferdinand of himself and obtain an audience with him. However, the demands presented by Columbus seemed excessive and impractical to the king. Negotiations did not lead to an agreement, and the offended and disappointed Columbus resolutely left Granada to leave Spain and turn to the French court. And at this critical moment, when the last thread of hope broke, new protectors appeared, four Jews these were Juan Cabrera, Luis de Santángel, Gabriel Sánchez, and Alonso de la Caballeria. The Queen very much wished to equip Columbus's expedition, but the treasury, exhausted by a long war, ultimately hindered this endeavor. Jews are always saviors in misfortune; if in despair someone wants to cut themselves and cannot find a knife, then a Jew is always an accomplice and will quickly offer this saving tool to the one who desires it. Just so, Jews pioneers of science and discovery offered Queen Isabella of Spain a significant sum of five million maravedis (17,000 ducats) from their personal funds for the expedition. Many biographers of Columbus claim

that the Jews acted not selflessly, but agreed to provide the necessary sum for the expedition only against the pledge of royal diamonds and stipulated a certain reward for their service, i.e., usurious interest.

Having expelled the Jews from all their kingdoms and territories, their Spanish Majesties entrusted me with undertaking a voyage to India. With these words, which in a dry tone report a tragic event that plunged hundreds of thousands of Jews into unimaginable misfortune, Columbus opens his diary.

All this proves that Columbus had to pay dearly for all the Jewish services rendered to him, because the expulsion of Jews from Spain not only did not disturb or sadden his heart, but, on the contrary, he rejoiced that the homeland had gotten rid of a severe plague or painful growth. It was not so much the pledged diamonds of the queen and these usurious interests that bothered him, as the numerous percentage calculations he himself had experienced with Jewish moneylenders. That Jews in Spain occupied a business, this is evident from the words of the Jews themselves: ("Voskhod") "Jewish exiles were forbidden to take with them gold, silver coins and expensive valuables, which were confiscated in favor of the treasury. With the haste with which they had to leave, it was impossible for the Jews to collect their debts, which reached a significant figure, and besides, a large part of their property was plundered by many Spaniards" (and the Spaniards did not plunder, but only took their property, appropriated by the Jews in a thieving or fraudulent manner). "Ferdinand was well aware that the Jews had left behind in Spain many valuables, movable and immovable property, and uncollected debts." Not content with the treasures already appropriated, he decreed on November 23, 1492, that all Jewish property remaining in the country should be confiscated in favor of the treasury." The Spanish king Ferdinand acted more wisely than the Egyptian pharaoh, who allowed the Jews to leave and take all their gold and silver with them.

5.8 Jews In Poland Under King Stanislaw August

From the very beginning, with the appearance of Jews in Poland, as is known from tradition, they had unlimited freedom, enjoying great patronage from the authorities and lords. But the behavior of the Jews, as everywhere and always, arouses against themselves the entire mass of the lower class, whom they mercilessly exploit. Some historians attribute the appearance of Jews in Poland to pre- Christian times, from the 9th century, but positive, documentary evidence shows that in the 11th century Jews were in Poland and already had various kinds of privilege charters.

Under King Stanislaw August, Jews lived in Poland in the number of 900,000 people and constituted a sharply distinct popular mass, outnum-

bering the privileged nobility. The Jews already had masterfully organized numerous kahals, which had their representatives in the country, and were sometimes called "the main representation of the Jewish people." Jews did not perform military service, did not participate in public life, paid very little in duties or taxes compared to the indigenous inhabitants. The Jews maintained their isolation from the natives very inviolably; religion, speech, costume, and customs constituted an insurmountable barrier to the rapprochement of Jews with the rest of the country's population. Jews always behaved proudly towards the natives, like true aristocrats, and treated religion with contempt and mockery, like a chosen people. Tatars, no less sharply differing in religion and customs descendants of horsemen who caused Poland for five centuries so much evil, yet they sincerely got along with the local population, but the Jews attracted the hatred and malice of the entire mass of the indigenous population, first the lower class, and then the higher class and authorities. Jews endured neglect and various hardships; authorities and literature brought upon them heavy accusations. Castellan Jezierski attributed to them the incitement of Cossack wars and rebellion; in published brochures, they are accused of smuggling, exporting coins abroad, fabricating bills of exchange, falsifying stamp paper, reducing the weight of gold coins by circumcision or chemical means, as well as exploiting Christians through taverns and drunkenness, in parasitism, etc. The most serious accusations were in a brochure titled "Kachechizm o zydach". The author claims that Jews, disguised in uniforms, having painted their faces black, attacked the rich estates of the lords. The brochure was written in 1791. Such brochures appeared by the dozens, in which all the evil deeds of the Jews were sharply exposed, which is why Jews brought the local population into a deplorable situation. It even came to the point that the government had to seriously pay attention the voivodeship of Greater Poland during the Four-Year Sejm forbade giving Jews taverns for rent. The Commission of State Property repeatedly forbade its officials from using the services of Jews when performing official duties and providing them with credit, and disobedient ones were even punished. Burghers everywhere complained that Jews deprived artisans of their earnings and destroyed entire guilds with their illegal actions. Marshal Belinsky positively forbade Jews from living in Warsaw; his successor Lubomirski established special five-day tickets, which were to serve as a certificate for temporary residence; without such a ticket, no Jew could appear in the city. The fee for the ticket was established each time "a silver grosh".

This kind of restriction did not bother the Jews at all, and they came in such large numbers that the marshal's treasury received a collection of more than 200,000 Polish gold coins annually. If they paid so much for tickets, how much could they export from the city of Warsaw in Polish zlotys? However, the Jews achieved through their cunning and bribery that Jews began to settle in Warsaw; they were taken under the patronage of August Sulkowski,

Potocki, and Poninski allowed them to settle beyond the rampart, and when a whole settlement arose, called "New Jerusalem", the burghers of Warsaw demanded their expulsion on the basis of law. Lubomirski indeed expelled Jews from the city, destroyed their homes in New Jerusalem, sent all goods to the cadet barracks, where they were sold wholesale for the benefit of the exiled owners. In defense of the Jews, the Police Department intervened, and its protest was joined by the representative of Jewry, the rich Shmul (his memory Shmulevizna in Prague), who presented a memorandum, referring to the resolution of the king and the Permanent Council of 1775.

According to Lubomirski's explanation and the resistance of the burghers, the Department was forced to announce that "Jews can return to their places of residence where they came from." However, the Jews did not lose heart from the blow they suffered; Warsaw had an attractive force for them. They gathered during the Sejms, when the law allowed them to stay, and tried to remain after the Sejms under the guise of visitors, bribing the police, as they still do everywhere. In 1784, due to the persistent demand of the magistrate, Marshal Mniszek again evicted them. But during the four-year Sejm, several thousand of them gathered and settled in Marevil, present-day Poceev, so that finally the burghers and artisans lost patience. Despite the presence of the king and the Sejm assembly on May 16 and 17, 1790, the people rushed at the Jews trading in Poceev and Golubsk, destroyed houses, plundered goods, partly throwing them into wells, crushed things, tore apart featherbeds, releasing fluff into the air, which covered all Jewish streets. The marshal's guard was unable to stop the riot, and Mniszek, the royal marshal, had to call in troops. A few weeks later, the marshal's court sentenced the culprits to severe punishment, but the hatred for Jews did not disappear. After this, they were allowed to stay and trade in the capital only during the Sejm; but before the end of the four-year Sejm, during the penultimate session, the Warsaw committee issued a very strict order for the expulsion of Jews, threatening that those who remained in the city without proper permission would be subject to confiscation of property and 30 lashes, after which they would be solemnly led out beyond the city wall (This order is noted on February 8, 1792, Gazeta Narodowa).

In Kremenez, Jews were also driven from the city squares, which they had gradually appropriated. Despite the patronage of starost Sangushko, the burghers won the case in 1781 and, having received a court decision, destroyed and plundered Jewish homes, and among the armed were about 400 Russian rangers and a lieutenant of the national cavalry with six comrades.

The Merchant Assembly of Poznan, in a petition submitted to the four-year Sejm, complained about the Jews that they did not pay their debts abroad and thereby undermined the credit of Christian merchants; that they distributed ready-made dresses and all kinds of other goods bought at foreign fairs, thereby causing considerable damage to the treasury and local artisans; that they also engaged in the retail sale of cloth, which hindered the

emergence of cloth factories and workshops; that they bought bread in front of the city gates; as a result of all this, the merchant assembly demanded that "Jewry be curbed and limited." In practice, the significance of such threats was reduced to zero, as in Warsaw, Jews always found patronage under the marshal's jurisdiction through their cunning, and in other cities, they were protected against the anger of the burghers by powerful starosts, of course, for bribes. In Warsaw, Jews even organized "public gatherings" in Leshno. Against all popular agitations, Jews always found noble patrons and constantly multiplied in Warsaw until they finally conquered Warsaw.

In 1766, the total sum of Jewish debts in Poland amounted to 359,109 Polish zlotys; by decision of the state treasury commission, it was prescribed to repay these shares by establishing a special new reduced levy per head in the amount of three zlotys. But the Jews did not make this distribution and did not pay their debts until 1785, despite all the government's demands.

This is the benefit the Polish government received from the Jews. Meanwhile, the Jews in Poland caused great harm they exhausted the national strength, exploited and corrupted the people, and ultimately contributed to the destruction and brought Poland to extreme decline, and on the ruins of former Polish might, they ironically call themselves "Poles of the Law of Moses." But at the same time, the entire aspiration of the Jews, with soul and heart, inclines towards Palestine, which they dream of by day, and at night in their sleep they see their coming Messiah, at the head of whom they will take revenge on all gentiles and, having plundered all their wealth, after enslaving everyone, will triumphantly depart to Jerusalem, which will become the only capital city of the whole world.

5.9 Jewish Trade

Merchants among the Jews are bold in their enterprises; but an excessive desire to accumulate wealth carries them beyond the bounds of prudence and honor, as a result of which there are incomprehensible cases of rapid enrichment among them, as well as equally rapid downfall. However difficult it may be for an insignificant merchant to suddenly become a millionaire, without credit or education, the Jew overcomes all obstacles on this path and, using an innate ability, does not hesitate in choosing means and with complete freedom of commercial conscience, finally achieves desired wealth or, conversely, extreme bankruptcy. For a Jew, life is in money, and without it death.

Jews pay no attention to public opinion, and their brethren, in case of success, only marvel at his wisdom and fall prostrate before his delicate power.

Freedom of conscience and unscrupulousness in the means of acquiring

wealth showed the Jews a very easy way to obtain money without much effort. This method consists of counterfeiting and selling false credit notes. Over the past 15 years, entire societies of counterfeiters of assignats have been discovered, scattered throughout the western provinces and having their own agencies abroad.

Burghers and artisans among the Jews constitute, so to speak, a direct continuation of ignorant merchants. A low level of morality, lack of material resources, absence of proper activity, a strong inclination towards idleness or easy labor present a sad and ordinary picture of their unappealing way of life. Not distinguished by taste, art, and conscientiousness in the work they perform, they care only about how to sell goods as profitably as possible, and indeed, cheaper than Christian craftsmen; but the cheapness of their goods is explained by less durability of work and less material value. They engage in all kinds of crafts; but among natural Western Jews, one can only find skilled tailors and butchers; the remaining crafts are then at a very low level for them.

Despite this, Christian craftsmen, caring about the quality of their goods, cannot withstand competition from Jews and are forced to compensate for the costs of more valuable material with inflated prices. Moreover, the word "competition," when referring to competition with Jews, should not be understood in a political-economic sense. Competition with Jews is impossible because they do not hinder the path of Christian craftsmen by the quality and cheapness of their products, but by intrigues for the sale of their goods, and unanimously lend a hand to each other for the destruction of the non-Jewish rival.

Many attribute the predominance of Jews in crafts and trade to the inability of local residents; but this requires further proof, because in crafts, as well as in trade, Jews, forming a corporation, counteract the establishment of industry among the indigenous inhabitants. Unfortunately, this industrial monopoly, having killed competition and being in the hands of Jews for many years, not only did not improve, but hindered the proper development of trade and manufacturing industry.

5.10 All Jews Are Traders

Jewish commoners, without exception, engage in trade in the smallest ways.

In cities and towns, they 1) keep shops; 2) engage in the resale of raw products; 3) trade in vodka, cattle, meat, etc., and 4) in places closest to the border, engage in smuggling. A Jew with a few rubles of capital enters into trade, which provides him with daily sustenance; this meager source of livelihood forces the merchant to turn over his capital as quickly as possible,

because goods that remain unsold longer than he expects deprive the Jew of means to support himself and his family, and therefore the distinctive feature of a small trader is fussiness, intrusiveness, and an irresistible urge to deceive in trade.

Trying a buyer, he asks an exorbitant price and then quickly lowers it to a certain norm, content with moderate profits, just so the goods are not stale; he whispers into the buyer's ear, pushes, winks, spins around like on springs, and what titles he doesn't bestow upon the buyer he swears, he vows that he sells at a loss. With unforgivable shamelessness, they exploit the people's inclination to drunkenness and in this case are truly brilliant corruptors of public morality.

In a drunken state, the peasant becomes a pathetic victim of a dishonest trader, who in spring extends credit in his district, and in autumn takes almost all his meager income from the farmer, moreover, besides interest, various other obligations are imposed on the debtor. In this way, peasants, more prone to drunkenness, never get out of debt to innkeepers and work for them forever. Due to these abuses, Jews were once forbidden to trade vodka in villages and settlements; but this measure, though it somewhat restricted their activities, did not stop the evil. Since strict enforcement of this decree would deprive them of their surest means of livelihood, they ostensibly hired Christian vodka sellers, and they themselves maintained taverns and, under the guise of tavern keepers, continued to collect tribute from the surrounding inhabitants. And what this tribute represents, in its final results, are very large sums, which cannot be denied, if one takes into account that in the western region of Russia about 20,500 Jewish families were engaged solely in the liquor trade.

The concentration of Jews in cities, their habit of easily acquiring their daily bread created a special class of people, known as factors. A factor is a person typically characteristic only of the Jewish population! He serves as an intermediary between buyer and seller and is ready to serve the first comer; but they predominantly prefer to deal with visitors, and therefore all hotels and houses for visitors have their permanent factors, awaiting the arrival of guests. Their experienced gaze, without knowing of the existence of Gall and Lavater's theory, penetrates into the depths of the visitor's soul and guesses his character by his physiognomy. According to the concept formed about the new person, he offers his services, declares his honesty and knowledge of the business, not stinting on titles. Bending, on tiptoes, with flattery on his lips, he crosses the threshold of his chosen master; but after some time, having learned the visitor's inclinations, he gradually becomes his advisor and indispensable intermediary in all his domestic affairs. Serving, seemingly for a very moderate fee, he does not miss an opportunity with every purchase to get his percentage for factoring. All day he bustles, fusses, runs around, gossips and daily tries to draw the visitor's attention to some new items.

This fussiness, completely feigned, is calculated for effect, as he absolutely does not need to exhaust himself, because he has long been on the payroll of many merchants, whom he recommends to his client at the first request, diligently helping them deceive the buyer. One must be present at a purchase, made with the help of a factor, to form an idea of these rogues, resorting to oaths, incantations, assurances, and whispers, and all this is due to a few extra kopecks and, in rare cases, rubles.

Besides these factors, ready for all sorts of services, there are factor-specialists engaged in delivering servants, obtaining money on loan, finding buyers for all sorts of goods, arranging love affairs. The factor-specialist is, however, completely dependent on the factor at the hotel.

In summer, when fewer guests arrive, the factor rests, but by habit, he perpetually sits at the gate of the house or roams the market, waiting for prey. At that time of year, when the farmer, by the sweat of his brow, provides for himself for the winter, amidst general complaints about the lack of working hands, the idleness of a healthy and strong person, lazily strolling through the streets, arouses involuntary disgust, fully portraying him as an alien plant, capable of benefiting only from someone else's hard work and deceitfully snatching profits on the fly from items whose production not only he, but all his brethren, did not bother with at all.

5.11 Jewish Factoring

Great wonders were wrought and are wrought by the power of the talisman in the hands of skillful Jewish factors: with this power, Jews always removed all obstacles by which local laws and authorities tried to protect the indigenous population from final exhaustion under the yoke of the public proletariat, besieging it from all sides, and despite all the constraints they encountered everywhere. In a short time, they managed to conquer for themselves the most fortunate economic position, seizing living capital and the fruits of the productive labor of the indigenous population. To this strength and active supervision of the factor guard over the activities of administrative, police, and other institutions, Jews owe their victories in the struggle against non-Jewish opponents in every public matter. The factoring art Jews use not only in trade. A legion of factors, skilled in catching, so to speak, every movement of life, extracting substantial benefit from it for themselves, directing it thereby to a pan-Jewish goal, is divided into different classes, and each class has its own specialists. The latter, each according to their specialty, stand guard over public life. With the improvement in Russia of the welfare of Jews and the strengthening of their civil rights, they nevertheless remained as greedy for any illegal acquisition, as fanatical and deluded as their former history knows them to be, and in addition they have

now formed a strong, impenetrable society for us, or, according to Schiller's words, a state within a state, which has members everywhere, agents in all corners of our fatherland, diligently serving Jewry.

The propensity for petty trade, factoring, and idleness constitutes an inherent characteristic of the Jewish nation. Fathers of numerous families, lacking constant and reliable sources of livelihood and entrusting their fate to chance, are more willing to endure poverty than to turn to agriculture, that true means of life, albeit a modest one. From childhood, unaccustomed to being constrained by conscience, armed with hypocrisy, obsequiousness, the ability to flatter, and combining profound ignorance with an equally profound conviction that trickery and deceit are signs of intelligence, the Jew plunges into the abyss of life with the cherished dream of accumulating money at any cost. On this path, shunning labor, driven by a passion for acquisition, he often becomes a victim of his own brethren and turns into a criminal. According to Kirkor's research, for every 338 souls of the Jewish population, there is one criminal, predominantly convicted of theft or fraud, which is a figure 10 times greater than the crimes committed by the rest of the population. But despite all moral insignificance, the Jew is proud, vain, and ambitious: a simple peasant, in his understanding, is a being unworthy of attention.

Due to the enormous influx of Jews in recent years, usury has naturally intensified in Petersburg, constituting the entire essence of this tribe's characteristics. Trade and the thirst for easy gain, which distinguish Jews, have also found a very abundant victim in Petersburg. Jews immediately pushed out local Petersburg moneylenders. Thus, at auctions in the loan treasury, the buyers of valuables are currently almost exclusively Jews, often acting together, as a whole kahal. It is now very difficult for an outsider to buy anything at such an auction without risking overpaying for it. It is also worth mentioning a particular trick that Jews often resort to for the most profitable and convenient sale of their valuables at auctions in the loan treasury and in pawnshops. A swindler, having conspired with associates, pledges his item and, having certainly missed its redemption deadline, allows it to go up for auction. At the auction, he, together with his company, begins to vigorously bid up the price of this item and, in this way, inevitably draws a completely unrelated buyer into the trade, who then acquires the item with a profit for the swindler.

As for the new Alexander Market in Petersburg, Jews have positively secured the first place there, and the native traders have completely yielded it to them. Now the rows of this market are called Jewish. Consequently, Petersburg and Moscow are already occupied by Jews; the exchanges of these capitals are openly tuning themselves to the Jewish pitch, borrowed by them from England.

Considering the moderation of Jews in food and their temperate life in general, it is easy to be convinced that no merchant class in the world

is able to compete in trade with Jewish merchants, especially since Jews from the western regions of Russia maintain constant relations and correspondence with Jews living in other lands, even before the invention of the electric telegraph, they learned almost as quickly as they learn now: where and what goods are needed and can be sold at a profit; where something can be bought similarly, at cheap prices.

With incredible speed and before the local residents, they learn about all remarkable world events that may influence trade turnover; about new government institutions, regulations, and proposals, and, applying this information, they arrange their affairs, especially in trade.

The commercial dealings of Jews are greatly aided by the right of every Jew engaged in trade to maintain agents who uncover all the circumstances of those with whom they do business, and especially those on whom the success of trade operations depends. In any country where at least one Jew manages to penetrate, hundreds of his like- minded individuals immediately appear after him under the pretext of close kinship or commercial relations with him[1].

It would seem that, having the opportunity to successfully conduct trade, Jews would engage in it honestly, avoiding fraud and low means of enrichment.

5.12 Greed Of Jews

But insatiable greed, especially the rules and teachings of the Talmud, instilled in Jews from childhood by charlatans and fanatics, encourage them to use the most vile tricks, cunning, and undermining for their enrichment to the detriment of Christians. A Jew, zealously following the teachings of the Talmud, should not honestly conduct his affairs and observe justice in dealings with people of other faiths. Thus, everyone knows the fervent passion of Jews to trade in contraband goods. For the safe transportation of goods and for protection from border guards on the borders of Austria and Prussia, Jews maintain large armed gangs, which, if a convoy with contraband goods is attacked by patrols, repel them with weapons, and almost always commit murder[2]. Contraband goods transported in this or another way are adorned with customs stamps and sealed, as if legally transported, and after this, openly sold in shops. If, however, such goods are brought in, the import of which is strictly prohibited from abroad and, consequently, cannot be openly sold, they are stored for some time in dens, arranged in Lithuanian and Belarusian forests, and partly in huge ancient cellars, impen-

[1] Malorussians compare Jews in this regard to bedbugs. "Jews," they say, "are like bedbugs; where one appears, a thousand will be there the next day."

[2] "Severnaya Pchela" for 1862, No. 68, points to one such incident.

etrable to the keenest eye. One of these dens, filled with contraband goods, was discovered several years ago by the land police near Lyadov, Mogilev Governorate, Orsha Uyezd. An investigation into this case was conducted for several months. Who then dares to claim that Jewish trade is not carried out to undermine state revenues and not to the detriment of honest Russian merchants who legally import foreign goods, paying the prescribed tariffs and duties?

It is also well known that the most full-weight chervonets, having been in Jewish hands for no more than an hour, loses weight and its normal value. Many Jews engage in the production of counterfeit credit notes and mint counterfeit coins. Thus, several years ago, near the provincial city of Mogilev, several Jews involved in printing counterfeit credit notes were apprehended, and one who, according to the form he had arranged, cast counterfeit rubles resembling silver from a metallic mixture he had composed. In 1862, five Jews were caught in England at the very time when they were preparing to bring millions of counterfeit credit notes into Russia, not only of fifty-, but also ten- and five-ruble denominations. It was reported that counterfeit credit notes, mainly 10 and 25 rubles, were widely distributed in almost the entire Kalisz Governorate. The sellers and distributors of these counterfeit papers are Jews, as almost always. The efforts of the police and judicial authorities are powerless to counteract this common evil; nevertheless, the newspaper says, in Konin Uyezd the police managed to apprehend a Jew at the scene of the crime when he was selling 10-ruble counterfeit papers. The newspaper further states: recently a sotnik from one of the gminas of Kalisz Governorate arrived in Kalisz; Jews surrounded him and asked him to exchange money for them, promising to pay him 30 kopecks for every 25 rubles. The sotnik, in his simplicity, agreed and gave the Jews small money instead of the papers he received from them, which turned out to be counterfeit in the treasury. All these tricks of the Jews so frightened the local residents that no one wants to take papers from them now.

It is obvious that this scheme aimed, on the one hand, to undermine state credit, and on the other to rob poor peasants by buying their bread and working cattle with forged credit notes, which, having turned out to be universally counterfeit, would have no value.

The head of the rural police of Vengrov Uyezd, Siedlce Governorate, reported to the newspaper "Golos" about the purchase of cattle from peasants with counterfeit credit notes. "An unknown Jew arrived in the village of Toncha, Vengrov Uyezd, and bought four oxen from peasants, for which he paid ten credit notes of 25-ruble denomination. I was immediately informed of this, searches were sent out on hot trails, and on the night of the same day, all four oxen were found in the city of Warsaw. But the buyer of the oxen did not appear to claim them and, as it later turned out, fled abroad; the oxen were returned to peasants. Simultaneously with the purchase of oxen,

several 25-ruble counterfeit credit notes were put into circulation among the peasants. Five Jewish individuals, guilty of distributing counterfeit credit notes, have been arrested by me and handed over to the appropriate judicial authorities; since two of them (the main distributors of counterfeit notes) are wealthy individuals, a prohibition has been placed on their property, which is entirely sufficient to compensate the victims.

It was reported from Radom Governorate, from Zvolen, that the police confiscated many 25-ruble counterfeit credit notes that appeared in circulation consecutively at three fairs held there every Thursday. The perpetrators of the widespread distribution of these notes among the populaceJewshave long been in the hands of justice. It was believed that all those involved in distributing the counterfeit credit notes, manufactured, as heard, in Galicia, had already been arrested. Meanwhile, on September 14, notes of the same fabrication, but of ten-ruble denomination, again appeared at the peasant fair, but the culprits did not manage to escape the hands of the police. Apparently, the number of distributors is quite numerous.

Much has been written about the distribution of counterfeit banknotes by Jews in Russia during the former Turkish war. In Novominsk, Warsaw Governorate, in the village of Kalushin, Novominsk district, two foreigners (Russian Jews), trading horned cattle, bought oxen from peasants at a very favorable price, without bargaining at all. It later turned out that the money paid by these supposed foreigners for the oxen was counterfeit. The same newspaper reports that the same trick by Jews, which they or their brethren recently pulled off in Vengrovsky district, has now been repeated in Kalushin; the newspaper further reports that the rural police of Novominsk district managed to catch cunning Jewish financiers who secretly founded their own state in Russia and established their own mint for Russian credit notes.

By the authorities' order to evict Jews to a distance of 50 versts from the border, it is hoped to rid the fatherland of: 1) the import of counterfeit credit notes; 2) smuggling, which deprives Christians of the opportunity to compete with Jews; 3) the secret transport of Russian gold and silver coins; 4) the escape of Jews evading military service; 5) the sale of stolen valuables, horses, oxen, etc., the theft and transport of which abroad ruins agriculture and causes enormous harm to Russia economically.

Abroad, there is less ceremony with Jews than in our country. According to reports received from Gross-Surany (in Upper Hungary), during the turmoil caused by a large fire, the population, incited to violence by several individuals suspected of systematic hatred towards Jews, rushed at the latter. Cries of "to the fire with the Jews" were heard, and only thanks to the energetic efforts of Count Tnerek, some of the local Jews were saved from the mob's fury. One of the Jews received fatal injuries; teacher-jew and the heads of the Jewish community were with difficulty torn from the hands of the crowd. One Jew had his hand cut off.

In undermining state revenues, Jews universally strive to conceal their numbers, so as to pay fewer taxes. And even then, they do not fully contribute to the treasury the entire sum of taxes due to them. In Jewish communities, significant arrears are universally listed, from the payment of which Jews stubbornly refuse, feigning poverty and imaginary insolvency, although they possess enormous capital.

5.13 Jews As Exploiters

Most astonishing is the speed with which Jews conspire among themselves. Thus, a well-known commodity, sold the day before at some fixed price, the next day, in the morning, throughout the entire area where only Jews trade, is sold twice as expensively. Money, which in the morning had a certain value, by evening, in an instant, so to speak, either falls in value or rises incredibly. Jewish interest rates, which they literally extort from their debtors, have become proverbial. But for caution, it is useful to know how skillfully they manage to borrow money from Christians without repayment. Here is an example of such art: having found out that someone has a significant amount of cash, a Jew, usually through flattery and some empty services, will beg from the capitalist a small loan with the promise to pay good interest, which he pays promptly on the appointed dates. The lender, convinced that the Jew pays interest promptly and is at all times ready to return the borrowed sum, offers the Jew to use the money under the previous conditions for as long as he wishes. This is how a Jew acts for several years; finally, noticing that he has gained the lender's trust, and having thoroughly investigated what the largest capital can be extracted from him, he chooses a favorable time, appears before the lender with a fabricated story, as if he has an extremely profitable commercial operation, for the production of which he needs a certain capital, namely the entire sum that the lender has in cash; that he does not need to use the required sum for a whole year, but will return it in full after several months, etc., etc. Having thus extracted all his capital from his lender, the Jew calmly divides it among his sons and sons-in-law, who outwardly trade independently, as they live separately, and he himself solemnly declares himself bankrupt. Thus, the lender's capital disappears forever, irrevocably; and the Jew's sons and sons-in-law will claim that they have no knowledge of their father's operations.

There are also such cases: Christians, having no ready money, are sometimes forced to take goods for their needs from Jewish shops on credit, with the obligation to pay for them within the stipulated period.

When paying money to a Jew, it is necessary to keep an account of the goods taken according to the receipts he holds, and not according to his debt book, or, at the very least, to pay the money in the presence of

witnesses, no matter how much the Jew flatters or swears that he has lost the receipt; otherwise, the Jew, several months after the calculation and payment of his debt, will find the receipts and with cynical shamelessness will again demand money from the former debtor based on them. Naturally, the debtor refuses to pay a second time; then the Jew takes the matter to court with the debtor, and it happens that due to the latter's oversight, the Jew receives payment for the same goods a second time.

If a Jew has concluded a contract with the owner for the right to cut, say, two hundred timber trees in his forest, he will certainly cut four hundred or more and transport them by various routes to a designated storage place. For this purpose, he bribes the peasants engaged in logging, daily giving them vodka; and to conceal his tricks, he occasionally demands that the owner certify the number of felled trees on site. During certification, the owner, especially if inexperienced, easily succumbs to deception and becomes convinced that the Jew has not cut the quantity of trees stipulated by the contract. Then the Jew asks for the right to cut timber for another winter. If the owner, having become convinced of the Jew's cunning, concludes a contract for the same operation with another person after the contract term expires, the Jew will file the most slanderous lawsuit with the owner, claiming that the owner ruined him by not allowing him to cut the stipulated quantity of trees; that he, having undertaken to deliver this quantity of timber to a certain town, is unable to fulfill the contract; that from this he loses a certain amount of true profit and is further subject to legal penalties for non-fulfillment of the contract concluded with a certain person or official body.

To see the full burden of our landowners' dependence on Jewish trade, one only needs to pay attention to how Jews purchase from peasants their hard-earned possessions, such as: grain and flour, hay, cows, oxen, horses, poultry, eggs, flax, hemp, canvas, etc. For the purchase of these products at their own prices, Jews keep approximately accurate statistics of grain harvests (reaping) and, according to their own considerations, when the grain is still in the field, not yet reaped or gathered, they estimate its value, and by the end of July or early August, they announce prices for all grain products. For the most convenient operation of grain trade and to eliminate any rivalry and disputes among themselves, Jews divide entire provinces into small districts, consisting of villages closest to the town or locality where Jews go to purchase vital supplies. If a Jew from such a district dares to enter villages not close to his town or locality for commercial purposes, he is subjected to severe persecution. However, this now happens very rarely.

But for purchases of this kind, Jews go to villages only with a few barrels of the strongest, intoxicating bread wine, and, going from hut to hut, first flatteringly greet the owners and assure them that they haven't seen each other for so long, that they even missed them and now have specially come to visit; then they take out vodka from their pockets and begin to treat the

owners. The poor peasants sense what this treating is leading to. But since Jews, on the one hand, have for centuries tried to accustom them to drunkenness, and on the other, in their dealings with them, they are so skilled at flattering them, awakening their self-esteem, convincing them that they are very important owners, that they cannot be disliked or disrespected, they gradually achieve their goal.

The peasants decide to have a good time and show off in front of others, accept the offered vodka and drink until intoxication. Then the Jew begins to negotiate with the peasant about the price and quantity of products bought from him, offering a most negligible payment for them. The poor owner realizes this, but he is already drunk and moreover knows that when he needs money, for example, for some tax, he will have no one to borrow from, even at the most burdensome interest, except the Jew, and therefore agrees to yield the purchased product for the price offered by the Jew and demands money. The Jew objects that the purchase has not yet been delivered to him; that when it is delivered, he will settle with the peasant honestly and pay him in full what is due. Upon delivery of the bargained products, the peasant demands payment; but the Jew will not settle with the peasant until he has again made him drunk. Then, taking a piece of chalk, he begins to settle with him, reminding him how much vodka he drank at his tavern at different times or how much he took home. Among the Jewish recollections there are also such as, for example: "At that time, my dear, you sent your daughter to me so that I would give you a quart of vodka on credit!" "Yes, I sent her," repeats the peasant. "And I didn't give it?" "That's right," confirms the peasant, "you didn't give it." "So, then, one quart?" "Yes, one," answers the man. "Look, my dear, I'll write down one," says the Jew and draws one line on the table. Then he adds up the chalk lines and announces to the man how much he owes for the vodka taken or drunk on credit, deducts this debt and pays according to an unconscionable calculation with bread, salt, or dried fish, at a price higher than normal, and rarely with money; the peasant, befuddled by wine, agrees to everything.

However, Jews treat peasants flatteringly only when they go to villages for purchases or trade vodka. The purpose of their flattery in the first case is to more easily achieve their desires, and in the second not to be subjected to attack from the peasants for offensive and insolent treatment. But when the Jew sees that the peasant can be pressured, offended, and even beaten, then he does so with complete audacity. It happens, for example, that a peasant, forced to sell something from his farm to buy salt or something else extremely necessary with the proceeds, brings cherries or eggs to the market, but not on a market day, but on weekdays, when Christians are not at the market at all; in this case, Jews, as soon as the peasant appears at the market, suddenly surround him, they ask what he sells, and, under the pretext of a sample whether the products are fresh, everyone grabs something from the cart and disappears. And since a peasant in such a

commotion cannot notice any of the predators, then, having decided that if he were to complain but received no satisfaction, he returns with sorrow to his village. Peasants are not safe from Jewish cunning and on market days. Moreover, Jews are so inventive in ways of deceiving and oppressing peasants that it is impossible to recount all types of their trickery. Most regrettable of all is that peasants living among Jews, being dependent on the former, imperceptibly lose morality and even respect for the demands of Christian faith and the Church.

Treatise VI. Kahals In Poland

6.1 The Significance Of Kahals

The Jewish corporation this is, so to speak, its own special state within the state. The Kahal an immeasurable force in the system of Jewish self-government. There were primary, district kahals, to which many small communities were attached over a significant area. There were also medium kahals, which had under their jurisdiction a larger or smaller group of surrounding towns and villages. There were also small kahals, or 'prikagalniki' (sub-kahals), who, while enjoying autonomy in managing their internal affairs, were officially, however, assigned to one of the neighboring large kahals and were obliged to obey it in everything concerning the payment of taxes and similar duties.

Besides these local corporations, there also existed central bodies of Jewish self-government. Among these, we know of the 'Synod of Four Lands' and the 'Sejm or Synod of Lithuanian Communities'. The former, for two centuries from the mid-16th century until 1764, played the role of the highest Kahal-Rabbinical instance primarily in the Kingdom of Poland, in Galicia with Podolia and Volhynia; its activities extended only partially to Lithuania. The second was the same for Lithuania from 1623 to 1761. In the Lithuanian Sejm, deputies from three districts initially participated: Brest, Grodno, and Pinsk; in 1652, the Vilna district joined them, and from 1691, Slutsk. Belarus the present-day Mogilev and Vitebsk governorates stood apart; but it also had its own Kahal-rabbinical center.

We have only determined the nature of the lower and higher instances in the system of Jewish self-government. Before us, on one hand, are local Kahals, and on the other supreme general synods in Poland and Lithuania. But between them lies a vast and yet unexplored middle ground.

6.2 Regional Kahal Sejms

Between the Kahal units and the general synods, central institutions of an intermediate type occupy a place, namely: regional Kahal assemblies or Sejms. Each of the regions, which sent its delegates to the general synod, also had its own Kahal Sejms.

Such Sejmiks in the Polish manner existed in Poland: Greater Poland or Poznan region, Lesser Poland or Krakow region, Podolia and Volhynia; in Lithuania, each of the five above-mentioned districts had them; in Belarus the entire aggregate of local Kahals. To these Sejms, which gathered periodically in one of the points of a given region, deputies from various Kahals of this region convened. Their main activities were: a) the distribution of various payments among all Jewish communities of the given district, with representatives of each community having the opportunity to defend their interests; b) the establishment of mutual relations between Kahals and the resolution of disputes between them, as well as lawsuits between them and private individuals; c) the election of representatives to the nearest general synod ("Four Lands" or Lithuanian) and providing them with appropriate instructions. Besides these main points, the regional Sejms were apparently also responsible for many other public affairs related to the interests of the entire Jewish population of the given region or its various parts.

We are entitled to draw these general conclusions based on documents relating to two such "regional Sejms," one of which operated in the Volhynian Voivodeship from the mid-17th century until 1764, and the other in Belarus, in the first half of the 18th century. Documents concerning the Volhynian Sejm, taken from Polish archives, have partly already been published (Archive of Southwestern Russia, part 5, volume 1; Acts on the Cities of Southwestern Russia, Kyiv, 1869).

Under the name "Synagogue of the Volhynian Voivodeship" in Polish acts, the entire union of Volhynian Jewish Kahals is usually implied.

The same name also designates the central body of this union the regional Kahal Sejm, whose deputies are called "elected Volhynian of the synagogue." In the published acts, this institution is mentioned for the first time in 1666. Here it appears as a preliminary sejmik, similar to the noble electoral "sejmiks" that preceded the state sejms of the Polish-Lithuanian Commonwealth.

6.3 Volhynian Synagogue

Volhynia, as is known, was one of the four regions that sent its deputies to the General Jewish Synod. And in 1666, the "Volhynian synagogue" elected two representatives from its midst, Itzku Evuzarovich from Kremenets

and Aron Zeilik from Ostrog, and sent them as deputies to the upcoming "Jewish Sejm" ("Synod of Four Lands"), which was to convene in Przeworsk, Galicia. Regarding this decision, the Vladimir kahal, on behalf of the entire "synagogue of the Volhynian Voivodeship," made an official statement before the local starost and, for greater authenticity, requested that this statement be entered into the city's starost books. Here is this act, which, due to its importance, is quoted in full: (translated) August 27, 1666.

In the city court, in the castle of His Royal Majesty in Vladimir, personally appeared before Stefan Vyshpolsky, burgrave of Vladimir castle, and the city starost books, the faithful Bayer Abramovich, Iovel Leizerovich, Leiba Ioskovich, Mayer Ioskovich, Iosko Moshkovich, elders of the Vladimir kahal, and on behalf of themselves and the entire synagogue of the Volhynian Voivodeship, clearly and voluntarily declared: that they, having their sejm or assembly in Przeworsk, or wherever their elders shall decide, for deliberation on all their public affairs, they unanimously elected from their cities, as their patrons and authorized representatives, the faithful: Itzku Evuzarovich from the city of His Royal Majesty Kremenets, and Aron Zailik from the city of their Graces the Princes Zaslavsky, from Ostrog. To these patrons and defenders, they unanimously and peacefully grant authority at their named sejm, wherever it may be held this year, to protect their interests, together with other elders, to decide all that may serve their benefit. All that shall be decided at that sejm by their designated representatives, whom they send there, they (the electors) undertake to accept with gratitude. Those who made this statement requested, for greater authenticity, that it be entered into the acts, to which they received consent. (Borrowed from the journal "Voskhod," article by Dubnov.)

Based on this act, it is clear that the Jews in Poland had their own state, organized strongly, better and more magnificently than during their period of independence in Palestine. This is where the strength and persistent energy of Polish Jews to resist the governmental laws and public order of a Christian country comes from.

"The Volhynian Synagogue" was largely engaged in distributing its subordinate tax districts among the main kahals. Each of the city kahals had its own district (parish), consisting of a greater or lesser number of villages and hamlets.

The entire burden of taxes fell on these settlements, while the cities fulfilled their obligations only by managing. Other cities, thanks to the villages assigned to them, collected so much income that after paying taxes, they still had significant sums left. Therefore, each kahal zealously sought to expand its district, and the entire "Volhynian synagogue" sought to increase the number of tax units in its voivodeship. These efforts, caused by greed and self-interest, often led to abuses and sharp conflicts. In 1750, such a story occurred: by decree of the Radom Tribunal, the extensive Ovruch povet, which previously belonged to the Minsk kahal district, was assigned

to the jurisdiction of the Volhynian synagogue and was to pay half the tax not to Lithuania, but to Poland, i.e., to the "senior Volhynian kahal." As the document explains, the Ovruch residents did not like this prospect, but the Volhynian synagogue rejoiced at the expansion of its territory. A new povet was to be taken under its jurisdiction. In 1750, a congress of deputies of the Volhynian synagogue was appointed in Ovruch for the distribution of taxes in the Ovruch povet, which consisted of several kahals, prikahals, and many settlements. Among the kahals of this uezd was Chernobyl. The archives contain a letter addressed to the Chernobyl kahal from the kahal elected elders of the Volhynian Voivodeship, in which the latter, greeting their Chernobyl colleagues, inform them of the upcoming congress in Ovruch and appoint a day for them to send their deputies there.

6.4 Volhynian Kahal Sejm

The Volhynian Kahal Sejm, or synagogue, like all sejms and sejmiks of the Polish-Lithuanian Commonwealth, also had its own "marshal" (leader). In general, it had the significance of an official institution that government agencies, entire societies, and private individuals had to reckon with.

Belarus stood apart from the union of kahal districts in Poland and Lithuania. It was neither part of the "synod of four regions" nor among the districts that sent their deputies to the Lithuanian Kahal Sejm. Remote from the center of Poland, Belarus constituted a special province; Belarusian Jewish societies also stood apart. Without adhering to any external center, they themselves created a central self-governing body. This was the Belarusian Regional Sejm or the Belarusian Synagogue.

Next, smaller kahal districts are listed. Thus, the Belarusian kahals, as a special tax unit, were placed after the five district kahals that had their central body in the "Lithuanian Sejm". Furthermore, unlike the latter, which are referred to in the singular, "Brest kahal", they are referred to in the plural: "Belarusian kahals", from which it is clear that this was a whole aggregate of kahals or even kahal districts united in terms of taxation. Finally, the total head tax of Belarusian Jews, 9800 z., constitutes almost half of the sum due from all five main Lithuanian districts combined. The area of activity of the Belarusian kahal sejm during the specified period was mainly within the present-day Mogilev Governorate. The Sejm met periodically, as needed, in various cities. Thus, in 1715 we see it in Dubna, in 1720 in Kopys, then in Shklov and in other places. An idea of its activities can be obtained from the following examples.

In 1715, at the Sejm meetings in Dubrovno, an agreement was reached regarding a property dispute between a private individual and representatives of the Mstislav kahal, whereby the private individual was returned the

rights of residence and trade in the city of Mstislav, which had been taken from him by the kahal.

6.5 Kahal Sejm In Shklov

In 1817, at the Sejm in Shklov, a dispute was resolved between the Mstislav and Shumyach kahals, who were disputing jurisdiction over certain settlements. Villages and rural areas, as we have already established, constituted a real cash cow for the kahals; taxes were collected from rural Jews, mostly wealthy, in much larger amounts than from urban Jews, who in one way or another were able to defend their interests. The more villages were listed under a given kahal, the more secure its tax status was and the more advantageous the position of its leaders. The dispute between Mstislav and Shumyach was resolved by the Sejm until the next congress for tax distribution as follows: those rural residents who own their homes in both disputing cities are assigned to the Mstislav kahal; those who do not own homes in Shumyach are assigned to the latter kahal only when their villages are located within one and a half miles; settlements located beyond this line belong to Mstislav. Furthermore, tax accounts for common disputes, etc., are regulated. This resolution was signed by Rabbi Saul Ginzburg of the Belarusian region.

Another agreement between the Mstislav and Shumyach kahals took place three years later, regarding new settlements, at the regional Sejm in Kopyse (in February 1720). This act was signed by Aron Iofe, secretary and judge of the regional sejm, and approved three years later by the aforementioned Rabbi Saul Ginzburg.

Sometimes the sejm gives its sanction to the decisions of local kahals. Thus, in 1716, it confirmed the resolution of the Mstislav kahal, prohibiting residents from building houses on the market square, on royal land, because this could harm the entire community. At the same time, the sejm instructs the Mstislav Jews that none of them should dare to undertake any business, such as those mentioned above, without the knowledge of the kahal, which should be recorded in the kahal's record book for eternal memory.

6.6 Belarusian Kahal Sejm

Although the Belarusian kahal sejm was convened only at certain infrequent times, it nevertheless had its permanent staff in the person of the aforementioned the rabbi of the Belarusian kahals, the "leader of the region," and the secretary. We have information about the rabbi as an official who received a then-large salary. Thus, according to the 1732 estimate, a

salary of 500 zlotys was assigned from the box collection of one community. The regional rabbi between 1715 and 1725 was the aforementioned Saul Ginzburg, who signed various acts from different localities: in Kopyse, Dubrovno, Gorki, Shklov, where the kahal sejm gathered.

In 1737, a complaint was preserved regarding the taxes of the Belarusian kahals and unfair levies by the chief rabbi, to the detriment of public interests. This complaint, submitted to the higher Lithuanian administration by an unknown landowner, states that the "Belarusian synagogue," i.e., the kahal sejm, instead of the poll tax of 9,800 zlotys appointed by the 1717 constitution, collects 25,000 zlotys from Belarusian Jews, and the rabbi of all synagogues, without convening representatives of all kahals, himself decrees what he wants, which coincides with his personal interests. When any kahal protests against excessive taxation, the rabbinical authorities, with their adherents, wishing to insist on their own way, do not issue tax assessment sheets for the poll tax to the deputies of this kahal until soldiers are sent and the protesters are forced to sign the assessment they have made. The complainant asks to draw attention to these oppressions, especially those inflicted on Jews living on landlord's lands and subject to regional kahal administration.

Following this complaint and others of a similar nature regarding violence by the central kahal-rabbinical authority a universal decree was issued in the same year (June 17, 1837) to the Belarusian synagogues from the Voivode of Vilna and the Hetman of Lithuania, Mikhail Vishnevetsky. The Hetman declares that he has received from some landowners complaints about the excessive taxation of prikagaloks located in their estates. In view of this, and also in view of the increasing arrears in the payment of sums for the maintenance of the hetman, he prescribes that all Belarusian synagogues and kahals, in the person of the supreme rabbi and elders, present to the Grodno commission all their tax assessments and accounts to expose the illegal actions of those kahal elders who, due to self-interest, collect taxes from Jews in amounts significantly exceeding the sum established by the constitution.

6.7 Regional Kahal Administrations

Regional kahal administrations greatly abused their power, which led to frequent conflicts and disputes. In 1746, the Lithuanian Treasury Tribunal heard a dispute between the "Belarusian synagogue" and the Shklov kahal. The synagogue accused the Shklov kahal of attempting to escape the supreme authority of the Belarusian synagogue by leveling accusations of unprecedented crimes against it. The Shklov Jews, relying on the patronage of their lord, demanded that henceforth the rabbis of the Belarusian

synagogue, together with the rabbis of other kahals and prikagaloks, their relatives, elevated by them to rabbinical rank, that all these rabbis remember that they should deal only with religious matters, and not with Jewish taxes, and should not attempt to collect arrears or distribute taxes. Resolutions on these matters, and according to "ancient custom," should be made at congresses by each community, by wealthy individuals, and not by the poor. At these same congresses, elders and all kinds of officials should be elected. The agreement on this dispute, apparently, did not take place under the authority of the Belarusian kahal Sejm. Thus, by decision of the chief Lithuanian Treasury Tribunal on March 21, 1747, it was ordered to collect in favor of one private person (Rotmistr Yanovitsky) 600 thalers from all Belarusian Jews, with the condition, however, that Jews from the Shklov and Kopy counties be excluded from the obligation to participate in this payment, as they had separated from the authority of the Belarusian rabbi and elders.

6.8 Belarusian Synagogue

It is extremely interesting to clarify the question of the relations of the Belarusian synagogue with the central "Sejm of Lithuanian Communities." The fact that Belarus, in terms of taxation, was attributed to the Grand Duchy of Lithuania, proves that there must have been some relations between the central body of the kahals in Belarus and the same in Lithuania. When in 1717, a poll tax of 60,000 zlotys was imposed on all Lithuanian Jews, under the "tariffs" of the Warsaw Constitution, only deputies of five district communities, which were part of the Lithuanian kahal Sejm, signed on behalf of Lithuanian (including Belarusian) Jews. The latter, thus, took responsibility for the proper delivery of all taxes from Lithuanian Jews, including those from Belarusian Jews; and this already necessitated a certain control from the side of the Lithuanian Sejm over the corresponding institution in Belarus.

In 1743, the Mstislav kahal filed a lawsuit against the leaders of the entire Belarusian kahal region for the sum of 12,000 zlotys, which the aforementioned leaders borrowed from the Mstislav kahal to cover expenses "for the needs of the general region" (meaning, used for a bribe?). The plaintiffs appeared with their complaint before the Brest rabbis and other representatives of the Lithuanian Sejm and presented them with debt obligations signed by "the famous rabbi of all Belarus" Itskhak-Aizik Gintsburg. In view of the indisputability of the claim, the Lithuanian rabbis decided to collect the specified amount from the leaders of the Belarusian region under various conditions. The verdict contains the following expression: "We, the undersigned, have decided and by our power oblige you, the leaders of the

region, to pay," etc. In case of disobedience, the court verdict threatens the leaders with excommunication and persecution through a foreign court. This decision was signed by the Brest district rabbi Nachman, two representatives of the Brest kahal, and seven more people, whose signatures are illegible due to age.

6.9

- **A. Higher institutions of Jewish self-governance**
    1. In Krakow "Synod of Four Lands".
    2. In Lithuania "Sejm of the Main Lithuanian Communities".
- **B. Medium regional institutions:**
    1. In the Crown: regional kahal congresses.
        (a) Lesser Poland, or Krakow,
        (b) Greater Poland, or Poznan,
        (c) Podolia-Galicia, or Lviv,
        (d) Volhynia (union of 4 district kahals).
    2. In Lithuania:
        (a) Belarusianregionalcongress;
        (b) Congresses of community representatives, who were part of each kahal district (Brest, Grodno, Pinsk, Vilna, etc.) concerning the affairs of the given district.

Thus, before our eyes, the picture of former Jewish self-government gradually unfolds, until, finally, this entire complex social hierarchy, from its lowest to its highest levels, appears before us.

"Each of the regions, sending its delegates to the general synod of the four lands, also had its own kahal seims," where representatives from various kahals of that region periodically gathered to discuss their communities and important matters.

"Such seims existed in the Crown: Greater Poland, or the Pozna region, Lesser Poland, or the Kraków region, Podolia, and Volhynia..." This general provision was confirmed only regarding the last of the four crown regions regarding Volhynia (Belarus is not counted as a crown territory, but as part of the Lithuanian kahal union).

I. Lesser Poland, or the Kraków region. In this crown region of Poland, where the synod of the four lands usually held its sessions, periodic kahal

congresses had long existed.

The first information about them in rabbinical sources dates back to the mid-17th century; but there is no doubt that these congresses originated much earlier.

Lesser Poland included three main voivodeships: Kraków, Lublin, and Sandomierz, which had many prominent Jewish communities. These communities formed a regional kahal union under the leadership of the Kraków kahal and rabbinate.

Allied deputies gathered at specific times to discuss their common affairs in one of the points of the Lesser Poland region.

II. Greater Poland, or the Pozna region. This region consisted of four kahal districts: Pozna, Kalisz, Leszno, and Krotoszyn. The union of these kahals had its central body in the "Pozna Regional Congress." The Pozna rabbi was considered the highest spiritual authority in the entire region and usually presided over the congresses. Centralization was, apparently, stronger here than in other provinces. Congresses of kahals and rabbis usually took place in one of the cities closest to Pozna.

III. Podolia, or the Galician-Ruthenian land. The metropolis of this region, referred to in rabbinical sources as "Rus'" was the city of Lviv, located on the border of Galicia and Podolia. Therefore, the entire Podolian-Galician kahal district is commonly called "Lviv." Already in the early 17th century, we learn about the existence of "leaders of the kahal districts of the Russian land." Originally, these leaders gathered in Lviv itself during local fairs. Subsequently, various central points of the Galician-Ruthenian land served as meeting places for congresses.

IV. Volhynia. We use significant information regarding the union of Volhynian kahals. Four main communities formed the Volhynian Kahal Union: Vladimir, Ostrog, Lutsk, and Kremenets. Elected representatives from the kahals of these cities, together with rabbis, gathered at specified times to discuss the affairs of the entire region, and their decisions were sometimes submitted for confirmation to a higher authority the synod of the four lands. The Volhynian kahal congress, serving as the central body of the union of Volhynian communities, is at the same time the lowest authority in relation to the congress of the four lands. Provincial congresses related to the synod approximately as cantonal councils in Switzerland to the federal council meeting in Bern.

6.10 On The Unlimited Freedom Of Jews In Poland

The unlimited freedom granted to Jews in Poland, especially, eventually turned against them. In the West, persecutions helped the local Jews culturally equalize with the local population and, finally, enjoy equal rights.

In Poland, however, they were never persecuted, and for private crimes, the entire nation was never subjected to persecution. The Jews themselves were to blame for inciting popular resentment in the Ukrainian regions of Poland. On the one hand, they were accomplices of the Polish lords in the religious oppression of peasants, and on the other economic vampires of the region.

In addition to an extensive organization of administration and justice, Polish Jews also had a nationwide organization. The supreme body of Jewish self-government was the synod, which met twice a year in Lublin and Yaroslavl. The wider Jewish rights became in Poland, the more freely their spiritual and material freedom developed, the more they themselves became, and the more exclusively their inclination towards Talmudic literalism manifested itself. Hence, blind fanaticism took root. Polish Jews, in particular, were famous for Talmudic casuistry and complete moral insensitivity. Many local writers excellently portray Jews in their works, even characterizing them in satirical poems. All these sad conclusions are fully justified only in the former Polish provinces. Polish Jews reached such an infancy that they even considered it a virtue to deceive a fellow Jew, and not just a gentile.

In the 16th century, Jewish urban communities, i.e., kahals, already existed in Vladimir, Lutsk, Kremenets, Ostrog, and Kovel. And in Kyiv, Jews organized themselves as early as the 15th century. Polish lords already leased entire populated estates to Jews. Many agreements have been preserved from various large landowners: Lysakovskys, Princes Pronskys, Princes Sangushkov and others. Estates were given to Jews for hereditary lease with all profits and incomes, with boyars and their duties, with churches and with all that was given to them for maintenance, with all heavy and light labor, with buildings, working carts, tributes, with money penalties, with taverns and the sale of all kinds of drinks, etc. Jewish lessees and their des- cendants could freely own and use such estates and even judge peasants and punish the guilty and criminals with death. But what happened a hundred years later was already berries compared to what happened a hundred years earlier, when only flowers began to bloom. In confirmation of what has been said, a passage from the book of the Jewish writer Nathan Hanover is cited: "Russians living in Malorossiya were burdened with all sorts of hard work and subjected to terrible torments, and they were greatly oppressed that Jews, who were at a lower stage of development, ruled over them. The Kabbalistic book "Zohar" was at that time held in high esteem by Jews, and it predicted the coming of the Messiah in 1648. But instead of the Messiah, Bohdan Khmelnytsky came. The first vic- tories of Khmelnytsky signaled the extermination of Jews. In the present Pol- tava Governorate, several thousand of them were killed. Hundreds of Jews renounced their faith, many were captured by Tatars. Four Jewish communities pre- vented slaughter by surrendering to the Tatars. Tatars did not kill prisoners, because they took ransom for them; Jews, in time, ransomed their own the calculation was direct. On the right bank of the Dnieper, the slaughter be-

gan in Nemirov. Nemirov was a fortress, and six thousand Jews took refuge behind its walls. A handful of 600 Cossacks besieged Nemirov and took it thanks to the sym- pathy of the local population. Cossacks burst into the city and began to exter- minate Jews. As everywhere, they spared young girls, baptized them, and often married them. The massacre in Nemirov was so severe that Jews still commemorate this day in their prayers. Another detachment of Cossacks attacked Tulchan, where there were two thousand Jews. The Poles themselves handed over the Jews; but the Cos- sacks made a mistake: they promised the Poles that they would spare them if they handed over the Jews, but meanwhile they broke their word and exterminated not only Jews, but also Poles. "If the Cossack word had been more honest," the Poles said later, "we ourselves would have helped, we would have exterminated Jews everywhere, from whom no title would have remained in Poland."

Many Poles shared the hatred of Cossacks towards Jews. Thus, the hero of the Cossack troops Charnetsky mercilessly exterminated Jews himself, considering them the main cause of Cossack uprisings. The Tulchin Jews were locked in a garden and were offered a choice: to die or to be baptized. They refused baptism they were killed, women too, except for beauties. Three hundred Jews were saved, hiding among the corpses. Finally, the Cossacks sent out a call for the living to rise, no longer fearing anything. The Jews were indeed released and even given help popular passions quickly subsided.

6.11 On The Extermination And Massacre Of Jews In Chernigov And Starodub

Simultaneously, Jews were exterminated in the cities: Chernigov, Starodub, and others. At the same time, one and a half thousand Jews were massacred in Gomel; even children were not spared there. A month later, ten thousand Jews were exterminated in the city of Polonnoye. The Jews did not resist, and there were Cossacks who killed them by two hundred and three hundred people. Only a few were saved by adopting baptism.

Jews fled the country wherever their eyes led them, taking valuable possessions with them, but they often had to abandon their belongings in the middle of the road. They wandered under the open sky, though they often found protection among the Orthodox themselves. Waking up alive in the morning, they would read the prayer: "O blessed art Thou, Lord, who raises the dead." However, the massacre of Jews in cities continued. Many, after agonizing wanderings through forests and steppes, returned to the cities, and there they were killed. In Zaslav, two hundred souls were killed; in Ostrog six hundred. Vishnevetsky abandoned the Jews in Starokonstantinov so as

not to burden his troops with them, especially since the Jews were carriers of infection and deadly diseases due to their uncleanliness. The Cossacks attacked the abandoned ones and exterminated about three thousand of them. Jews were particularly fiercely exterminated after the shameful flight of the Polish army from under Pilyavtsy; more than a thousand Jews were massacred before Dubno. The Poles did not consider it possible to let them into the city. The strong fortress of Bar fell, and then two thousand Jews perished, and even earlier, more than a thousand had died from plague or typhus. The Lviv community, one of the 4 main communities in Poland, lost up to ten thousand Jews during the siege due to hunger and diseases, and all their property, which was given to Khmelnytsky as ransom. Besides mass exterminations, Jews were killed individually in hamlets and inns; special detachments hunted them down. As soon as the Jews returned to Ostrog, they were massacred there again, with three hundred people perishing. The Treaty of Zborov stipulated that Jews should not buy or rent land in Cossack territory. In other parts of the Malorossian region, Jews could return and immediately exercised their right, and the king allowed those converted to Orthodoxy to re- embrace Judaism. For a year and a half, the Jews enjoyed peace, but as soon as a new war began, they were again exterminated. They were exterminated by hundreds, thousands, and tens of thousands.

However, they had already gathered courage, even arming themselves and forming military detachments. The second Cossack war was unsuccessful, and peace expanded the rights of Jews: they were allowed to settle as before wherever they wished and to rent estates. But the war flared up again, and neither in Belarus, nor in Lithuania, nor in Lesser Poland, nor in Great [Poland] nowhere was there refuge for Jews. The Poles themselves began to hate them; Polish military leaders mercilessly hanged them, venting their anger on them. Czarniecki was especially relentless towards them. Some suggest that during the era of the Cossack wars, up to 600,000 Jewish families were destroyed.

6.12 The Struggle Of The Kahal With The Government

"It is deeply regrettable that until very recently neither our legislation nor administrative practice adopted the proper view of Jewry as a harmful community and treated it either with 'liberal' tolerance, like a religious sect with the right to freedom of worship and cult, or with some police tendency of dubious merit, concentrating all disciplinary power over their co-religionists in the hands of state rabbis... Thus, by patronizing the 'freedom' of Jewish doctrine, the administration left Jewish cheders with their fanatical teachers, the melameds, according to the old model (and Moses'

faith was mixed, out of ignorance, with misanthropic dogmas of the Talmud). Instead of completely destroying a harmful community, which merely cloaks its purely worldly, and moreover predatory, interests and desires with a religious cloak, our government, with a zeal worthy of surprise, strove in every way to seal off Jewry in its outdated medieval shell and to sharpen in it precisely those harmful qualities by which it declares its presence in all countries of the world."

"The preservation for some unknown good purpose of the kahals in Riga and in the cities of Courland Governorate, despite their formal destruction in all other localities of Jewish settlement, led only to the fact that in the unfortunate Baltic provinces, the very 'Jewish culture' freely developed, from which the neighboring North-Western region has long groaned.

How many times after that, reforms were undertaken in the highest administrative spheres, each time some magical brake delayed the completion of the matter (!!). It is not difficult to guess, but there are also positive indications of the force that controlled the 'magical brake' and delayed the correct movement of reforms. Derzhavin's note and the formation of the committee immediately raised great alarm in the Jewish world. From the published kahal documents of the Minsk Jewish society, it turns out that the kahals and 'city leaders' gathered in extraordinary meetings every three days and decided to send a deputation to Petersburg to ask The Sovereign to not make any innovations in Jewish life. And since this matter ńrequired many expensesż (sic), all the Jewish population was subjected to very significant levies on this occasion, the non- payment of which entailed ńexcommunication from the peopleż (herem). From a private note delivered to Derzhavin by a Belarusian landowner, it became known that the Jews also imposed their herem on the Prosecutor General, combined with a curse on all kahals in the light of ńas if on a persecutorż. In addition, they collected ńas giftsż for this case a round sum of a million rubles and sent it to St. Petersburg, asking ńto make an effort to replace him, Derzhavin, from his post, and if that is not possible, then at least to attempt his lifeż1. After this grandiose attempt at Jewish bribery and intimidation with death, it is not surprising that other attempts of the same kind, which dragged on during the time of the emergence and activity of various Jewish committees and commissions. Who was paid for a favorable ńvoiceż for the Jews, who for silence, according to the tariff of the servants of the golden calf. Meanwhile, there was an intensified falsification of Jewish dogmatic books, with the aim of diverting Christian eyes from the true meaning of the Talmudic code...

With the note of G. R. Derzhavin, submitted to the committee in 1802, there was also attached a reform project, according to which it was proposed, among other things, to destroy kahals in all provinces inhabited by Jews, to abolish all kahal levies, to limit the influx of Jews by a certain percentage in relation to the Christian population, and to the rest of the mass to allocate land in Astrakhan and Novorossiysk provinces, assigning

the poorest to resettlement; finally, to allow Jews who do not want to submit to these restrictions to freely leave the country (which is proposed to them even now, with the help of Zionists). These measures, indicated by Derzhavin, were not approved by the government, probably thanks to the same ńmagical brakeż that the official report of the commission at the Ministry of Internal Affairs speaks of. On the contrary, the regulation on Jews, developed in 1804, continues to develop the distinctiveness of Jewish communities on Russian soil, i.e., to strengthen kahals with their independence, fiscal, judicial, police, and educational functions. However, the idea of expelling Jews from the western region continued to occupy the government even after the promulgation of the 1804 regulation. The consequence of this was the establishment of Jewish colonies in the Novorossiysk region (from 1808), in which the government hoped but in vain! to re-educate the Jews and, by accustoming them to productive agricultural labor, to change by this means the entire parasitic structure of their communal life. Nevertheless, even in these exemplary colonies, the kahal-rabbinical administration retained its former harmful significance, and new settlements again became isolated from Christian societies, not thinking of merging with them either nationally or culturally. The government not only did not counteract the isolation of Jews, but even came up with the idea of establishing for the so-called "Israeli Christians" (i.e., Talmudists converting to Orthodoxy) a special committee that existed from 1817 to 1833. From the 1820s of the current century, legislative acts concerning the Jewish question became increasingly restrictive, and Jews were gradually brought under administrative control and police guardianship, but the kahal administration continued to serve as an intermediary in the relations between the government and Jewish society. This administration even expanded the scope of its activities, further bringing under its control not only plebeians-amigarets but also traitors-moreine (Jewish aristocrats). Thus, for example, in 1827, when Jews were subjected to general conscription, the selection and supply of recruits were entrusted to the communities themselves, which, to carry out their orders on this matter, could elect proxies[1]); in practice, these proxies became kahal bosses and acquired a new terrible right to hand over "under the red cap," for subsequent levies, any member of their society who violated loyalty to the Jewish conspiracy or deviated from the ritual of Talmudic orthodoxy. In 1835, a new regulation concerning Jews appeared, in which kahal-communal isolation was already at its highest stage of development. According to this regulation, kahals are directly called a "department," to which the "estate of Jews" is assigned, and their duty is to precisely execute all instructions of the authorities concerning this estate, as well as the entire financial part for the collection and expenditure of kahal sums collected from Jews. The position of rabbi, performed by agreement with the kahal, encompasses a very

[1]Full. Coll. Laws, No. 1.330, ğ 27.

wide range of activities: he supervises the purity of religious rites (what tender care for Jewish orthodoxy!), instructs Jews in the true meaning of their law (this duty the rabbi always performed conscientiously, in the spirit of the misanthropic Shulchan Aruch), directs them "to the observance of moral obligations" (i.e., the immorality of the Talmud's requirements) and "to obedience to general state laws and established authorities" (to this obedience, rabbis, and even more so tzaddikim priests of the most fanatical Jewish sect of Hasidim never inclined their co-religionist flock, for this would contradict the fundamental requirements of Jewish law). Finally, the rabbi, by virtue of this "regulation," keeps special metric books about Jews, which again led in practice to many different abuses in the form of omitting revision souls and incorrectly designating years and names. The "Regulation," however, stipulated that the rabbi could use his authority over his co-religionists only with the help of "convictions and admonitions," that he did not have the right to punish Jews subject to his admonition with "fines, curses, and expulsion from society (cherem)," but these good-natured reservations remained empty words, and "cherem" was very recently pronounced against the editor of a Russian-Jewish newspaper for his treacherous deviation from the sanctity of Talmudism.

6.13 Destruction Of Kahals

In 1841, the kahals were abolished everywhere except Riga and Courland Governorate, and Jews were subordinated, in their places of residence, to city and district administrations on a general basis. The highest approved regulation on this matter stated that "no special Jewish administration should exist," and the box taxes were transferred to city dumas and town halls. At the same time, the duties of the kahals regarding the box tax were assigned to Jewish (necessarily "Jewish"!) tax collectors; the proper collection of this tax was placed under the supervision of the police and public authorities (a purely fictitious supervision).

It would seem, finally, that our government, having abandoned the idea of Jewish self-government, or more precisely, Jewish self-administration, having abolished, if only de jure, the harmful kahals, had forever rid itself of heavy shackles. But this was not actually the case, and in this beneficial outcome, we are disappointed by the commission of the 1870s itself, to whose works we can refer.

"Despite the abolition of the kahals," asserts the report of this commission, "Jews retain many means for national isolation. Even in the legislative acts that followed 1844, no particular persistence in eliminating this isolation is visible... In 1845, a special collection from Sabbath candles for the maintenance of Jewish schools was restored; a 'rabbinical commission'

was established under the Ministry of Internal Affairs to resolve opinions and questions related to the rules of the Jewish faith (again, an unnecessary concern for the purity of Talmudic jurisprudence!). In 1852, Jews were allowed to have their own special guilds; they bear state taxes and duties separately from Christians, for which they form assemblies, the center of which are synagogues; the box tax, which partly ensures the receipt of state taxes from Jewish communities, remains in the hands of Jewish elected officials; the arbitration court (bet-din) continues to operate on Talmudic grounds. The name 'kahals' itself has been abolished, but the appointment of the college of elders hardly (again, this modest 'hardly'!) remains unchanged."

That the significance of the kahal, with the box tax remaining in the hands of "Jewish tax collectors," and the metric books in the hands of rabbis, continues to remain not "hardly," but probably the same this was categorically attested in the 1870s by the then Kyiv Governor-General Prince A. M. Dondukov-Korsakov, and therefore he proposed: either to abolish completely boxed collection, replacing it with another tax, or, in any case, to snatch it from the hands of the almighty synagogue.

Judaism Judaism is not merely a religious belief; it is a special legislation that accompanies a Jew throughout his life, concerns his family, property, and public rights and duties; it imposes no moral obligations on its followers; it frees Jews from obedience to general state laws... No Jew voluntarily, out of moral conviction of the necessity to fulfill civic duty, will pay any tax or duty imposed by general laws, if he can avoid paying under any pretext... A Jew, convicted of a misdemeanor or crime, does not see punishment as deserved retribution, and is subjected to this punishment only as an inevitable misfortune that must be averted or mitigated by all means, even if illegal. With such an attitude of Jews towards the society in which they live, and towards the state whose patronage they enjoy, it is impossible to grant them the right to establish their finances, levy collections, and use their abundant monetary resources for purposes inconsistent with the views of the government, and probably even completely hostile to national and governmental interests.

Among serious statesmen of Russia, who love their homeland and are familiar firsthand with Jewish customs, the economic and moral harmfulness of Talmudism has long been beyond any dispute, and only Jewish gifts and intercessions could hinder the correct dissemination and application of this view. But to Jewish gifts in the 60s was added an equally pernicious influence of Jewish liberalism, which differs from Russian liberalism in that the object of its sympathies is not the legitimate (economic, social, and moral) freedom of the Russian people, but a special kind of freedom... Jewish exploitation, Jewish idleness, and cunning... Under the influence of this liberalism, which is half sincere (due to our ignorance of Jewish doctrine), and half mercenary, for Jewish handouts, it seized some spheres of our society and a significant part of the press; for all sorts of benefits and concessions

in favor of the supposedly persecuted tribe, the widest and most senseless scope was opened. And indeed, at this time, benefits and rights poured down on Jews, as if from a horn of plenty, and Derzhavins wise warnings, his far-sighted advice to open the foreign gates wide to Jews (advice, repeated later by Count N. P. Ignatiev) were unceremoniously attributed to obscurantism and the dullness of the singer of Felitsa, who, in this case, proved to be a far-sighted statesman.

Within some 10-15 years of Alexander II's reign, new rights were granted to Jews: for engaging in trade, crafts, for acquiring immovable property, for establishing banking offices, for occupying positions in state service, and not only to indigenous Jews, who were still insufficient for the benefaction of Russia with Jewish culture, but also to "foreign subjects from abroad, bankers and heads of known significant (?) trading houses." Jewish merchants of the 1st guild, who had been in this guild for at least 5 years, could register in our merchant class in all cities of the empire and in the Transcaucasian region, together with members of their families; all Jews received the right to appear "for a time" (and this time dragged on for years!) in the interests of trade, in the internal cities of Russia; Jewish farmers who "satisfactorily organized their household" were granted the right to "register in guilds and engage in trade and crafts according to established certificates"; Jews with academic degrees were "admitted to service in all departments"; those who graduated from gymnasium with medals were assigned to personal honorary citizenship. Merchants of the 1st guild from among the Talmudists sought the right to keep with them almost hundreds of Jewish "clerks" (Mr. Lazar Polyakov used this right in Moscow to the most unlimited extent); "learned Jews," with diplomas in their pockets, continued to engage in the most ordinary geshefts (deals), and the police authorities already turned a blind eye to this "learned" activity. Land ownership in Crimea in its best, climatically, part of Russia was given over to Jewish appropriation in 1861. Finally, a series of these permissive and conniving measures culminated in 1865 with permission for "Jewish mechanics, winemakers, brewers, and generally masters and artisans to reside everywhere in the empire." Everyone knows what result came from this broad permission, which de facto almost completely abolished the Pale of Settlement and flooded, for example, Moscow with such a mass of Jewish "masters" (in terms of usury), "mechanics" (in the department of clever mechanics) and pseudo-shoemakers, watchmakers, tailors etc., that they subsequently had to be collectively evicted from the White-Stone capital... It should be added that if the operation of checking craft occupations were applied with the same strictness to Petersburg, which has recently been teeming with Jewish signboards, then, undoubtedly, the same energetic measures would have had to be taken with the local Berdichechev and Shklov newcomers.

But even all these benefits seemed insufficient to the zealous proponents of "Jewish culture," and within the Jewish commission of 1872, voices were

raised (Messrs. Terner and Myagkov) in favor of allowing Jews "engaged in trade (regardless of guild), crafts, and trades" (the very "trades" they engaged in in Moscow!) to settle in all localities of the empire.

Treatise VII. On The Behavior Of Jews In Foreign States

7.1 Jews In France

Jews play an important role in financial affairs in France. Many of them combined their former positions as chiefs and treasurers with banking, which consequently became very profitable official posts. More than once, the Ministry of Finance was in the hands of converted Jews (Fould, Baroche). Jews do not seek other positions, although access to government positions has been open to Jews there for about a century.

The great period of "flourishing" in the sixties, which ended in "collapse," was primarily the work of Jews: Pereire, Mires, Fould, Rothschild, Salmon, Halphen, Ziber, Bischoffsheim, Goldschmidt, Königswarter, Schnapper, Baroche, Stern, Bamberger, Grüninger, Crémieux, Ginzburg, Offenheim, Rodrigue, Salvador, Erlanger, Eichtel, Tourneisen, Salamanca, etc. A large part of these names we find currently at the head and in the management of all significant joint- stock companies. The "Northern Trading Company" was managed by Rothschild, and, in addition, three other Rothschilds sat on the board of directors. Many of them are also on the board of directors of the "Western and Paris-Lyon Railway Company." And so, three out of six large railway companies, owning billions, are in the hands of those families whose members also participate in a whole series of joint- stock companies. It is believed that Rothschild, during the famous period of crashes of various joint-stock enterprises, founded such companies for a sum of 1800 million. The affairs of almost all these companies went poorly, but they brought their founders up to 700 million.

The luxurious Château Ferrières, which once existed in France and was the main residence of Emperor Wilhelm, now belongs to the Jew Rothschild, who could spend 50 or 60 million on it. In addition, Rothschild seeks to acquire famous vineyards, and he has already bought some of them. Com-

plaints are already being heard about Jews who have seized vineyards in France. Of course, it will end with him setting the price for wine at his discretion.

How Alsace and Lorraine relate to Jews is best seen from the fact that after every political upheaval, popular hatred turned against them and demanded special protective measures. Usury makes Jews hateful to the people. Thus, there are many cities and factory settlements where Jews tried to confuse and stop the trade affairs of every Christian merchant, which they still do with great success. Hundreds and thousands of Alsatians were evicted to inner France because, in their homeland, thanks to the intervention of Jews, they could not establish a single trading business.

A large part of financial affairs in Paris is in the hands of 30,421 Jews, who exclusively engage in monetary operations and trade there. The Jewish charitable committee issues loans to the poorest of their co-religionists for petty and itinerant trade, who often later become large merchants. The recently deceased bookseller Michel- Lévy, who started with petty trade, amassed several million. Countless palaces in Paris belong to Jews. Jews who made millions in Russia (such as Polyakov, Varshavsky, Ginzburgs, etc.) during the construction of railways, all live in Paris with extraordinary luxury. Paris and France, wishing to lead in Europe with an approximately elevated humanity, equated Jews in full civil rights. Jews were even admitted to officer ranks in military service. What came of it? The sad story with Captain Dreyfus. It's good that all this was revealed in advance and suppressed, otherwise, a repetition of misfortune worse than the seventies could have followed. A Jewish Talmudist cannot be faithful and devoted to a Christian state. He is an enemy to Christians according to his religious teaching; his goal is to arrange and promote that Christians be slaughtered, exterminated, that there be fewer Christians, and only that Jews remain whole and seize money from Christians. A Jew breathes only malice towards Christians; one cannot believe what he says and proves; it is all pretense for the time being. Fiscalism and betrayal are inherent in a Jew; with him, all this is done as if at an auction, whoever pays more.

A Jew considers all Christian states temporary and that, according to their prophecy, a time will come when Jews will be the owners of all states.

What kind of Jewish commander can there be in a Christian state with such confidence in his religious teaching? A Jew is a conspirator against all Christian states.

7.2 In Austria The Main Kahal Corporation Of Jews

The Austrian Emperor, as is known, among various honorary titles also bears the title "King of Jerusalem." With this title, he hardly ever prided himself, and probably did not even attach any real significance to it... until one of his solemn visits to Krakow, he saw before him a whole agitated sea of curly sideburns and long- skirted Jews. "Yes, now I understand why they call me the King of Jerusalem!" said the venerable monarch, looking willy-nilly at the numerous crowds of his Semitic subjects.

After the overthrow of Badeni's Slavic ministry, which was formed from a rather strong coalition of Polish and Czech deputies, the emperor also remembered his Palestinian title and recognized that he bore it not in vain at all. There is no doubt that the German party in the Viennese Reichstag, in its fierce hatred of Slavdom, pushed even the anti-Semitism of some of its members into the background and, without shame, extended a hand to the "Jerusalem nobility," who had long felt themselves to be "masters of the situation" in the Austro-Hungarian dualism and had already received the right, in mixed marriages with Christians, to baptize or circumcise children at the will of their parents. Obviously, the most Catholic Austrian monarch the "elder son" of the Roman Church had already bowed before the King of Jerusalem, proclaiming in his state the equality of the Gospel with Shulchan Aruch, and the commandments of human kindness with the gloomy medieval precepts of misanthropy. However, this is not even equality, but a clear hegemony, which the "chosen tribe" always arranges under the guise of its political and civil rights: Viennese Germans and Jews raged within the very walls of the legislative assembly until they achieved their goal, i.e., the overthrow of the Polish prime minister; but when the Czechs decided to repeat in Prague only a small part of the Jewish- German opposition against the newly appointed anti-Slavic ministry, Baron Gautsch immediately gave the Czechs, as a strict lesson, first a small siege, and then a "state of siege," en totters, with arbitrary arrests and military field commissions instead of peacetime courts.

It cannot be overlooked at all that no political regime, of all known in history, has been exploited by Jews so cleverly and seemingly "correctly" as the notorious parliamentary form of government, which also points to some organic flaw of parliamentarism with its theory of "arithmetic majority." One extra vote when voting on a bill decides the fate of the law, and very often not in favor of justice and impartiality. Several known and principled opponents of the new law did not appear for one reason or another at the meeting; on the contrary, its greedy or selfless defenders arrived in full force: opposing parties, according to their aspirations, wishing to annoy the common enemy, arranged a friendly camouflage against him, so that at the place

of his demise the former quarrels would continue and now the country is obliged for many, many years to bow its head under the yoke, prepared for it by the alleged "people's elect." We say: "allegedly" on relatives, because the so-called "electoral expenses," always combined with overt or covert bribery of voters, give full right to say that the favored people of a country are by no means the "salt of the earth," but often rabble, only with fat pockets and an accommodating soul... Where there is bribery, there is a Jew; where there is a Jew, bribery is invariably practiced. Even the correct country of England, in terms of preserving the prestige of parliamentarism, but also in this palladium of political freedom, John Stuart Mill, having tasted the charm of "electoral expenses" only once, generously accepted by his rich admirers, did not wish to run for election a second time, despite all requests and appeals to his civic sense. All the main arteries of parliamentary rule: banks, stock exchange, and press, quite "free"... in the shameless falsification of public opinion, all of them have long been at the disposal of the Jewish kahal, whose whereabouts everywhere and nowhere, i.e., the kahal is ubiquitous, but in such a way that it can never be caught "red-handed," although the kahal smell is heard in all villainies, in all unceremonious dealings, in all demoralization private, political or commercial. The world, according to the prediction of Shulchan Aruch, repeated in the statute of "Alliance Israélite," must belong to the Jews, and they, for the convenience of possessing this world, can assume any guise, as long as they remain in their souls sons of the Israelite tribe. The property of the goyim (i.e., all non-Jews) belongs to them only temporarily, until the legal transfer into Jewish hands. In the zoological ladder, compiled by Jewish naturalists, the goy occupies the very last step below a dog and a donkey. If goyim are given a human form, it is solely so that orthodox Talmudists would not be averse to accepting their slavish services! Not yet knowing any of this, but naively believing in the universal "natural morality," the French revolutionaries of the XVIII century took a hawk for a cuckoo, granting the inhabitants of the Parisian ghetto all the rights of French citizenship and by no means foreseeing that the insignificant in number and significance handful of not yet fledged Jews, having gained agility over time, would play an even more dangerous role in the life of the country than the legitimate nobility of the old regime, so mercilessly exterminated by the convention... In the veins of this nobility, the blood of the French people still flowed; it rendered serious services to its nation in the fields of war, diplomacy, science, and literature; but the immigrant Jew always looked at France, as well as at all countries where his fate had brought him, as an object of unrestrained exploitation, like a lemon, having squeezed which, only its peel remains to be thrown away... Later the French did not repeat this mistake and, expelling, for example, the Jesuits from their territory, did not allow themselves to be deceived by the ghosts of "freedom" and "religious tolerance," did not confuse a purely religious doctrine with a harmful, in a social sense, community, which set

itself a goal incompatible with the most essential foundations of civil coexistence. Rochefort rightly says that wherever even one Jew has taken root, he will bring a whole a hundred of their relatives, and together, under the pressure of close conspiratorial solidarity, they will begin to exploit everything around them, to the exhaustion of its last juices...

The history of "Jewish equality" in France only confirmed the fears of all sincere patriots, from clerics and moderate republicans to the most stubborn "intransigents." By the end of the "century of Jewish equality," it turned out that a third of prefectural positions in France belonged to Jews; the state bank, along with large private banking houses, was under the sway of Rothschild; the Chamber of Deputies was full of Jews and their creatures; the best hotels and richest shops fell into Jewish hands. The press became a servant of the Jewish kahal, despite the strong protest rising, according to Francisque Sarcey, from all the most intelligent strata of French society. Jews began to be called "Les animaux malfaisants" (harmful animals), approaching in this case Professor Dühring's theory of "harmful races" in humanity, just as harmful breeds exist in the world of animals and insects...

One of the striking manifestations of kahal power in France (and all Jews in this country, not so long ago, numbered from 200 to 300 people, i.e., thirty times fewer than in Russia!) is the recent raising of the question of the innocence of the Jew Dreyfus, who sold secret plans of the French Ministry of War to the German embassy for money. Had this misfortune not befallen a pure-blooded Jew, he would have quietly lived out his shameful life on Devil's Island, where his unanimous sentence by seven military judges, according to the testimony of three dozen officers, had confined him; but the French court touched the "honor of the kahal," and it spoke out, three years after the verdict, finding a person who could be "foisted" in place of Dreyfus (namely: Major Esterhazy), and gathering an entire syndicate of Jewish bankers to arrange this affair in parliament and the press... Newspapers, printing nothing for free, "pour les beaux" (for the sake of appearances) whoever it might be, began to fill with pathetic lamentations addressed to the innocently suffering Dreyfus and furious diatribes against the French Ministry of War; there was also found a pious old senator (Scheurer-Kestner), although undoubtedly of Jewish origin, but with an "impeccably clean reputation," who swore by Aaron's beard to clear his worthy co-religionist, whose name had been sullied. To avoid doing without an outstanding literary soloist in this chorus, the notorious novelist Émile Zola, who used to kiss the Pope's slipper, and now worships... the golden calf of Jewish- Parisian bankers, was invited to participate in the judicial requiem for the "unjustly slain." Zola knows "Jews are rich, strong, and without a homeland (sic), who will begin underground work with the help of their millions to extract Dreyfus from this case, bribing consciences, creating a terrible conspiracy in France, only to restore the honor of the guilty, even if by replacing him with an innocent one." Zola knows all this and even has the courage to quote truthful rumors

of honest people in France; but he, if you please, is personally convinced of Dreyfus's innocence and unequivocally denies his involvement in this matter.

7.3 Kahal Activity On Galicia And Hungary

The Lviv Statistical Bureau published a report from which the dire situation of the Galician peasantry becomes clear. From this report, it is evident that in Galicia, 2600 peasant families annually lose their land ownership through auction sales and are thus plunged into profound poverty. In 1891, the number of auctions of peasant land plots reached 2170, but since then this number has constantly increased and, finally, in the last reporting year, it reached 2806. The value of peasant property sold annually amounts to 4 1/2 million gulden, but this is only an estimated value; for a peasant-farmer, his plot, of course, has a much greater value. Statistical data show that most peasants lost their property due to the most insignificant debt claims, sometimes not exceeding 25 gulden. These figures truly conceal a shocking social tragedy. Thousands of peasant families in Galicia are unable to pay off their insignificant debts and are therefore deprived of their ancestral inheritance. A large part of the debts consists of those double and triple accounts that Jews present for payment for products taken on credit, mainly vodka, bread, tea, and sugar. The main cause of the ruin of the Galician peasantry are Jewish moneylenders who very diligently carry out their systematic exploitation with the assistance of their kahals, despite strict laws against usury. Kahals protect all kinds of criminal cases, release prisoners, criminals, and justify every crime.

Persons dealing with various issues, which are an inevitable result of the settled presence of Jews, should familiarize themselves with how this matter stands not only with us, in Russia, but also in other states. Hungary is in this regard a completely special country, different even from neighboring Galicia. Of course, in Galicia, the administrator is a Jew; the illustrious Polish lord there hands over his Russian peasants to be devoured by the Jew, under whose ferula he himself is, but still, this true Jewish commander is hidden behind the scenes, and outward decorum is observed.

It is quite different in Hungary. There, a million Jews are masters, recognized as such both officially and unofficially. The Magyars, being too weak on their own to dominate Hungary, called upon the Jews for help, and not only handed over the Slavs to them completely for exploitation, but even of all peoples inhabiting Hungary, only the Jews were granted equal rights, on the sole condition that they adopt Magyar names and speak Magyar.

"The result came quickly: money concentrated in Jewish hands. Peasants are ruined. Castles and farms by the thousands passed into Jewish hands," and the Magyars found themselves in complete dependence on the

Jews. In 1862, according to Dr. Gorsky, Jews did not own a single inch of land in Hungary, and now more than a third of all lands belong to them. In the country of the Slovaks, once the center of Slavdom, where the glorious Svatopluk after Samo laid the foundation of the Great Slavic Kingdom, there is now the Nitra committee. This place should be considered sacred to all Slavs from the White Sea to the Adriatic Sea. Meanwhile, says Gorsky, at present "the Nitra committee belongs entirely to the Jews. Three Jews own 100,000 hectares there. Of 3192 large landholdings in Hungary, 1031 belong to Jews. The Magyars fought with the Germans and Slavs for linguistic and political supremacy, but the Jew intruded among them and seized everything into his own hands."

The Hungarian aristocrat consoles himself that he is marrying the daughter of a Jewish moneylender and that this moneylender is an even more embittered hater of Slavs than he himself. He knows that in Salonica a Jew leads the Turks in the extermination of Slavs, and in Hungary the same Jew will help imprison a Slav, having first ruined him.

Although most socialist bodies are in the pay of the Jews, nevertheless one of them, "Le Peuple de Geneve," was brave enough to expose Jewish atrocities in Hungary. From its issue of April 11, we learn that a Slavic laborer and a Slavic woman there receive daily wages of 25 to 30 kopecks, and that such beggarly wages and various other oppressions force masses of Slavs to emigrate to the United States.

This courageous protest is all the more remarkable because it comes from an environment where Russian Jewry predominates. According to a peculiar interpretation of Count Tolstoy's teaching on patriotism, Russian patriotism there is subjected to contemptuous spitting, but an encroachment against Jewish patriotism constitutes an unthinkable audacity.

However, protests against Jewish terror in Hungary are gradually spreading everywhere, even where Jews enjoy complete goodwill. This is a harbinger of a storm that threatens the kingdom of St. Stephen and especially Croatia.

In Croatia, the Croatian Ban Kun-Gedervari a baptized Jew is already beginning to lose his head, for bravery, as with any true Jew, is not his main virtue. The reaction against the Jews is becoming even more pronounced than against the Magyars. "If there were no Jews," one of the great patriots in Zagreb told me, "I think we could still come to an agreement with the Magyars."

Croats cannot forgive the Jews for inciting them against their Serb brothers last year. The Serbo-Croatian conflict was inflamed by the Jews, and it will be no surprise if in the near future Serbs unite with Croats against their common enemies and Jewish exploiters.

In Pest, an official report by Hungarian government commissioner Egan appeared concerning the situation of the Russian population in northern Hungary. Egan depicts the agrarian conditions in northern Hungary in the

darkest colors and expresses regret that the fragmentation of land plots has created an agricultural proletariat that is unable to extract even the necessary sustenance from the land. In an agricultural state like Hungary, unfortunately, there is an agricultural population so impoverished that they subsist year after year on oatmeal and potatoes and never see meat, milk, or eggs; rye or wheat bread appears only on annual holidays. This population consumes its meager supplies by New Year's and is then forced to buy food. The situation of the Russian peasantry in northern Hungary becomes even more unbearable due to vile Jewish exploitation. Jews can easily deal with this population and, through their economic superiority, suck the last juices out of them; in northern Hungary, there are areas where Jews have taken over more than 50% of the land property from peasants. Possessing large capitals, Jews literally dominate the life, annual earnings, and entire future of the rural population. The peasant-landowner is in complete serfdom to the Jews. Usury is practiced on a colossal scale: credit is arranged so that 30% per year represents the lowest interest rate; if a peasant is in great need, the credit can reach 60 and even 100%. Jews willingly lend money against future harvests, but, of course, they set the lowest price for bread. They terrorize local officials and priests and have repeatedly set fire to their homes and threatened them with murder if they reported usurers to higher authorities. Egan states in his report that lower officials not only do not support the people but are in collusion with Jewish usurers and help them enrich themselves at the expense of the Russian population. He concludes his report with the statement that if the government does not provide timely assistance to the Russian population of northern Hungary, it will inevitably perish.

7.4 Kahal Actions Of Jews In Germany

The spiritual, and especially political, dominance of Jews in Berlin manifested itself in the fact that the Christian population, more than twenty times more numerous, of city of 'intellegentsia' tolerates them or, more accurately, pities them; half of Berlin's officials are Jews, and a representative of the city bureaucracy, Dr. Strossman, is a Jew.

Cases of rapid Jewish advancement, similar to the rise of bookseller Levi, about whom we learn from a Parisian letter, are not uncommon. Recently, a Poznan Jew arrived in Berlin, for whom a few thalers constituted capital. Currently, he owns several millions and lives in the best part of the city; but several joint-stock companies, of which he was the founder, are completely ruined, and millions of the middle class have perished in this society.

If, based on such individual cases, we look at the social position of Jewry in general, we will see that Jewish wealth, luxury, and voluptuousness are

growing infinitely, and what ńPreussisches Volksblattż wrote fourteen years ago about Jews in Prussia and especially in Berlin is true then and now.

In Prussia, for every 100 people (according to the 1871 census, on page 76), there is one Jew. Among day laborers and workers, there are no Jews. This work is too hard for them. In the artisan class, Jews sometimes appear as factory managers, meaning they make others work for them. Let's count shops with large display windows, bankers, homeowners in Tirgartenstrasse and Unter den Linden, doctors, lawyers, and we will find many Jews. Former Jewish homes in Berlin are inhabited by Germans; Jews, on the contrary, live in palaces and castles.

Count the idle dandies, stock market players, visitors to public places, public promenades, newspaper readers, speakers in societies, attendees of balls, theaters, mineral springs, and for every hundred Jews, you will rarely find a German, whereas, compared to the population, the ratio should be the opposite. Wherever you turn, you will see a Jew, while a German sits at home at this time, working by the sweat of his brow, so that the Jewish gentlemen can amuse themselves.

In Germany, recently, there has been an unceasing and unabating agitation against Jews. Not long ago, no one there could point to any fact unfavorable to Jews without causing a storm in the press; the latter, without the slightest hesitation, branded such a brave person with the shameful epithet of barbarian, religious fanatic, informer; it was allowed to mercilessly criticize the national shortcomings of the French, English, Russians, even the Germans themselves could be subjected to the most malicious and unjust ridicule and this right was widely used by the semi-Jewish and Jewish press of Germany. But to speak a bold word of truth, unpleasant to a Jew, was until recently considered such an unforgivable atrocity that nothing could compare to it. And suddenly or at least seemingly suddenly in the same Germany, there is a complete change of scenery: in the press and in life, protest after protest against Jews appears; anti-Jewish societies are growing hourly in cities and villages; books store exhibitions are constantly adorned with new brochures related to the Jewish Question and, to the shame of the Jews, not a few anti- Jewish brochures belong to the Jews themselves, who could not resist the temptation of business in this matter. In a word, the Jewish question appeared with all its attributes, appeared and is developing in all its instructive nakedness. It goes so far that Breslau voters at least most of them swear to each other under no circumstances to elect a Jew as a deputy. People of science intervene in the dispute and the strict, impartial, weighty word of these people finally gets to the bottom of the arrogant German Jewry: they object to one article with fury in 10 articles, and by this means, incidentally, they best help achieve the goal to which anti-Jewish agitation in Germany strives. In their powerless malice, Jews rage immeasurably, and it is here that those aspects of Jewish nature break through, which primarily gave rise to and justify the current agitation:

boundless self-confidence and conceit, pride, intolerance and hatred towards all non-Jews, and boundless claims to all rights, not excluding the right to heartless, usurious, strictly calculated exploitation of the local non-Jewish population.

The greatest indignation among German Jews was caused by the articles of the Berlin scholar and professor Heinrich von Treitschke (H. v. Treitschke), which he published in his interesting journal "Preus- sische Jahrbucher", which later appeared as a separate publication and greatly contributed to establishing the correct view on the significance of Jewry in Germany. They provoked a mass of responsive articles and brochures, in which Treitschke's words and thoughts, naturally, were distorted and misrepresented in the most unceremonious way, despite or perhaps precisely because Treitschke presented his thoughts with imperturbable calmness and supported them with impartially selected, overwhelming facts. However, Treitschke, in essence, only developed what he had outlined in his earlier works and what had then remained just as little noticed, whereas, on the contrary, his current articles aroused enormous interest, appearing at a moment when a general awareness of the danger threatening Germany from the side of Jewry had already awakened in Germany.

German Jews particularly dislike the assertion of such an authoritative figure as Treitschke that he has long, for more than 20 years, observed the emergence and growth of a mindset that has now culminated in anti-Jewish agitation, which Jews, for their part, try to blame on German conservatives and clerics, hoping thereby to win over progressives and liberals. But the point is that in the awareness of the continuously growing danger threatening Germany from the side of the Jews, all parties converge, all are united by concerns about how to eliminate this danger.

However, Treitschke is hardly entirely right in primarily blaming Polish Jews. German Jews could always argue with Polish ones, which is proven by the hatred that the population of Alsace harbored towards German Jews at the end of the last century. This hatred was so great that the constituent assembly in France took it into account: it respected the statement of the Alsatian representatives Maury and Ravbel, who protested against granting Jews of Alsace the same rights as Christians. On December 24, 1789, the assembly decided to postpone the resolution of the question of Jewish rights. A month later, on January 26, 1790, it was decided to grant citizenship rights to Jews of southern origin, the so-called Spanish Jews (Les juifs connus en France sous le nom des juifs portugais espagnols et avignonais). These rights were extended to German Jews only a year and a half later, in September 1791, and it seems that at that time, more than ever, everyone had ideas of equality and brotherhood in mind... However, even in deep antiquity, as attested by Pliny, Quintilian, Tacitus, Juvenal, and others, Jews enjoyed only the sincere hatred of non-Jewish peoples; Tacitus, for example, speaking of Jews, expresses that this tribe is odium generis humani.

Germany of our days granted its Jewish population civil rights, and, of course, Treitschke says, no one among us will demand or even hint at the necessity of returning to old orders in this regard. But at the same time, it cannot be denied that German Jews responded to Germans not with gratitude, but with arrogance and pretentious demands, in which the desire to limit the rights of the Christian majority in their favor is evident. It is extremely characteristic, for example, that such demands are extended by Jews even to the very beliefs of Christians. Treitschke gives the following example: in Linz, on the Rhine, there is a Catholic public school attended by several Jewish boys. It is understandable that the latter are exempt from attending lessons on the Law of God, taught by Catholic priests, who, by the way, use a textbook for these lessons where, according to Holy Scripture, it is stated that Jews crucified Christ innocently. Learning about this, the council of the local synagogue appealed to the government with a petition to remove this book from the textbooks as inciting hatred towards Jews! Jews, i.e., a minority, thus declare their right to interfere in the affairs of the Christian faith in the name of tolerance, while demanding complete freedom for themselves. Many such examples could be given, and Treitschke quite rightly notes that now, more than ever, it is time to resist such demands; that one cannot expect the moment when terror will blossom over German heads from such a sensitive minority, nurtured by boundless cowardly German patience.

The excessively delicate, sensitive touchiness of the Jews draws particular attention. They are so painfully impressionable, says Treitschke, that one cannot figure out how to call them when speaking of them. Semite seems extremely offensive to them; Israelite also sounds offensive; finally, they equally dislike both Jew and Yid.

Meanwhile, these touchy Jews, who even claim the right to censor spiritual Christian books to cleanse them of expressions inciting Christian hatred against Jews, do not hesitate to revile Christianity in every way. Preaching tolerance, they, however, persecute Jews who convert to Christianity, "crossing over to the enemy camp," and so on. Christianity, say representatives of the Jewish intelligentsia in print, "has dug a chasm between itself and reason"; "Christianity does not preach love and brotherhood at all," which also must be the privilege of Jewry. As a lesson to the Germans themselves, Treitschke cites some flattering reviews of his compatriots from one of the touchy Jews, who assures, for example, that "Germans were the first to establish slavery and serfdom"; that Jews awakened the feeling of humanity in Germans, that, were it not for Börne and Heine, the language of Lessing and Goethe would have remained a crude language, and so on. All this is constantly interspersed with the most vile, malicious abuse against Germans. Speaking of the persecution of Jews in Copenhagen in 1819, Jews assert that "the rabble of the Danish capital was enraged and incited by German merchants"; the case of the defense of Jews by the Heidelberg professor Thibaut

and several students against the furious rabble is explained by the fact that the contact of these defenders "with the French made them more humane." And it turns out that if you don't dodge they beat you, if you turn around they beat you. Poor Germans!

7.5 The Prosperity Of Jews In Germany

In Germany, Jews, as in our country, enjoy, on average, greater prosperity than Christians; this is already proven by the fact that in Berlin at that time, while there was 1 Jew per 20 inhabitants, there was 1 Jew per 10 students. If we add to this that in Germany, as in our country, Jews settle predominantly in cities, where the pulse of state life predominantly beats, then the apprehension that the enormous influence of the Jewish element on this life arouses in Germans becomes easily understandable. There is no dispute that among Jews there are, says Treitschke, people who are entirely respectable, devoted to Germany, but alongside these isolated individuals stands a crowd of international scribblers, people who recognize no homeland, the same international rich, and finally, a mass of dark personalities who fill the ranks of anti-social elements, which is sufficiently proven by the wealth of Jewish words in the language of swindlers in Germany. "The influence of Jews in the German press is enormous, and if they point me," writes Treitschke, "to newspapers and magazines published by Christians, then I must remind them that, according to the consciousness of the Jews' own defenders, among the employees and correspondents of our newspapers, Jews predominate. Moreover, anyone familiar with the behind-the-scenes of our newspaper business knows perfectly well that the editors and publishers of our newspapers and magazines are not as independent of their employees as it might seem. Therefore, in the present matter, one should equally take into account what is exposed by the newspapers, and what is covered by them with the silence of fear for the sake of... Many editorial offices do not have the slightest opportunity to risk the goodwill of their London and Parisian correspondents. The question of subscribers also plays a big role. The "Silesian Gazette", for example, immediately lost 600 Jewish subscribers who conspired not to subscribe to the newspaper simply because it expressed itself very conscientiously, restrainedly, and independently on the Jewish question. Moreover, German newspapers, with their low subscription price, exist exclusively on advertisements, and one can imagine what losses a newspaper would incur if Jews stopped publishing their advertisements. Finally, Treitschke adds, the best proof that fully revealed to me the strength of Jewry in Germany is that regarding my articles, I received a mass of letters expressing warm sympathy for my way of thinking, but at the same time, most of my correspondents ask to keep their names se-

cret, fearing retaliation or, at the very least, unpleasantness from Jews in one form or another." And this is understandable if one recalls how strongly Jewry in the German press not by outstanding first- class talents, but by third-rate figures. The latter are so numerous among Jews that one can say that they, taking quantity, not quality, have almost completely turned the German press into a Jewish one. They owe this predominance, however, not exclusively to their quantity alone, but also to the close communication, the strong support that exists in their environment. Thanks to this support, says Treitschke, even the most miserable rhymester among Jews means nothing to achieve journalistic immortality... for a day. But here, as in everything, the other side of the coin has now appeared. If Jewish pens and efforts succeeded for a good decade in creating German public opinion, which, of course, did not serve the liberal party and, on the contrary, was one of the reasons for its loss of influence, then now the German press suffers a deserved punishment: the mass of the public does not believe it at all, convinced that newspapers are composed by Jews. "Our newspaper business," says Treitschke, "owes a great deal to Jews; Jewish cunning and elasticity had the opportunity to unfold here in an extremely fertile field of action. But the results turned out to be double-edged. Berne was one of the first to introduce into our journalism that particularly shameless style with which Jews in Germany, who had given them shelter and protection of laws, began to speak, trampling Germany into the dirt, as if this could not and should not offend the depths of every German soul. Let us add to this that, thanks to the innate ability of Jews to interfere in everything, we, in Germany, soon witnessed the interference of Jews in the affairs of our church, about which Jews began to interpret with the frankness of people who had closely studied the issue. They forgot, immediately upon being granted equal rights, that they still constitute a minority among Germans; they forgot that we, Germans, are still Christians, and went so far as to demand the removal of icons and the observance of the Sabbath in our Christian schools, not sparing at the same time the most disgusting, outrageous mockery against Christianity, mockery that is presented to us as the last words of "German" civilization.

All this must come to an end, says a talented German writer. With the equalization of Jewish civil rights with Christian rights, Jews can still continue to consider themselves a chosen people, but only in a religious sense. In our age of the formation of national states, there can be no place in these states for political tribal peculiarities. Jews in various European states can appear as peaceful, non-anti-state elements only if they sincerely decide to merge with those peoples whose language is their native language; to merge to the extent that their faith, their traditions, their tribal characteristics allow.

In Germany, everyone is ready to admit that some part of the Jews has come to the conviction of the necessity of such an exodus and in Germany;

here and there, Jewish societies arise with the aim of rapprochement between Jews and Christians. But a large and influential part of our Jews thinks otherwise. In the end, these latter, of course, will have to surrender, says Treitschke. It must be realized once and for all that it is absolutely impossible to completely "Judaize" strong German minds therefore, Jews must turn into Germans. This task can never be definitively solved; the chasm that existed between the Jewish and the rest of the world even in those times when Tacitus complained about *odim generis humani* will not be filled for a long time. But the discord that currently exists can significantly diminish if Jews, who so strongly insist on tolerance, themselves become more tolerant of others and begin to treat with respect the faith, rights, and feelings of the German people, who long ago atoned for all the evil ever inflicted upon them by Jews, and granted them the rights of free citizens. But Jews must finally realize that they can use these rights only if they abandon all dreams of isolating themselves into a separate nationality pretentious and ridiculous dreams.

7.6 Protest Of The Germans

In Germany, there is no place for two nationalities. Until very recently, Jews did not participate in the great work of creating the German state. The three great epochs that defined the character of German culture, the era of the flourishing of medieval poetry, the age of the Reformation and the years of development of classical literature also did not see outstanding figures from among the Jews. Jews, now settled among the Germans, thus undertook to build their edifice on a ready foundation, laid not by Jewish hands. It depends on the Germans not to allow a century of mixed German-Jewish culture to follow the centuries-old German culture. Germans are already too guilty, even without this, in the growth of Jewish influence... Loud and pathetic cries for tolerance, liberation, and enlightenment led Germans into many errors in the upbringing and education of German youth in a Christian spirit. Tolerance is costly; but it presupposes that one who is imbued with it is firmly and deeply imbued also with their own religious convictions. In a good elementary school, subjects should be taught in one spirit, and therefore mixed lower schools for Christians and Jews are undesirable, and they should be regarded as an inevitable necessity. The state is obliged to supervise these schools so that indifference to religion does not penetrate them under the guise of tolerance. However, governmental measures alone cannot rectify the situation; society itself must approach the matter in such a way as to repel the spread of Jewish influence. ńOur carelessness and our immobility could,ż says Treitschke, ńlearn much from the Jews, but we preferred to treat them condescendingly and even adopt their shortcomings.

Instead of resistance, they found an ally in our cosmopolitanism; our passion for self-ridicule found nourishment in the audacious vulgar outbursts of the pro-Jewish press. But the best support the Jews found for themselves was in our lack of a strong, cohesive church, in the mocking attitude towards faith of many Christians, and in materialism, which has taken root in our society. In circles of frivolous, unbelieving Jews, the conviction prevails that the vast majority of the German intelligentsia has long since abandoned its Christianity. But the time is near when necessity will again teach us to pray, when humble piety and the proud consciousness of national development will again come into its own. Every social question ultimately boils down to a religious question. The Jewish question in Germany will only then enter the path of resolution when our Jews are convinced that we are Christians and want to remain Christians.ż

We have cited above the arguments of the Berlin professor, whose opinions on the Jewish question met with such sympathy in Germany, not merely to acquaint readers with the attitude of our enlightened neighbors towards their Jewish question. It seems to us that his arguments can and should provoke a comparison with the state of the question in our country. We are in an even worse position than Germany, both in terms of the number and quality of Jews inhabiting the Russian Empire. We are a hundred times more good-natured, softer, and more tolerant than the Germans; our intelligentsia will contend in materialism and cosmopolitanism with the most developed Swabian. Our press is indeed not yet in such a state of serfdom as the German press, but silence about Jewish virtues is already as common a phenomenon, and vice versa an independent attitude towards them is as rare as in Germany; moreover, Jews, pure and disguised in Russian surnames, successfully penetrate the press, newspapers and magazines, and the mutual support they provide to themselves in this field is as friendly and strong as in all other fields. Our Jews, perhaps even more than other countries, isolate themselves as the most privileged people in the state, more than others clamor about their trampled rights and evade their duties. Their attitude towards the dominant Christian religion is as arrogant and disrespectful here as in Germany, and when a Jew or Jewess converts to Christianity, such an outcry about religious intolerance arises that only Orthodox benevolence can compare, not even disturbed by the fact that Jews unpunished and openly trade in vestments, crosses, icons, etc. Our enlightenment is threatened by the same danger from Jews as from the German; we already have, they say, Jews patrons of Christian schools, Jews instructing Christian youth. Finally, statistics, as we have already indicated, establish the fact that our Jews, 4, 5 and 6 times more than other tribes inhabiting Russia, are guilty of fraud, forgery and crimes against state administration, i.e., they evade excise payments and various fees, in other words, they hit the pockets of the Christian population here, and thus are a corrupting element in the state. Let us remember that over 35% of Jews evade conscription.

7.7 Golden Rats

The question is, is power still in the hands of the rulers of the state? We do not dare to answer yes or no to this significant question. Since the Middle Ages, a financial system has been formed which, although it changed its form, essentially made states and their financial needs dependent on Jewish commissionership. This system has now reached its highest point.

If in the Middle Ages Jews were "tax collectors for the state," to whom they lent money and to whom the state pledged taxes, then in modern society the state became a tax collector so that Jewish capitalists and merchants would not be impoverished by the loan system. Today, it is even more convenient for Israel than in the Middle Ages.

Let's look at it: a war between France and Austria. The Parisian Rothschild places a French war loan; the Viennese Semitic magnate an Austrian loan. The French and Austrians cut each other for some time, then conclude peace, state debt increases on both sides, the stock exchange clique gets new paper for the game, and the "commission" fee remains with the Rothschild family and company. What charming conditions the golden rats created. Governments lost courage in an hour of need to demand from their subjects directly less than these subjects indirectly must pay to Semitic factorial genius! Thus arose, for example, the almost insane wealth of the Rothschild family in Europe. We will rely only on official Austrian sources and on statements published in Paris by Mr. Pereira, former confidant of the Parisian Rothschild.

In 1874, the head of the Viennese banking house Rothschild died. His heirs presented for payment of the Austrian inheritance tax about 400 million gulden and noted, moreover, that this did not include the estate that the deceased had outside Austria. It is known, however, that the Viennese Rothschild was nicknamed the "poor" Rothschild, because he was less rich than his sons. The richest in the family the London Rothschild. The second richest the Parisian Rothschild. About him, already in 1850, his confidant, Mr. Pereira, leaving the company to set up independently, said that his patron's fortune amounted to approximately 3 billion francs.

We will not take into account all financial operations carried out since then, and however frivolous this may seem in the eyes of any statistician we will not even dwell on the founding era and on the deals when paying the French five- billion contribution. We will modestly calculate that the aforementioned 3 billion yields 5 percent per year. In 20 years, at this rate, the capital doubles, and thus, with the most modest calculation, in 30 years 3 billion will grow to 7 1/2 billion, in other words, up to 75,500 million francs, or 2 billion = 2000 million thalers = 6 million marks.

Let's go above the Rothschilds themselves and from these two billion let's discard a whole billion. In short, we will say that the 3 billion francs that the poor man had in 1850, over 50 years, grew to only 3,750,000,000 francs. Let's assume, therefore, that the current state of the Parisian Rothschild is only one billion thalers.

This will amount to 5 percent per year 50,000,000 thalers; per month 4,166,666 thalers; per day 138,888 thalers (counting 30 days in a month); per hour 5,787 thalers; per minute 96 thalers 15 silbergr.; per second 1 thaler 18 silb.

Interest on interest from a fortune, reduced by more than half, would amount to 2,500,000 thalers. Interest on interest on interest 125,000 thalers. And so on. If the Parisian Rothschild signed up for the sum of 150,000 francs for the benefit of those affected by the flood in Turkey, and, of course, all Jewish newspapers trumpeted this to the whole world with pathos, then it turns out that he donated to these Spanish Silesians what his fortune allows him to live for 7 hours.

Who wouldn't think, with such "magnanimity," of the "poor evangelical widow"? Yes, there are blatant arithmetic dissonances in human society, and the best governments are slaves to these dissonances!

Among the golden rats, we have pointed only to the fattest. Of course, compared to them, the great Bleichröder might seem like a petty merchant. But let's take the other small Rothschilds the Erlangers, Todescos, Mendelssohns, in short, all the golden Semitic candidates for Rothschild power, and consider what terrible power this rat's nest possesses, whose commissions and percentages are paid with the sweat and blood of nations.

In these golden chains of the golden international are shackled emperors and kings, and popes, and statesmen I repeat your words, Mr. Adolphe Crémieux:

"A new kingdom of the Messiah, a new Jerusalem, must arise in the place of emperors and popes."

Continue, Mr. President of "Alliance Israélite," continue, Mr. Adolphe Crémieux! "Alliance Israélite" a numerous and powerful community, it extends to all points of the globe." Now your final word, Mr. Adolphe Crémieux! "How quickly we advance, sons of Israel! We are taking gigantic strides!!" Let's move on. Judging by the facts presented from the golden rat's nest, the power over the circulation of many billions of thalers is in the hands of a very small number of people. This small circle only needs to wish it, and the entire social order will collapse.

For many years now, entire billions have been withdrawn from circulation. All this by the grace of Jewish management with the help of the Manchester theory. But these numerous billions have not disappeared from the face of the earth. They have only "relocated," as they say in Manchester jargon, and fallen into the hands of the golden international. Long live "freedom"! Poor Madame Roland! How right you were when you exclaimed,

going to the scaffold: "Holy freedom! How many (unpunished) crimes are committed in your name!"

Freedom! My God! It is nailed into the coffin of our modern laws, to which we owe the golden rat's nest of Semitism and "liberalism." Our emperors and kings, our statesmen are just as unfree, just as enslaved as all of us, and from the side of the red mice, it was the greatest madness imaginable when they opposed the kingdom, when they became internationalists, these monkeys of the golden international. Finally, Prince Bismarck, the German governments never expressed their good intentions towards the fourth estate as clearly as by not suppressing workers' strikes by force. The red mice had full scope to run wild, but they failed to make reasonable use of this scope. They made noise and chattered almost in the same international spirit as the Jew Crémieux. Governments should have long ago realized the terrible danger that threatened them from the golden rats! Red rats were not abused. No, they were recognized as loudmouths when they, like golden rats, became internationalists.

The true socio-political password of the time declared, declares, and will declare: the emancipation of the "Christian-Germanic" state from Jewish big capitalists. The emancipation of society from "golden rats"; from the inherent "peculiarity" of Messrs. Semites. To instill in the government socio-political courage for such emancipation more important than all our quarrels between parties. As long as the state cannot rely on Germanic tribal consciousness, it will remain powerless to break its golden chains, and as long as it tolerates "Jewish peculiarity" in its midst, each party will be demoralized and corrupted by it.

We have now come to a phenomenon that also requires clarification. This is the participation of the nobility in constituent fraud. Not being accustomed to flattering the great ones of this world, we will not try to whitewash the nobility from their grave transgressions against society and against its own dignity. We will only explain this phenomenon. The nobility, just like us, has been infected by modern abstractions. Just like us, it has become "free from prejudices." Therefore, it, like us, saw no difference between Germans or, at least, forced itself to believe in this abstraction, which, despite all science, destroyed the theory of tribal differences. The nobility, consequently, also "became Jewish."

(I hope I have expressed myself quite strongly.)

"Practice itself is born from abstract theory." The nobility, consequently, believed in the financial phantasmagorias that Messrs. Semites performed before them, just as we believed in the political phantasmagorias of Messrs. Semites. The nobility, participating in institutions, was not a hair worse or better than the political and philosophical world in its political and socio-political institutions. Its noble honor was as broken as our Germanic civic pride. We would like to know, how could it be otherwise? The decline of the knightly name, which had been occurring gradually for several decades,

reached the point where this name became a mere signboard. Thus arose alliances between the "great" and the "ridiculous," a harmonious chord of salon tone and Jewish jargon. This jargon, thanks to our abstractions, gained citizenship in salons! Illiteracy was no longer an obstacle, neither in politics nor in public life. A Semitic faction member in parliaments, who decided the fate of the people, stood alongside the nobleman and could sharpen his wit on the exploitation of the nobleman, just as he exploited us. One cannot demand more philosophy from a nobleman than from a doctor of philosophy. Outwardly, perhaps, it will make more noise when a peer of the empire falls into the network of founders, than when it happens to some Schulz or Meyer. In essence, it is one and the same.

All this proves that the Jewish spirit had the power to attract into its power both the nobility "this pillar of the throne." Forty years ago in Germany they would simply laugh at the very idea of an alliance between ńNoblesseż and ńParvennuż, between the ńgreatż and the ńridiculousż. But today, the Jewish press shamelessly calls every nobleman who frees himself from the bonds of Jewry a descendant of ńmedieval robber-knightsż. Take a look at world history, highly esteemed Mr. Sim, or study Goethe's ńGötz von Berlichingenż! What was ńrobber-knighthoodż in times when Germany was fragmented into thousands of independent possessions? ńThe Right of Vengeanceż. A robber- knight would come into conflict with one city or another. And then he would begin to harm the trade and communications of that city. He robbed merchant caravans. In miniature, this is the same as what is now done en grand in times of civilization, when merchant ships on the open sea are subjected to robbery excuse me, I meant to say privateering. The system of ńletters of marqueż was abolished not so long ago. Let us condemn robbery, but let us also neither embellish nor tarnish history. This is what medieval robber- knighthood was. Modern ńrobber plutocracyż is too cowardly to kill people whom it itself wants to rob. Of course, he would risk his life or be in danger of ending up in a correctional facility. After all, suicide exists for a reason! It exists for the robbed too. The modern robber-capitalist robs wholesale, while the robber-knight robs in small ways. We would not trade the conscience of hundreds of medieval robber-knights for the conscience of well-known commercial counselors, general consuls, etc., if such people can have a conscience at all.

In the end: the nobility has become as foolish and detached as all of us under the influence of the Jewish spirit. It must be assumed that turning to a better understanding of the times is not a disgrace for either the nobility or the citizen, and we express hope that the nobility has learned from the era of Judaization the necessity again, to properly isolate the Semites. For it is known that the Semites extend the tentacles of their cunning and shamelessness to the very steps of the throne. User and abuser that is their battle order.

Do you want us to defend the fatherland from red mice? Cover our rear

from golden rats. We will not fight for them; we cannot even die with honor for them. In the time of the robber-knights, ńself-helpż was permitted in a truly liberal manner. There was no justice under which any scoundrel could cheat and swindle without fear of investigation. Any scoundrel can now deceive you, and if you don't have enough money for a long lawsuit, you must endure it. The concept of ńdeceptionż is very vague in our legal statutes, and the most disgraceful of crimes abuse of trust is among the ńunpunished crimesż. Liberal-Jewish ńpettifoggeryż has brought the maxim ńsummum jus summa injuriaż into high esteem, and to the robber plutocracy without the particle ńvonż, it now gives a hundred times more than it ever gave to the robber-knight with the particle ńvonż. The sword of the modern robber-capitalist arshin and pen; its shield is ńcorpus jurisż. But this does not prevent us from being a ńChristian stateż, where every unpunished rogue can say: ńThank you, Lord, that I am not like the ancient robber knights who studied neither philosophy nor chicanery! And yet, out of 12 people ruined by modern robber-capitalists, impoverished by their grace, 810 always go over to the camp of red rats! Long live progressż!

7.8 Red Mice

Leaving aside any fundamental criticism, the population of red mice if we consider world history in broad strokes is a phenomenon that should now be viewed as boldly as our ńmad year 1904ż is viewed. This mad year shook and awakened people. It is an alarm clock not only for revolutionaries, but even more so for conservatives. Every alarm clock, which must drive away sleep and oblivion, makes noise. Without jolts, history cannot move forward. It is hardly doubtful that, had the ńmad yearż not yielded, bureaucratic routine would have long since rotted the state. We will not reduce great periods to personalities; faith in Providence, faith in natural laws compels us to see in these periods a manifestation of strength, standing high above individual personalities. The ńmad yearż covered both external and internal shortcomings, and if we give an example, what would have happened to our current military organization, to our disciplinary national militia, if the ńmad yearż in its consequences had not produced iron people who would fearlessly look directly at both the internal and external shortcomings of the fatherland?

Thus, red mice multiplied with economic necessity year after year due to socio-economic mismanagement, born of liberalism, and they will continue to multiply despite all laws, especially since they now stand on a very convenient ground of discontent and they only need to deny. In place of the social-democratic party, a huge party of economically discontented people generally entered. Today, Bebel and Hasenclever are given a voice just as,

in pre-March times, the republican Friedrich Hecker was given a voice: out of discontent in general! Only economic or, say, socio-political discontent is a little more dangerous than political, which can be easily dismissed, in essence. One can be politically discontented while drinking champagne how many red speeches and phrases were uttered over champagne in pre-March times! But with economic discontent, it is not an abstract language that chatters, but a grumbling in the crudely material stomach, and the gentlemen social democrats.

The democrats are not entirely wrong, cynically calling the bailiff, who comes to describe the last crumbs, an agitator in favor of socialist ideas.

Let us now consider what provides the red mice with the proper warmth for their reproduction? Let us consider the socio- political fuel. The system of state finances, thanks to the method of placing loans, has fallen into Jewish hands. Stock market speculation is in the hands of Jews.

The telegraph, with its lies and baseness, also in favor of speculation, is also in the hands of Jews.

The press in the hands of Jews or thanks to the system of freedom of advertising depends on Jewry.

Manchester politics has turned industry into destructive anarchy, and its theories have been brought to the highest point by Jewry. The tribe of merchants and traders in all classes forms the socio-political core of society. Without Jewry, there would be no social democracy. For the German is generally too simple and sluggish to be able to bring anything to its logical conclusion. A hero in war, when commanded by a good general, he is a patient sheep in peacetime. And just as his government was a driving force in political crises, so too did consolidated Jewry become the driving force that led him to socio-political disaster.

The red mice committed outrages that could be quelled by law. Against the socio-political outrage that the alliance of Jewry with Manchester theory has committed and continues to commit, as long as there are no laws yet. Stock exchanges have the opportunity, with the help of false telegrams, to stir up all of Germany in the interests of stock speculations and to destroy hundreds of existences with one blow; it is in their power, through banking institutions, to hinder the circulation of capital and credit to the detriment of labor, not to mention "improper" institutions. Throughout Germany, we do not have a single bank where we could deposit even ten groschen with a state guarantee that those groschen would not be stolen from us. The Empire, not providing a guarantee, must still lend its honest name to this so-called imperial bank, which has long been condemned by all patriots for its perverted Manchester principle.

We should despise the red mice, but we should not be surprised by their ability to multiply. Why is Jewry generally liberal?

Have you asked yourself this question?

Because it could practically exploit the abstract theories of liberalism,

which is difficult to do with immobile conservatism. Israel caught liberalism on the phrase "freedom!" Liberalism became the advocate of Jewry; they paid him well, he helped the cause, and so they worked in the "spirit of freedom" until it came to ruin. Above and below these ruins of society, red mice built their nests and multiplied. The enraged golden calf trampled underfoot an increasing number of independent existences. If a person no longer exists independently, then the question arises: how can he think independently?!.. The "people" were supposed to become prey for utopians and agitators. This was completely inevitable, and "unpunished crimes" fought against those punishable for dominance over society.

A state without money, society sees that its money accumulates in a few places, at the disposal of very few people, and without money, nothing can be done.

Here are the products of the so-called "liberalism" of legislation. A free rein for Jews and their companies. And formalism, the dead letter of the law, must patronize such management, which thoughtlessly, shamelessly, fraudulently pushes the entire fourth estate into opposition! That very fourth estate, which truly has a greater natural interest in the well-being of the state than in the well-being of Jewish financial magnates and their liberal accomplices, but which the law forbids from adhering to these masters, and which therefore only therefore wages war against the state! It was upon this state, caught in the nets of Jewish and liberal plutocracy, that the short-sighted red mice shifted responsibility. This was pure stupidity.

For the peoples, it is a hundred times greater misfortune than for kings, that they do not want to listen to the truth! But they must listen to it.

The red mice, who borrow liberal phrases from the golden rats, deserve nothing else than to have their feed torn from under their noses. Governments in the 20th century have no interest in the people becoming impoverished and unable to pay taxes, as the law has established the highest tax rate only for the financial aristocracy! Governments have no interest in workers in large industrial enterprises relaxing physically and becoming unfit for military service. Not a single branch of government benefits from such conditions.

The only ones who have an interest in them that is the anarchy of the large industrial and monetary aristocracy, and if the red mice were not so infinitely stupid the government's interest would have long ago forced it to shout to the liberalizing Jewry "Stop, not one step further."

Well, and the "members of the administration" of social democracy they settled quite well with this endless stupidity of the "autocratic people." These members are settling in perfectly everywhere.

You foolish, foolish red mice! Your "cat" the state has taken away your ability to dance on tables and chairs, while the golden rats, as before, are now devouring your feed. But the state, naturally, reluctantly, becomes a submissive servant of the rats! But no! Better to starve, better to starve,

better to allow yourselves to be exploited than to throw overboard the baggage of resounding liberal phrases! The only difference between red mice and golden rats is in phraseology.

To ridicule religion and Christianity, à la bonne heure! This is convenient for both. And we once did this, when we still believed in abstractions. Since then, as we come to our aid, Heinrich Heine! began to recognize atheism not only by the smell of beer and cheese, but also garlic, we saw that Christianity does not at all command to flay one's neighbor, and we humbly believe that Christianity has not yet outlived itself.

We remember the saying: "You will be like gods, knowing good and evil." Humanity does not consist only of Virchows and Darwins, and not even only of third-rate scientists like us. And it becomes repulsive to us to hear some newspaper Jew babbling about Christian-church issues, while this same fellow rages and throws tantrums when objectively-critically touching on Semitism. "Science must enter a new path!" A man of Jewish-Semitic origin uttered this winged word. Yes! Science must make a turn in the sense of not presenting itself as all-saving, so as not to be afraid to apply its discoveries in practice and not to throw *canis lupus* and *canis domesticus* into one kennel. But the Christian state must also enter a new path. Was it for this that Jesus of Nazareth gave himself up to crucifixion, so that on earth Rothschilds, Bleichröders and so on would hold the shield of the Christian state?

7.9 Golden Rats And Red Mice

So, from two sides, work is being done on the destruction of society by the internationals the golden and the red. There from the point of view of the most blatant individualism, here more or less consciously from the point of view of communism.

Jewry has taken upon itself the leadership in the golden international and with such virtuosity that even non-Jewish large capitalists are year by year increasingly sucked dry by Jewry. "Liberal" legislation has made us almost defenseless, and society presents a picture of large fish eating small ones, and no "justice" can help these small fish.

There is no stopping. The tribe of natural traders, Jews, has created among us an aristocracy a monetary aristocracy that oppresses us from above, but at the same time has created the dominion of the mercantile rabble, which through mercantilism and usury corrodes and gnaws at society from bottom up. Between the Semitic oligarchy and the same ochlocracy, society is ground like grain between two millstones.

If one does not get heated and observes the situation objectively and calmly, so as not to mistake a donkey in a lion's skin for a lion, and a lion in

a donkey's skin for a donkey, then we will cast aside all talk about "the right cause" and from dry figures derive the following conviction. Neither social reform from above, nor social revolution from below neither one nor the other. So, it does not seem that "from above" there was a force for rational social reform, whatever the desire, and since our modern situation should contribute to the multiplication of red mice, society faces either a perspective or an enfeeblement, which must be expressed in mass expulsions, or we will experience a social revolution, before which all previous revolutions will seem weak, like spent tea.

Do not be mistaken, thinking that you will only deal with the fourth estate. Because of the fourth estate, which almost always consists of honest poor people, the fifth estate is now raising its head! All scoundrels, vagrants, and criminals who find refuge in our modern humane prisons hôtels garnis consider themselves victims of society and will demand to be paid a pension (otherwise it cannot be called that). And if in revolutions power almost always falls to the worst, then be sure that the fifth estate will be able to provide a contingent of leaders, and the "virtuous Robespierres" of the social revolution will be overthrown by scoundrels like Tallien, Billaud-Varenne, etc.

And then what? Of course, the social revolution will finally be brought to dust. But in our calculating time, one should ask oneself: "What is such a victory worth?" It is worth the well- being and life of the current generation.

And after the victory? Progressives and liberals will have an answer ready: military despotism. But you may be mistaken. The current army is not a crude mob of mercenaries. It is not alienated from society, as in the time of Napoleon I. There is something else that may come. Johann Scherr calls this the black international. I dare not contradict this historian of culture. The social revolution that threatens us is a revolution of social suicide, which will take away society's last strength and teach it to pray in its agony. Perhaps the black international has the mission to free us from the Semitic-golden international. But the price of this liberation will not be the domination by blood and iron of the exterminated red international. The price?.. It is usually set by the victor! We are not here to debate our future in broad strokes.

And what about the "German burgher," the middle class, the best classes of society? All these are phrases.

The innate peculiarity of the German people for we, Germans, also have our own peculiarities, which should not be concealed consists in the absence of initiative in serious world-historical actions. Yes! When it comes to sitting in a parliamentary chair, then hearts, mouths, and wallets open up. Then the German is reborn for three days. Rhetorical chatter, this amusement of great philistines, no matter how much it clouds political, practical reason, inflames us. We are heroes and take initiative in all assemblies, everywhere we can combine the pleasant and the useful. These are our dark sides. Jus-

tice demands that we also point out the bright side. We are the first people in the world as long as we are commanded from above, this is evident in 1813 and 1870. This proves one thing: that in the social question, or, which is the same thing, in the Jewish question, we count only on reform or let them not quibble over the word on a revolution from above. This, of course, will take a long time to wait. For where will one find from above courage and strength, when from above we see only laziness, imperturbability, or phrases. Monarchs and statesmen can only take into account factors, and a factor that appears to them at the present moment is the displacement of Germanism by Jewry up to America itself.

Moreover, first of all, people are needed who would not be afraid of Jews. And since our socio-political dependence is so great that the fear of Jews and lack of initiative have become an undeniable fact in the so-called "best classes" of society, then history with its merciless logic is moving forward towards the destruction of society. The golden rat's nest of Semitic worldviews naturally and formally "by right" (Shylock) sits on the neck, and red mice, naturally, must destroy the ground under our feet.

It is very convenient, very harmless, over mugs of beer or wine, to talk about loyalty to the emperor and the fatherland! But to take the initiative to protect the emperor and the empire from golden rats and red mice that's out of the question.

7.10 The Behavior Of Jews In England

After the expulsion of Jews from England under Edward I, in 1290, more than 350 years passed before they made another attempt to settle in this country. After the death of Charles I and the fall of royal power in the era of Cromwell, negotiations about allowing Jews to resettle in England met with great resistance from the entire local population. Cromwell and a small party of representatives were on the side of the Jews regarding the question of allowing them to live in England, but the rest of the mass was against the Jews. Under Cromwell, the question of allowing Jews to settle in England was discussed several times, but without success. This question was finally resolved only by Charles II, allowing Jews to settle in England, and this was primarily taken advantage of by Jews living in Holland, originating from Spanish and Portuguese Jews. The establishment of a properly organized community in London dates back to 1664, when the number of Jews somewhat increased. The first settlers of London were in most cases known to Charles II. There is even an indication that while still in Amsterdam, Charles II received from the Jews 1,000,000 guilders for his upcoming expenses upon his return to England, and that he then issued them a charter allowing them to settle in England. It is even claimed that a copy of this

charter is still with the Amsterdam Jews.

This is the price at which the Jews bought their homeland in London. Now, according to the statistics of the past, half of the capital has almost passed into Jewish hands through private banking operations. Despite such great patronage, under Charles II, Jews had to endure difficult times. The people rose up against the Jews, as everywhere, all because of business. Jews always and everywhere engaged in trade and usury. During the reign of James II in 1685, 37 Jewish merchants were suddenly seized on the stock exchange and arrested by virtue of Elizabeth's statute. Enemies of the ministry united with enemies of the Jews. Thus, they argued that this freedom for Jews in trade would inflict great losses on native merchants. The Bill for the Naturalization of Jews is contrary to the British constitution and the Christian religion; it is contrary to the will of the Almighty, who through the prophets announced to the Jews that they would be scattered until they return to the true faith and, at the same time, to the land of their ancestors. Our country will be filled with Jews wealthy Jews will decisively seize everything: houses, land, trade, industry, high positions; while the poor will swarm like locusts and devour everything. Jews will increasingly grow in number and strength, introduce their customs everywhere, and eventually make their religion the most fashionable in England; they will treacherously betray all our secrets to European courts; they will draw England into enmity with Spain and Portugal countries that expelled them from their borders; they will bring upon the country all those curses that have pursued them themselves in all lands and for many centuries, etc.

One can praise the prophetic foresight of the London English, how truly they characterized the future of the Jews. In 1753, strong excitement in the spirit of the entire nation in London influenced literature poets composed verses:

So, step by step, the nation perishes
And what was acquired by fathers is squandered.
Jew, Turk, or devil, boldly come to us,
You will be a full citizen and for a cheap price.

This was not a very cheap price in those times. Charles II took 1,000,000 guilders from the Jews. But now, London Jews will find millions of pounds sterling, and how much power might Montefiore managed global Jewish affairs. Currently, Jews are omnipotent throughout Europe, although a handful of patriots oppose them, but their forces are small and unable to stop the Jewish onslaught. Recently in London, 15-20 thousand families of "Jews from Russia" have appeared, and already the "Pall Mall Gazette", known for the impartiality of its judgments, calls them a "scourge and a threat" to the poor population in the East End of London. "They," says the newspaper, "displace residents from all decent homes and exert a very harmful influence on the general standard of living and morality." If the tenacious British race of global exploiters yields to the Jewish onslaught,

what a sad fate, from the very same evil, but on a much larger scale, awaits the good-natured Russian people.

7.11 Opinion Of World Thinkers

The famous philosopher Dühring says the following about Judaism:

"A small people, distinguished by nothing but cruelty and egoism throughout its ancient history, after the fall of its state, settled in the form of a parasite in the bodies of other peoples and spread its spirit throughout the earth. Gradually, in all the newest cultural states, Jews began to play a role in trade and finance. Moreover, as owners of journals, editors, correspondents, etc., they dominate the periodical press; complaints about this deplorable fact are heard not only in Germany and Austria, but also in France and generally on the European continent. The penetration of the Jewish element into medicine increasingly bears the stamp of commercial enterprise, not to say, systematic exploitation. In some legislations, there is still a lack of full freedom of advocacy, so that in this area the fruits of Judaism and the way of thinking associated with it may ripen. Likewise, some parts of science, which are especially favored by Jews, are already beginning to show signs that they are becoming instruments of profit. A writer who would not want to praise their racial peculiarities as something highly beneficial must prepare for the most unpleasant tricks on their part. Thus, emancipation from Jews and from the harmful influences they bring into society is a highly social task."

In the time of imperial Rome, there were already so many Jews that, according to Strabo, almost every city had a community, i.e., a kahal.

In the time of Caligula, Jews were located in: Egypt, Phoenicia, Syria, Celesyria, Pamphylia, Cilicia, in a significant part of Asia up to Bithynia and the shores of the Black Sea, in Thessaly, Boeotia, Macedonia, Aetolia, Atich, Argos, Corinth, Peloponnese, on the island of Euboea, Cyprus, Crete, in countries lying beyond the Euphrates and Libya. There were especially many of them in Egypt, mainly in Alexandria, where Jews constituted one-eighth of the entire population, and according to Apion and others, almost half of all Alexandria's wealth passed into Jewish hands. Here are wonders: in Egypt, the pharaohs oppressed Jews, tormented and tortured them, so much so that they wanted to destroy the entire Jewish race, and they barely escaped from such a barbaric country. Despite all this, time passed, and the predatory instinct of the Jews again pulled them to Egypt probably, Jews appeared there a second time under a foreign name, just as they invade society everywhere. When Jews fled from Egypt from the pharaohs, they managed to seize all national wealth by deception: silver, gold, precious stones, and so on. Their hearts beat with the thought that over many

centuries in Egypt, much of metal - that is so beloved by Jews - had accumulated again. The passion for profit again attracted them there like a magnetic force. So, in the Egyptian cities, the newcomers, under a foreign name, learned that these were the same Jews who had been there before them. The Jews, who had arrived one by one as beggars in Alexandria, eventually transformed again into arrogant barons and rich men, which angered the noble indigenous inhabitants of the city of Alexandria. Writers began to portray Jews in satires and pamphlets exactly as they are portrayed among us at all times; when the Jews did not calm down, did not curb their speculations, it was understandable that a popular bloody massacre should be expected. And then the Jews accuse that it is all Apion's fault, that he incited the people. Here, no one is to blame, but the Jews themselves are to blame. The matter was presented in such a way that in some countries, at the sight of a Jew, everyone is afraid, like a predatory beast.

The writer Renan says almost the same thing about Jews: "Absolute religions, such as Islam and Judaism, do not tolerate co-existence. If they do not dominate themselves, they consider themselves persecuted; if they are not patronized, they become intrusive and strive to make life unbearable for peoples of other cultures. This is evident today in Algiers, where Jews, finding support against Muslims, have become unbearable for them and force the authorities to suppress the incessant rebellion of Muslims... The antipathy of ancient peoples towards Jews was universal. If all peoples throughout all ages felt antipathy towards them and persecuted them, then there must be some reasons for this. Jews everywhere demand equality and rights, but in reality, they always strive to maintain their own institutions. They demand privileges from peoples without participating in the burdens imposed by the life of the nation: no people can tolerate this. A foreigner can be tolerated in a country, but on one condition not to flood the country with themselves. It is absurd, indeed, to claim rights to a house in the construction of which you took no part." Let us also cite the opinions of several enlightened sages of modern times. Kant says: "The majority of Palestinians living among us, thanks to their usury, have not without reason earned a reputation as swindlers. Although it seems strange to imagine an entire nation of swindlers, they are identical both as a country and as a nation consisting exclusively of merchants, the greater part of whom are bound by old superstition, striving not for the attainment of civil honor, but for its loss, by deceiving the people to gain profit, among whom they find patronage, wishing to take their place. But it cannot be otherwise with the existence of an exclusive nation of traders, as unproductive members of society, and therefore their social structure, sanctioned by old law, despite the established proverb 'buyer beware,' can remain the highest moral law in their mutual relations, without risking being abolished." Fichte says: "Almost throughout all European lands, an influential, hostile state is spreading, waging constant war with other states and laying a heavy yoke on citizens

this is Jewry. This state is dangerous not because of its peculiarity and close cohesion, but because it is based and built on the deepest hatred for all humanity. From a people who continue to see in others only descendants of a people who expelled them from their homeland; from a people who have given themselves over to trade and usury, weakening the body and killing every noble feeling in its embryo; from a people who not only shun all of us, but also remove us from the love of the Creator can one expect anything else from such a people, I ask, than what we see daily: in a state where the most autocratic king has no right to deprive me of my ancestral hut in a state where there is a law protecting me from the most powerful minister every Jew, if he pleases, can plunder me with impunity. Before granting civil rights to Jews, one should, after cutting off their heads at night, put others in their place, in which there would be no single Jewish idea; and the only means to protect oneself from them is to, having reconquered the Promised Land, send them thereż[1].

ńThe people chosen by God are a parasitic plant, growing on the trunks of other nations this is a breed of cunning intermediaries, scattered throughout the earth and striving nowhere to create a homeland for themselves. We consider Jews here only as a parasitic plant, attaching itself to almost all European nations and more or less sucking juice from them. After the fall of old Rome, there were still relatively few of them in Europe; during the persecution of Arabs, they began to arrive in crowds. What they brought leprosy to our part of the world this may be incredible; a more malignant leprosy was that throughout all ages of barbarism they were money changers, intermediaries, vile organs of usury, abusing the ignorantly arrogant ignorance of Europeans in tradeż[2].

[1]Fichte. Appendix to the Verification of Opinions on the French Revolution, p. 186.
[2]Herder 1, pp. 4157.

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